

THE ROLE OF CHURCH IN CONFLICT RESOLUTION IN KENYA (2009-2015)

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DECLARATION

This research study is my aboriginal work and has not been handed out for a post-graduate or whichever award at any other University.

SIGNATURE DATE.....

DANIEL KYALO MUSYOKI

This research study has been dispensed for review with my consent as University Supervisor.

SIGNATURE DATE.....

DR. MARTIN OUMA

DEDICATION

I wish to devote this research to my wife, Judy, for the moral assistance and encouragement she offered to me during the study period.

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ABBREVIATIONS AND ACRONYMS

AACC – All Africa Council of Churches

CBOs - Community Based Organizations

CJPC - Catholic Justice and Peace Commission

CPK - Church Province of Kenya

KANU - Kenya African National Union

NCCK - National Council of Churches of Kenya

NGOs – Non Governmental Organizations

UN – United Nations

CHAPTER ONE

INTRODUCTION

1.0 Introduction to the Study

The church is one of the essential institutions in as far as conflict resolution is concerned due to its blend into society. This analysis, therefore, explores the role of the church in conflict resolution in Kenya (2009-2015). This chapter covers the general background of the Church's role in conflict resolution in Kenya, the problem statement being investigated, the purpose of the Study, research inquiries, justification, pros and cons, and assumptions of the research. Literature review and theoretical framework also form part of the Chapter. The Chapter concludes with a hypothesis, research methodology, and operational definition of terms.

1.1 Background to the Study

Ensuing the termination of the cold war, the resurgence of squabble, partly inspired by religious beliefs, resulted in rising curiosity in religion and its connection to conflict. However, the larger focus on religion has mainly been in studying its relation to the promotion and escalation of violence. At the global level, the one-sided approach projects an apocalyptic clash of civilizations, where civilizations rooted in diverse religious values come into increased contact. This ultimately sharpens their differences as individuals and groups searching for meanings retreat to a reconstruction of defensive identities around religious and communal principles¹.

This one-sided approach overlooks the potential role of the Church as a force of peacemaking, yet religion is a robust component of cultural basis and worth, deeply involved in personal and social apprehension of peace². Religion gets down to various of the majority intense theoretical affairs of human life fluctuating from amnesty and inevitability, dismay and certainty, right and wrong, and consecrated and profane². Also, all religious groups have unfolded laws and recommendations, signs, and customs of enlightenment with an ethnic devotion to critical peace-related ethics, including openness to or even fondness for strangers and the censorship of uncurbed ego and greed. In all these, there is advocacy for regard for human rights, unilateral deeds of pardoning and humility, interpersonal self-reproach, and adoption of competence of bygone mistakes as means of harmonization and the drive for social justice³. Basically,

¹Huntington, S., (2013). 'The Clash of civilization' Foreign Affairs, 72

²Ibid

³Kut, G. (2007): Kenya: Towards the National Policy on Peace-building and Conflict Management. In: Van Tongeren, Paul and Christine van Empel (Ed.): GPPAC Joint Action for Prevention: Civil Society and Government Cooperation on Conflict Prevention and Peace-building. Issue paper 4, Den Haag, European Centre for Conflict Prevention, pp.38-45

religious consortiums wield a lot of commands that may aid peacemaking or even incite defiance against perceived iniquity.

Around the world, the contribution of religious consortiums towards peace hounding and social justice are well archived. In Europe, the emergence of Protestantism ushered in a new phase of substantial socio-diplomatic conversion and awareness. This replaced the oppressive primitive set-up since it declined the catholic appointed doctrine, which wholeheartedly ratified primitive structures and their ruthless dynamics. The church remained as the superior voice against a highly authoritarian soviet system in Eastern Europe and especially in Poland. This was after all other positions for diplomatic rallying had been violently disallowed⁴. In Latin America, the superior Catholic Church took part in a pivotal role in confronting injustices, whether from left-wing or right-wing jurisdictions and guerillas in the course of the cold war. Through a localized philosophy of religion referred to as Liberation Theology, the Church not only educated the congregants but also actively engaged in supporting groups fighting for justice⁵.

In Africa, the involvement of religious organizations in the fight for justice, humanitarian assistance, and arbitration has been imminent. In different regions, religious groups were at the forefront during the agitation for democratization. Indeed, religious groups constitute the largest number of actors involved in giving humanitarian reassurance in mishap and conflict zones. Significantly, they are active peacemakers⁶. Establishments such as the World Conference of Churches (WCC) and All African Conference of Churches (AACC) started off and arbitrated the 1972 Sudan peace process leading to a peace agreement. Indeed these organizations remained the only credible and legitimate interveners in a highly polarized identity-based conflict⁶. Elsewhere, during the Mozambican peace process, a little known Catholic Order called the *Community of Sant'Egidio* played a central role in facilitating the mediation process⁷.

In Kenya, there has been a marked increase in conflicts in recent times⁸. Rift Valley, for example, has different communities, which include Agikuyu, Kalenjin, Pokot, Abaluyia,

⁴Ibid

⁵Ibid

⁶Mwagiru, M (Eds) (2000). Conflict; Theory, Processes and Institutions of Management. Nairobi: Watermark Publications.

⁷Stein, J. (2001). Image, Identity, and the Resolution of Violent Conflict. In C.A. Crocker, F.O. Hampson & P. All (Eds.), *Turbulent Peace: The Challenges of Managing International Conflict* (pp. 189-208). Washington, D.C.: United States Institute of Peace Press.

⁸Amisi, Bertha K. (2001). "Conflict in the Rift Valley and Western Kenya: Towards an Early Warning Indicator Identification." Unpublished Paper.

Samburu, Maasai, Turkana, Marakwet, among others. The region has witnessed ethnic related conflicts since the 1980s. These were presumed to have accelerated the 2007-2008 post-election violence in Kenya. Occurrences of such conflicts have been largely connected with competition for political power, resources, and status⁹. This has resulted in human deaths, instability, injustice, and displacement of persons, loss of property, underdevelopment, and general disruption of life¹⁰. Consequently, the Church has had to intervene in the years 1992, 2006, and 2007 in order to build peace and foster reconciliation in the Rift Valley. Thus the church is necessitated to mitigate conflicts in order to live to her mission. Non-Governmental Organizations (NGOs), the Church, and Church-Based Organizations (CBOs) such as Caritas, Diakonia, Inter-life, Church of Sweden, Swedish Mission, Covenant Church, Swedish Ecumenical Women Council, and Swedish Mission Council have been involved in peacebuilding processes in areas affected by conflicts in Africa¹¹.

Likewise, the Church has been involved in peaceful conflict resolution in Kenya. Involvement has been strengthened by her commissions such as the Catholic Justice and Peace Commission (CJPC) for the Roman Catholic Church, All Africa Council of Churches (AACC), and National Council of Churches of Kenya (NCCK) for some Protestant Churches. The Church, especially Roman Catholic, has been offering food and shelter to the victims of conflicts with the aim of restoring peace. The resurgence of conflicts is a clear pointer that such efforts have failed to realize lasting peace. The Church has also been accused of abetting killings in some regions, for instance, Rwanda. This reflects limitations in peacebuilding and reconciliation¹². Apparently, this was also witnessed in Kenya during the post-election violence of 2007/08, when some Churches and Church leaders were accused of being partisan.

Developing on this understanding and on the basis of the actual and potential role of religion on conflict resolution, this proposed study will examine the role of the Church in conflict resolution in Kenya (2009-2015). The proposed Study hinges on the fact that Kenyan society is highly influenced by different religious traditions, with the majority of the population being Christians.

⁹ Ibid

¹⁰Kinoti, George (1994). Hope for Africa and What the Christians can do. Nairobi: AISRED.

¹¹Wirmark, Bo (Ed). (1997). Government-NGO Relations in Preventing Violence, Transforming Conflict and Building Peace. Report from a Conference in Mariefred, Sweden, September 4-6. Peace Team Forum, p98.

¹²Turray, M. (2007). Civil Society and Peace Building: The Role of the Interreligious Council of Sierra Leone' Accord: London: Conciliation resources, [http://www.C-rorg/our-work/accord/sierra Leone/ inter-religious – council. Php](http://www.C-rorg/our-work/accord/sierra%20Leone/inter-religious-council.Php)

1.2 The Problem Statement

Kenyan elections are synonymous with violence. This has been more pronounced since the introduction of multi-party democracy in 1992. When the 2002 elections elapsed peacefully, scholars hoped that politicians and voters had learned how to restrain from violent action by trial and error¹³. This hope lasted till the 2007 presidential and parliamentary elections in which more than 1,100 people died and over 350,000 others displaced. The violence also saw many women being sexually assaulted¹⁴. The economic effects were devastating as a result of the destruction of property¹⁵.

Among the various players, the Church is obliged to be a major player because of her divine mandate to reconcile and foster peace. Besides having a spiritual mandate, the Church should intervene to mediate and resolve conflicts in areas where they occur, given her outreach network. Thus, the bulk of peacebuilding and reconciliation falls on the Church, which is considered the conscience of society. The Church's mission is to consolidate peace. Peacemaking and reconciliation, therefore, are mandates and not merely options for the Church¹⁶. Indeed, peace and reconciliation are religious terms, therefore inseparable from the Church ministry. The Church, therefore, has a role to reconcile people and maintain the call for peace. The value of the Church is maintained as long as she actualizes peace and reconciliation in society.

Despite the Church having a mission of peace and reconciliation and being predominant, conflicts, especially ethnic conflicts, continue to escalate in various parts of the country. This is an indication that there are probably inadequate resources that give the Church leverage in conflict resolution, or the strategies being applied by the Church in conflict resolution are not working. The current study, therefore, seeks to analyze the role of the Church in conflict resolution in Kenya (2009-2015).

1.3 General Objective

The overall objective of the study was to analyze the role of the Church in conflict resolution in Kenya (2009-2015).

¹³Brown, S. (2004) 'Theorizing Kenya's Protracted Transition to Democracy,' *Journal of Contemporary African Studies*: 22 (3): 325-342.

¹⁴Rutten, M. and S. Owuor (2009) *Weapons of Mass Destruction: Land, Ethnicity and the 2007 Elections in Kenya* *Journal of Contemporary African Studies* 27 (3): 305-324.

¹⁵Ibid

¹⁶Ibid

1.3.1 Specific Objectives

The following specific objectives guided the Study:

- i. To investigate the unique set of resources that give the church leverage in conflict resolution in Kenya.
- ii. To examine the strategies being applied by the church in conflict resolution in Kenya.
- iii. To examine the challenges encountered by the church in conflict resolution in Kenya.

1.4 Research Questions

The study will seek to answer the following research questions:

- i. What unique set of resources give the church leverage in conflict resolution in Kenya?
- ii. What strategies can the church apply in conflict resolution in Kenya?
- iii. What challenges does the church face in conflict resolution in Kenya?

1.5 Research Hypotheses

- i. Increased church involvement de-escalates conflicts in society.
- ii. Mediation by the church leads to success in conflict resolution.
- iii. Church bias in conflict resolution influences conflicts negatively.

1.6 Limitations and Delimitations of the Study

The proposed study is limited to Nakuru County, targeting the clergy from the churches in that region. It was anticipated that difficulty in accessing relevant literature due to the unavailability of relevant materials will be experienced, given that there are few books, journals on the same topic under Study. The researcher read widely and referred to as many books and journals as possible. The research, therefore, focused on conflict resolution in Kenya (2009-2015).

1.7 Assumptions of the Study

The research study assumed that the information provided by the respondents was accurate to the best of their understanding and knowledge and that the data collected and analyzed provided a valid and current representation of the population.

The Study involved inquiry of conflict and violence, which are emotive in nature and could have resulted in discomfort and element of lack of cooperation that was needed from respondents to answer a questionnaire, hence high standards of research ethics were exercised during the Study.

1.8 Literature Review

This section explores a number of writings that have contributed or are related to the topic of this research. The aim of this review is to locate this Study among other researches that have been carried out in the area of conflict resolution, with a special focus on the role of the church in conflict resolution in Kenya. The section will also outline the theoretical underpinnings behind the Study.

1.8.1 The unique set of resources which give the Church leverage in conflict resolution in Kenya

The identity of the mediator is associated with the experiences, resources, and capabilities they are able to bear. Leverage resources are compulsory for the mediators, especially when working out any degree of influence on conflicts. Leverage is the ability of mediators to be an important actor in managing conflicts by pressurizing both parties or giving them inducements to agree on an anticipated settlement¹⁷.

The success of any mediator is based on leverage. Touval and Zartman¹⁸ have highlighted the criticality of leverage as a fundamental factor of mediation efforts. The authors stated that “leverage is the ticket to mediation.” Other studies have emphasized that anchorage is furthermore dependent upon funds; besides, it also depends on the readiness of the arbitrator to position the component and the expertise on the way it is done¹⁸.

In a conflict resolution, mediators commonly come into the mediation process with their agendas and interests. In addition, leverage and power are necessary for the process. In this instance, the conflict relationship enters is changed from dyadic to triadic, and the mediator is engaged directly in negotiating with both parties¹⁸. Leverage determines the ability of the mediator in manipulating the outcomes. The component is also obtained from concrete resources such political support, economic incentives, and military sustenance. The less powerful mediators or the non-state actors utilize imaginary resources such as trust, legitimacy, credibility, moral standing, legitimacy, and their ability to persuade as a leverage source. Consequently, the different sources of leverage that mediators bring to a mediation may play an important role in determining the nature of the process and the outcomes achieved.

¹⁷Kleiboer, Marieke (2002). “Great Power Mediation: Using Leverage to Make Peace?” in Jacob Bercovitch (editor), *Studies in International Mediation: Essays in Honour of Jeffrey Z. Rubin*. New York: Macmillan.

¹⁸Jabri, Vivienne (1996). *Discourses on Violence*. Manchester: Manchester University Press.

In addition, the faith-based mediators exercise critical human and financial resources. The actors, for example St. Egidio Community, Islamic reassurance ministrations, Quackers and Mennonites, have zonal and worldwide trellis. In these networks, the faith-based actors are able to obtain human, institutional, and financial resources. Leaders of various religions have access to individuals in the society through churches, mosques, educational centers in the community, and temples. They can reach out to large group of peoples through preaching, education, and lectures both through the grass-root and level top levels of leaderships since their positions are known by individuals in both levels. As stated by Lederach¹⁹, leaders who are in the mid-range level have exceptional positions in the community where they can have access to both leadership levels in the society. These ordinary heads are the most effective negotiators to transform conflicts and sustain peace between the conflicting groups. The faith-based negotiators are just as the ordinary heads with ingress to both top position and the grassroots command.

Besides being seen as credible and authentic negotiators, the religious view commonly makes it possible for the negotiators to work together with sister religious organizations²⁰. The partnership inspires the religious communities in the local²¹ and allow support internationally through the connections of the religious sister's groups all over the world. As a result, there is legitimacy and credibility of the mediation procedure.

Furthermore, since many people in the religious groups are believers of a certain faith, the group will tend to make a broader base compared to international NGOs. The broader base is essential in providence of wide pools. The wide pools help the unwavering staff and the draft committed to devote to the crucial mediation time and resolution as an aspect of service to God. Likewise, the base endows the religious group with finances through donations and charities that would not have been provided otherwise. The finances and personnel availability are important for the continuation of the mediation procedure during the post-agreement stage, when traditional intermediaries leave due to insufficient finances or time limit²³.

¹⁹Ibid

²⁰Amisi, Bertha K. (2001). "Conflict in the Rift Valley and Western Kenya: Towards an Early Warning Indicator Identification." Unpublished Paper

²¹Dicklilch S., and Rice, H., (2004). The Mennonite Central committee and Faith Based NGO Aid to Africa' Development in Practice, Vol. 14, No.5.

1.8.2 Strategies applied by the Church to address conflicts

Many studies have analyzed and explored the contributions of the religious groups on peacemaking. History have various peacekeeping and mediation cases conducted by institutions and religious groups. Noting that social location of religious mediators differs is important. Research by R. Scott Appleby stated that peace makers effectively utilized the political procedures in Nigeria and Nicaragua, while other countries such as Israel/Palestine, South Africa, and Philippines, remained external in the process. After the cold war in East Germany, Christians functioned on margins at the early phases of the revolution while later took the major roles in the political evolution. Various religious negotiators took part in Rhodesia where the Moral Re-Armament of the religious NGO and the Quakers worked in the political processes, whereas the Romans in the Catholic Church participated in influencing from the outside²³. The religious negotiators in peacemaking advocates have declared that economic, political, and military arrangements may be doomed to not succeeding if leaders from both sides do not account the attitudes, feelings, symbolic images, and yearnings that the individuals harbor.²²

The short-live peace agreement of 1972 in Sudan was mediated by the Africa Conference of Churches and the global Council of religious place of worship. In South Africa, there were numerous churches struggling against the peaceful transition and apartheid. In the struggles, the Sant'Egidio in the Rome community was among the most frequent cited and dramatic but successful mediation which achieved terminating the civil war in Mozambique 1992²². Other less prominent but important examples include the spiritual leaders and faith-based NGOs that were important in mediating the track II diplomacy efforts. Many efforts in the Middle East have been utilized to fund the interreligious “track” corresponding to political diplomacy.

The church in Kenya initiated reconciliation, peace building, and restoration processes through forming TJRC. There was consensus that peace initiatives could not be left in the hands of the politicians alone. The church bodies were called to take over the reconciliation ministry and perform the religious decree in waking election disaster. The procedures were monitored closely by the church to make sure it was sincerely made to achieve healing of the country and not a whitewash made to sweep the injustices of the past under the carpet of political expediency. Pulpit in the churches are mainly used to preach and teach reconciliation and true forgiveness, as well as encouraging individuals to take part in dealing with the past comprehensively and justly , in order for the country to heal from its several wounds²⁷ The

ongoing duty of the church was to heal trauma amid its own participants. Lastly, in all the possible means the Church existed as a reconciled society and thus became the model to the community at large of things that could be accomplished if all individuals lived together in harmony²².

Among other players, Faith based media, is the most important team in the building and reconstruction of peace²³. The group consists of society religious network part, which is important in providing social and moral norms and spiritual nourishment in extension. Nurturing and appreciating the grassroot and their comparative cultures is among the resources crucial in sustaining peace. For instance, the national language in Kenya, which is Kiswahili and the religion are the factors that unite people together in all ways that transcend social, economic, political, and ethical divides. The initiatives on peace building in the country thus have to address cultural dimensions of conflict and determine the mechanism that can be used to resolve conflicts in relation to the given cultural settings. Concentrating on the faith-based media, the church alerted the community to embrace reconciliation and peacebuilding roles in the country²⁴.

In SAYARE (Based in Eldoret) and Imani (Kitale) the teachers, politicians, and the clergy were requested to come together and bring their views on the violence during the post-elections. In the programs, they informed their citizens on matters regarding peace and reconciliation. From time to time, listeners were also given the opportunity to make their contributions in the program²⁵. Kalya (Kalenjin word that means peace) is an example of the common program that was developed in SAYARE. Ushauri kwa Jamii (Counsel to the Community), was the common program in Biblia Husema Broadcasting based in Eldoret aired from January-June 2008 every Wednesday at 9:30²⁶. The primary aim of the program was to reconcile and bring peace. The presenters of the broadcasting channel also motivated the listeners to respond to the discussions or teachings. Various listeners responded citing the Bible, both the Old and the New Testament. For example, they used the example of Jesus in peacemaking which dominated the discussion.

²²Sabar-Friedman, G., (2012). 'Church and State in Kenya 1986 – 2012: The Churches Involvement in the Game of Change', African Affairs, vol 96, No. 382

²³Sampson C & Lederach, J. (2000). From Ground Up: Mennonite Contributions to International Peace Building. Oxford: Oxford University Press.

²⁴Ibid

²⁵Ndungu, P. (2004). Report of the Commission of Inquiry into the Illegal/ Irregular Allocation of Public Land. Nairobi: Government Printer.

²⁶Opongo, E. (2008). Peace Weavers: Methodologies of Peace Building in Africa. Nairobi: Paulines Publishers

To promote peace and reconciliation, the listeners also embraced the use of instruments such as songs and poems.

The broadcasting stations encouraged individuals, listeners, and the humanitarian organizations to help the people who were affected in the post-elections violence through donating whatever they had. By so doing, it demonstrated love to the affected. In many ways, the efforts promoted peace. Furthermore, the channels encouraged individuals to visit, chat, and even prayed together with the affected²⁷. Appropriate Christian music was selected by the stations in order to highlight and supplement the Christian teachings and lend a dimension of the Christianity to peace and reconciliation message. The songs were either in diverse mother tongue, Kiswahili, or English. Moreover, the stations also managed sponsored programs that gave an opportunity to specific cohorts of the community to communicate with the society on issues of empowerment, peace, and reconciliation. The programs enabled individuals to come up with the right choices of social cohesion.

1.8.3 Challenges faced by the Church in Conflict Resolution

The association amid the parties engaged in conflict and the church is important. This is because, the church not only possesses capacity for peace values, but also capacity to justify and encourage violence. In fact, the church entails both notions of holy war and peaceable kingdom. When the church loses the non-partisan status, they are most likely to contribute to escalation of violence, and lose their status as honest peace breakers²⁷. A good example is the role of the Catholic Church during the Rwandan genocide. The strong and personal institutional ties between the elites of the genocidal regime and the Catholic hierarchy made the church complicit during the genocide. This eroded the capability of the church as a honest broker at time when its positive involvement was needed most.

Further, the capacity to translate potential peace resources into practical outcome is dependent on the traits and attributes of the leadership especially the clergy (clergy, sheiks, imams, monks). Churches are usually hierarchical with leaders playing a dominant role. Hence, if a leader is not proactive in conflict management, actually supporting the conflict or lacks understanding of conflict methodologies, religious actors are unable to undertake conflict management functions. For instance, Archbishop Tutu's commitment in South Africa was

²⁷Smock, D., (2001, 2008). Religion in World Affairs: Its Role in Conflict and Peace. Washington: USIP, Special Report.

critical in conflict management. This can be contrasted to the role of Hassan Al-Turabi in fomenting religious violence in Sudan²⁸.

Another issue of concern relates to the gap between the expressed commitment to peace and possession of skills to prerequisite realize the same. Appelby observes that the church's role in conflict management is at times inchoate and fragile, uncoordinated, and in need of greater number of adequately trained practitioners, more study and testing and theoretical elaboration²⁹. Mwangi similarly observes that in terms of designing and defining conflict management strategies the religious approach is wanting. This is because the approach is yet to be rationalized well, the church lacks technical mastery of conflict management terms, and at times the church is held hostage by doctrinal fighting. Further, the church lack appreciation of history and every conflict has a history. Without a history of the conflict, it is near impossible to draw up a vision of the future. In addition, the church have at times adopted track one conflict management methodologies, though they lack the resources and status that track one conflict managers do³⁰.

Religious leaders' tendency to proselytize have been brought by Appleby and Little, where the tendency complicates the missionary work of making peace. He advocates that, the church must adapt a language of second orders. They argue that the church must be able to speak a second order language that transcends religious or ethnic boundaries and foster collaboration with secular and governmental agencies and representatives. The church further need discernment a spiritual discipline as well as political skill to avoid miscalculating the situation or promise the wrong things at the wrong time³¹. Proselytization runs the risk of exacerbating conflict especially when the conflict concerned has religious dimensions.

1.8.4 Gaps in literature

From the above literature, there is so much work academic, policy or otherwise that has gone into studying conflict in Kenya; and more so into managing the conflict. In fact, one can argue that conflict in Kenya has been over-studied. There have also been bits and pieces of research

²⁸Diamond L and McDonald, J., (June 1991). Multi-Track Diplomacy: A Systems Guide and Analysis, Occasional Paper No. 3, Grinnell, Ia: Iowa Peace Institute.

²⁹Heinrich, W., (2006). Building the Peace: Experiences and Reflections of Collaborative Peace Building: The Case for Somalia (2nd ed). Uppsala: Life and Peace Institute.

³⁰ Ibid

³¹Opongo, E. O. (ed), (2008). Peace Weavers: Methodologies of Peace Building in Africa. Nairobi: Paulines Publishers.

dealing with the role of churches in mediating conflict and less work on the role of clergy in mediating conflict at the national level.

Whatsoever, the reconciliation procedure and the efforts of peace negotiation have not clearly defined the clergy roles or their roles have not been given the respect it deserves. In disguise, there is importance of differentiating the church and the church leaders. The distinction is crucial because the clergy roles are effective in the peace and reconciliation initiatives relating to the clan; thus, the same has also been duplicated in the national level of peace initiatives. Arguable, Kenya can make a good progress towards peace initiatives hence the objective of this Study is to fill this gap.

1.9 Justification of the Study

In the Study, both policy and academic justification have been utilized. However, the systematic Study of the role of the church in conflict resolution and management lacks the academic perspective in Kenya. This is despite the fact that the church has been involved in Kenya's political discourse for a long period. The absence is critical especially regarding the management of electoral related conflicts during the 2007 - 2008 electioneering period. The proposed Study will fill this important gap by providing body of knowledge to the clergy, academicians and other peace practitioners on some effective indigenous methods of peace building and reconciliation that can be adopted in mediating conflicts. Further, the proposed Study may help the church to understand the state of art of her roles in conflict resolution and how best to utilize resources towards building a peaceful Kenyan society.

On policy grounds, the proposed Study will help provide literature for formulation of government policies and programs to aid conflict resolution in the country.

1.10 Theoretical Framework

This work was grounded on the extensive framework of the conflict theory and the examination as progressed by Galtung.³² Conflict theory entails a serious investigation of the cause of conflicts, dynamics, and the structure of the conflict, the mediators in the conflict and the results. The context and the historical background in details have been given so as to

³²Galtung, Johan. "Institutionalized conflict resolution: A theoretical paradigm." *Journal of Peace Research* 2, no. 4 (2008): 348-397.

comprehend the dimension and the genesis of the present proceedings in the conflict showing the conflict as it is on the ground and giving diverse forms of the proceedings are analyzed.

At this stage the theory grasps the personal perspectives and the personalities of the people will emerge and the conflict occurring will be preserved by outside pressures, positions, interests, and show of interests on the parties³³. The theory emphasizes that any individual involved in conflicts needs to grasp conflict and obtain a truthful account to be of value. The main causes of conflict, parties involved in the conflicts, and the interest and roles so as to terminate or lessen the conflict are explored.

Conflict theory is useful and important for the Study, for it helped to focus on multi-level roles of clergy's in peacemaking. This is because, religious actors have infrastructures at all levels of the society meaning that they have the capacity to address both the micro (local) and macro (national) generators of conflict. Also the peace researcher paradigm concern with long term commitment reflects the behavior of religious actors who prior to the conflict are often deeply embedded in the community carrying other tasks hence they understand the needs of the community and do not leave once the immediate conflict is resolved. Further, the approach focus on addressing the cultural and structural violence reflects the mission of religious actors. Religious actors' goal is to foster social, political and economic justice, acts of kindness, tolerance, love, embracing of strangers, reciprocity and self, and others forgiveness.

1.11 Methodology Research

1.11.1 Research Design

The Study utilized the survey research design to explain how the church in Kenya could be involved in conflict resolution in the country (2009-2015). According to Orodho, survey research strategies can be employed in exploratory and preliminary studies to let the researchers come up with information and recapitulate, present and interpret the information with an aim of illuminating.³⁴

³³ Ibid

³⁴Orodho, A. J., & Kombo, D. K. (2002). *Research methods. Nairobi: Kenyatta University, Institute of Open Learning.*

1.11.2 Study Area

The Study was done in Nakuru County. This is a cosmopolitan county with occasional inter-communal violence especially during elections.

1.11.3 Study Population

The research targeted clergy (pastors, priests), church elders and faith based organizations' representatives from Nakuru County.

1.11.4 Sampling Method

The researcher used purposive sampling to identify respondents for the Study.

1.11.5 Sample Size

The research targeted 55 respondents who included clergy (pastors, priests), church elders and faith based organizations representatives from Nakuru County.

1.11.6 Data Collection

Primary and secondary data are the main elements employed in the research. The former was obtained through the use of mail questionnaires and an interview guide for telephone interviewing of respondents. The Study also used document analysis. The document analysis method utilized an array of secondary sources related to the conflict, conflict management, religious actors and how they fit in the business of conflict management. The main documents which were used included the literature materials largely from peer reviewed journal articles and text books in the fields of conflict management politics and religious studies. Some official records from various religious organizations were also used. Information generated formed a key backbone of the Study by providing conceptual grounding of the subject and various debates which informs the field.

1.11.7 Tools for Data Collection

Interview guides and questionnaires were the main tools used to collect data.

Data was collected using questionnaires and interview guides. Research by Maholtra clarifies that Questionnaires are important elements in data collection³⁵ The questionnaires, which were

³⁵Malhotra, N. K. (2002). *Basic marketing research: applications to contemporary issues*. Recording for the Blind & Dyslexic.

mailed to respondents for self-administration, included both open and closed ended questions. The open ended questions give an understanding of the new concepts whereas the close ended make sure that the respondents are not allowed to particular groupings in their responses. The interview guides were employed since they commonly give the highest collaboration and low rates of refusal, utilizes the interviewer influence, multi-method data collection, and offers high response quality.

1.11.8 Data Analysis and Presentation

Qualitative and quantitative methods were used in analyzing data. The qualitative method was first coded thematically and later scrutinized statistically. The interview method of collecting data, which in nature is qualitative, was scrutinized by the best analysis method known as conceptual content examination. On the other hand, quantitative method was studied through the use of SPSS descriptive statistics and presented through frequencies and standard means. SPSS assisted in establishing and summarizing the data through the descriptive statistics techniques like central tendency measures such as mean and measures of dispersion similar to standard deviation. Frequency tables were used in presenting data.

1.12 Operational Definition of Key Terms

Clergy: The individuals are perceived to be the foremost and most crucial leaders within the church. Their functions and roles are different in the various religious traditions but they mainly comprise dominating over the precise and common rituals and teaching the doctrines and practices of the religion.

Conflict: This is a situation of social factual that encompasses at least two groups, peoples, or countries striving for the same goal, which only one group can achieve. In other words, conflict can be explained as the want to engage unharmonious means to attain a certain goal, like distribution or access to resources, status, or identity.

Conflict resolution: The procedure taken to solve the conflict between two parties and maintain peace and a solution to the cause of disagreement among them. The cause of the conflict may be political, emotional, personal, or financial. Negotiation is the best form of peace negotiation and solving disagreements in case a dispute arises.

Mediation: A lively, planned, collaborative procedure in which a third party which is not involved in the conflicts helps the conflicting parties in solving the conflict through the use of a negotiation and communication techniques.

Peace: Freedom from disturbance; quiet and tranquility.

Peacebuilding: The intervention that is brought up to stop the resumption of the violent activities by generating a maintainable peace.

Reconciliation: The renewal of friendly relationships. It is also the act that makes one belief or view well-matched with another.

Theory: A rational and thoughtful kind of abstract or thinking generally, or the outcomes of such thinking. In relation with the context, contemplative and rational type of abstract or generalizing thinking, or the results of such thinking. Depending on the context, the outcomes can generally include the discussion of how nature works. The foundation of the word is based in ancient Greek, but has taken several diverse but related meaning in the modern use.

1.13 Chapter Outline

The study report has six chapters:

Chapter One: Introduction

This chapter introduces the key roles the church should play in conflict resolution in Kenya making reference to 2009-2015 period. The chapter sets the comprehensive framework of the research study, the statement of the problem, justification, theoretical framework, literature review, hypotheses and the methodology of the Study.

Chapter Two: Unique Resources of the Church in Conflict Resolution

This chapter provides the background of conflict and conflict management strategies within the conceptual understanding of conflict and mediation as a method used by the church in addressing conflicts in Kenya. The chapter will also discuss the unique set of resources which give the church leverage in conflict resolution in Kenya.

Chapter Three: Strategies Applied by the Church in Conflict Resolution

This chapter will discuss the strategies being applied by the church in conflict resolution in Kenya.

Chapter Four: Challenges faced by the church in conflict resolution in Kenya

The chapter analyses the obstacles facing the Church in conflict resolution in Kenya.

Chapter Five: Data analysis and presentation of findings

This chapter thematically presents an analysis of data collected.

Chapter Six: Conclusion and recommendations

This chapter provides conclusions of the Study, gives recommendations and provides suggestions on areas for further Study

CHAPTER TWO

UNIQUE RESOURCES OF THE CHURCH IN CONFLICT RESOLUTION

2.0 Introduction

This chapter focused on the unique resources which give the church leverage in conflict resolution. The chapter further reviews faith-based mediation, mediator resources and the clergy, leverage, financial, human and time resources, clergy identity, attitudes, perceptions and faith. From the discovery made by the research, most of the responders stipulated that the clergy were credible and trustworthy because of their established roles in their respective communities. The clergy also indicated that they had appreciated and shared set of usefulness with diverse sides of a dispute and exceptional power as divine guides that permits them to impact the society. The key desirability stated by respondents were forgiveness, reconciliation, healing, and compassion.

2.1 Faith based Mediation

With the structuring of new forms of ruinous disputes together with the closure of the cold war, the resolution dispute field had enlarged and developed. The consciousness accorded to non-governmental establishments and grassroots involvement has enlarged concurrently.³⁶ Faith-based mediation theories also flared up in this period as well. As aforementioned, this Study puts its main focus on the practice of clergy involved as mediators in the occurrences of conflicts. The anchor of the Study not only limit the scope of the research to identity wars or religious. Appleby asserts that the most decisive and straightforward participation by religious actors in dispute solving is when they develop making up better offices and effectively serving as the arbitrators.³⁷ Anciently, he claims, mediation also seems to be the most usual method of religious conciliation and perhaps the most effective in that case. Further, Appleby contends that the same arbitration literature is reinforced by the views from social psychology, the religion in terms of the psychology can be derived upon to settle down conflicts: a well thought of linkage between arbitrators or the adversities or individuals who seek to reconcile can be well-built through faith.³⁸

³⁶ Shrouf, Patrick E., and Niall Bolger. "Mediation in experimental and non-experimental studies: New procedures and recommendations." *Psychological methods* 7, no. 4 (2012): 422-445.

³⁷ Appleby, Sanam Naraghi. *Women building peace: What they do, why it matters*. Lynne Rienner Pub., 2007.

³⁸ Ibid

Appleby agrees on the endowment of peacemaking currently based on the religious views is composite and wide-ranging.³⁹ The actor's diversity is the capability of working on diverse levels on different goals. Appleby describes religion as the response of human beings based on the reality scented and sanctified. This perception in turn celebrates and discloses the superlative of individuals presence. Religion is the code of conduct that indicates the clear moral standards guiding the individuals who are part of the confessing community.⁴⁰ Therefore, religion is composed of an essential culture, with the ability of making up an individual and the social character as well as manipulating successive involvement and behavior in earnest forms.

The Roman Catholic Church and PCEA have been participating largely and have maintained the lead as far as peace promotion is concerned using different methods.⁴¹ The Catholic Peace and Justice Commission report shows activities such as acceptance and confession that involved a person accepting his or her misdeeds and subsequently owning them up in public was the most regular form of a conventional strategy adopted by the Catholic Church. This was followed by mediation, implied dialogue, peace workshops and peace visits. Submission and confession constitute of pardoning by Church ministers. Intervention calls for Church ministers to be conciliators between the conflicting parties.⁴²

When it comes to dispute settling, faith-based actors including the clergy and religiously motivated leaders have always played a great role when they act as arbitrators. Over the last decenniums in particular, faith-based actors in Kenya have become remarkably more visible in resolving inter-ethnic conflicts.⁴³ The PCEA in particular, has been engaged in facilitative mediatory roles in Rift valley after the 2007-2008 post-election conflict in Kenya. For example, the PCEA Church in Nakuru and Eldoret has been involved in mediating between the Kalenjin and Kikuyu tribes through the National Council of Churches of Kenya (NCCCK).⁴⁴

³⁹ Ibid

⁴⁰ Ibid

⁴¹ Njoroge, E. M. (2011). Church's Approaches to Peacebuilding and Reconciliation in Ethnic Conflict Areas in Kenya: *A Case Study of Laikipia West District* (Doctoral dissertation, Ph. D. Thesis, Kenyatta University, Kahawa, Nairobi).

⁴² Okure, T (2011). The Church- family of God. The place of Reconciliation, Justice and Peace. In Orobator, A.E. *Reconciliation, Justice and Peace*. Nairobi: Action, 13-24.

⁴³ Parsitau, D. S. (2011). The role of faith and faith-based organizations among internally displaced persons in Kenya. *Journal of Refugee Studies*, 24(3), 493-512.

⁴⁴ Njoroge, E. M. (2011). Church's Approaches to Peacebuilding and Reconciliation in Ethnic Conflict Areas in Kenya: *A Case Study of Laikipia West District* (Doctoral dissertation, Ph. D. Thesis, Kenyatta University, Kahawa, Nairobi).

2.2 Mediator Resources and Clergy

Mediation methods of belief-anchored organizations and devout heads shows their religious integrity and faiths and are established on the ethnic heritage with which groups are intimate. Therefore, a singular unique compound of belief-established arbitration is formulating conciliation schemes inside a belief circumstance while employing customary schemes used by other mediators. Johnson has found out that, formulating the conciliations inside a belief milieu and extracting tools from a belief account makes it easy for them to gain ingress and escalate their capability effect on the sets.⁴⁵

2.2.1 Leverage

A contrasting leverage in mediation is observed in clergy theirs is a special virtuous and ethereal edge. The unique clout of the clergy is too acknowledged by Johnston and Cox who propose that prominence for alter built on a prominent set of merits and an ably-developed in the clique dispenses such players with the virtuous legitimacy to act as arbitrators.⁴⁶ For instance, in most states involved in disputes like Israel/Palestine, Afghanistan, Pakistan, Iraq, and Sierra Leone, devout heads have an outstanding task and are substantially admired in their societies. This reputation accords them distinctive edge to carry on something concerning a dispute and re-formulate it in routines that are justifiable to their sects.

The matter of anchorage is paramount in traditional international arbitration. It is frequently connected to rank. Bercovitch and Houston in a series of empirical studies has found out that there is a productive relationship between high rank and arbitration activities which has a successful outcome and this evokes us that several arbitrators, such as a head of state, first minister, or a state clerk, are one step ahead capable to gather supplies in the approach of intervention than those of minor influence.⁴⁷ seminal arbitrators are by far much influential than ordinary officials; they have anchorage and can manipulate societal impact that could be critical in convincing the alliances to make adjustments settle down to an agreement. Similar dissension also registers to faith-based mediators. In exact, clergy's and belief-built participators are mostly seen as seminal leaders in communities, where origins of legality established on tradition and devout heritage.⁴⁸

⁴⁵ Johnston, Douglas. *Faith-based diplomacy: Trumping realpolitik*. Oxford University Press on Demand, 2013

⁴⁶ Ibid

⁴⁷ Bercovitch, Jacob, and Jeffrey Rubin. *Mediation in international relations: Multiple approaches to conflict management*. Springer, 2014.

⁴⁸ Boyd, Marion. "Dispute resolution in family law: Protecting choice, promoting inclusion." (2014).

2.2.2 Financial and Human Resources

Clergy can as well flaunt to a remarkable monetary and human resources. Religion ministers like, St. Egidio Community, Islamic consolation ministrations, Mennonites, Quakers, amidst others, have ably developed zonal and worldwide lattice which in turn they can use for organizational, monetary and workforce. Religion ministers have a unique approach to urbanites through worship places such as the churches and mosques as well as in the pedagogic organizations, such as Quran or Bible schools. Via religious activities like preaching, religious-based coaching's and religious teaching, they can extend to a vast volume of people both at the average tie and at the ties of high commands, as they have a rank well recognized and respected on the two ties. As stated by Lederach, middle-range heads who have a distinctive orientation in their civilizations where they can extend to both average and top-tie commands are often more reliable negotiators of dispute amendment towards a durable peace.⁴⁹ Clergy arbitrators are depicted considerably as middle-span captains with ingress to the average and top-ranks of command.

Apart from being perceived as valid and trustworthy performers, a religious induction frequently paves way as they are related just like religion sister consortiums with whom these organizations and heads can cooperate with well. In consequence, they can become linked with and act as a motivation to the local religious communities which sequentially intensifies their efficacy.⁵⁰ Participation of native devout groups in a conciliation amplitude can result to international aid via the devout relation to sister sects in supplementary parts of the globe. On the other hand, this magnifies reliability and bestows to their legality as arbitrators.

Moreover, devout groups will normally have a wider foundation than many cosmopolitan non-governmental organizations (NGOs), while extra people are advocates of a specific belief than a definite NGO. This comprehensive foundation comes up with an extensive puddle from which to draft devoted and steady personnel that can allot the required meter to arbitration and reunion as a section of duty to God. The similar wide foundation also equips them with financial funding via welfare, gratuities, and others incentives which could otherwise be absent at their disposal.⁵¹The handiness of staff and funds are of significance for continuation of the

⁴⁹ Lederach, Peterson, Terrence N. Tice, Steven F. Bolling, and Harold G. Koenig. "Faith-based and secular pathways to hope and optimism subconstructs in middle-aged and older cardiac patients." *Journal of Health Psychology* 9, no. 3 (2014): 435-450.

⁵⁰ Ibid

⁵¹ Wolfe, Caryn Litt. "Faith-Based Arbitration: Friend or Foe-An Evaluation of Religious Arbitration Systems and Their Interaction with Secular Courts." *Fordham L. Rev.* 75 (2006): 427.

arbitration exercise in the post-concurrence phase, when most conventional arbitrators withdraws as a result of inadequacy of resources or time insistence.

2.2.3 Time as a Resource

Normally, the duty of an arbitrator terminates with the signing of an agreement. From this angle, arbitration can be depicted as a short-term, outlying event. Immediately hasty menace to human life is cleared, arbitrators opt to direct their attentiveness to other more critical or 'hot' disputes. Mediation also being a time consuming and an expensive process is also another elements in this settlement. nevertheless, agreement scribbling amid two countries is not satisfactory to solidify tranquility among two sects involved in an unmanageable dispute actually, verifiable exploration has disclosed that more than one third of all intramural disputes will reoccur at least once in a duration of two year period.⁵² Dispute settling and setting up a biding peaceful relationship is a self-sufficient exercise within certain dispute administration techniques and players are incorporated. A single vital feature of this exercise is to develop tenable partnership and tranquil relationship among the nemesis groups.

conversely, for mediation achievements to last for long and remain productive, mediation ought not to be perceived as a short miniature underlying event. Arbitrators should keep up offering their help in the post-agreement phase via deeds like encouraging communication, shedding light, and eliminating misapprehension, and availing practical know-how when required.⁵³ on full time basis, many arbitrators will fail to carry on with their participation with a dispute. The requirement is to establish tranquility at various angles within the society and to involve these progresses toward the general procedure of dispute settlement. Mediators are necessary those who can labour on ratified foundations with native make-ups and players and become a team member of the wider outlook to arbitration. Belief-based mediators, who work at a more unhurried rate, can arrive on multiple players as optional consortiums, clergy, women's groups, local NGOs, bunch of youths, and human rights bunches, et cetera.

Perceived from this wider view, it is clear for us that clerics have assorted merits above formal, customary. Their participation together with the sects is not confined only to dispute. Clerics frequently have an extended chronicle of aids and participation in clique matters which shows

⁵² Glenn, Charles L. *The ambiguous embrace: Government and faith-based schools and social agencies*. Princeton University Press, 2012.

⁵³ Simpson Jr, Robert Lee. *A Computer Model of Case-Based Reasoning in Problem Solving: An Investigation in the Domain of Dispute Mediation*. No. AFIT/CI/NR-85-81D. Air Force Institute of Technology Wright-Patterson AFB OH, 2005.

their involvement to the cliques and tops to their reliability and legality so paramount in any arbitration attempt.⁵⁴ Most devout players too stick connected despite an entete might be scribbled and aid the sects to recover, seek justice, and establish social institutions. In consensus to human and financial resources, an everlasting engagement needs lineup. Clericals can frequently offer to infuse longstanding participation in cliques as they have the monetary and human resource and the incentives obtained from their devout or belief system.

2.3 The Clergy Position and Identity

The clerics are a significant asset to faith- based conciliations. A feature hardly recognized by nonspiritual Western conciliators is when they are reconciling with the societies that have deeply emerged into the religion, they are looked upon as major Christians, even when they do not classify themselves as Christians.⁵⁵ On the other hand, Johnston claims that the diplomats who are based on faith, are outstandingly conversant with their title, identity, and roles.⁵⁶ The central point on sole and specifying characteristics of individuality in cultural and religious disputes requests the acknowledgement of the individual identity as well as the eminence of a diversified heart in the arbitrator.⁵⁷ In addition, other traditional pointer is the ability to keep going contrary to abundant odds. This impulse of the faith-based individuals is derived from the fact that arbitrators dependent upon faith see propiations as a religious calling. At the end of the day, arbitrators dependent upon faith lack rewarding or imperative means to influence the parties, the aspect of time is even more important.

Harpviken and Røislien note that in the constitution with specific religious leaders, the dependability of spiritual societies and the legality in relations to the individualism documentation of numerous religious societies constitute the ground reasons why they are to be trusted surpasses that of nonspiritual diplomats.⁵⁸ As specified by Appleby, their day-to-day relationship with the mass, generous service long chronicles, and fame for integrity have given the spiritual leaders unparalleled legitimacy and privileged status, most specifically in

⁵⁴ Vignoles, Vivian L., Xenia Chryssochoou, and Glynis M. Breakwell. "Sources of distinctiveness: Position, difference and separateness in the identities of Anglican parish priests." *European Journal of Social Psychology* 32, no. 6 (2012): 761-780.

⁵⁵ Foley, Sharon, Ngo Hang-Yue, and Angela Wong. "Perceptions of discrimination and justice: are there gender differences in outcomes?" *Group & Organization Management* 30, no. 4 (2011): 421-450.

⁵⁶ Johnston, Douglas. *Faith-based diplomacy: Trumping realpolitik*. Oxford University Press on Demand, 2013

⁵⁷ Bradley, Joseph M. *Ethnic and religious identity in modern Scotland: culture, politics and football*. Avebury, 2011.

⁵⁸ Harpviken, Carole A., Røislien M. Greer, C. Kevin Gillespie, and Thomas V. Greer. "A study of the identity of pastoral counselors." *American journal of pastoral counseling* 7, no. 4 (2009): 51-69.

communities where religion is given their independence by the country. Harpviken and Røislien consider this characteristic inside the administrative probable of religion.⁵⁹ Most of the devout societies, the independence of the individuals based on specific establishments of the religion and groups allows the latter to have a predominant status that affects the society and a distinct power to reconcile the conflicting parties, not to mention ways in which the structure of the organization permits them to draw on international, national, and local support for peace initiatives.

Devout players influence the community, steady attitudes, and wide networks make arbitration on the perspectives of faith important not only in ethnic or religious disputes. This arbitration has proved itself important in the earthly disputes and through the behalf of a new and other common ground, as discussed previously in the first point, Harpviken and Røislien.⁶⁰ Certainly, in the nineties, Appleby clarifies, the rising heterogeneity in the responsibilities devout players carried on in the name of peace building.⁶¹ Giro strains that the Europe common occurrence is to cover an individual self-roots, either ideologically, religiously, or socially, since the demonstration of them is seen as not respecting the views of others.⁶² The author contends that Sant' Egidio's unambiguous individuality with the fact that they do not portray any other interests or states are very crucial in obtaining the trust of the conflicting parties.

2.4 Clergy's faith, attitudes and perceptions

Given that various mediators mainly trail the dispute circumstance, which is the condition in which the parties see that they have mismatched goals (determined on the interests of the conflicts), an individual can proclaim that clergy arbitrators impact the psychological causes to a disagreement like attitudes. Perception, anger, hostility, and fear (Psychological states) normally goes in line with the with the cases of disputes and unhealthy correlations.⁶³ Even if the disagreement may transmute, the perceptions might hinder the attempts to keep peace. Comparing with the faith-based arbitrators believe that individuals can transform for good in case of a dispute, it they believe that repentance is vital in a circumstance that the conflicts have calmed down, since they have confidence in the dispute at the beginning starts in the hearts and minds of individuals. Sant' Egidio on the other side believes that even when the

⁵⁹ Ibid

⁶⁰ Ibid

⁶¹ Appleby, Sanam Naraghi. *Women building peace: What they do, why it matters*. Lynne Rienner Pub., 2007.

⁶² Sullins, Paul. "The stained glass ceiling: Career attainment for women clergy." *Sociology of Religion* 61, no. 3 (2010): 243-266.

⁶³ Ibid

disagreeing of violent goals continues, an alteration of the perspective during the negotiation process may lead to a peaceful talk to the mismatched goals.⁶⁴

In either situation, the way around points of view and emotional state, or the individual perspectives based on Giro views, is the chief intention.⁶⁵ Frequently, the unpredictable aims are inter-related with the mental states. Nevertheless, the arbitrators with a basis of faith, have a credit point that stresses the later characteristics. Based with this opinion, the arbitrators deviate from the conservative technique based on the interests that mainly stresses the situation of the dispute as the rootage of the quarrelling deeds. Accordingly, the techniques based on the interests strains the alteration of the circumstance changes the stimuli of the disputing behavior and the dispute. Certainly, there are disputes based on the identity that needs a broader approach technique than the old-style diplomacy has donated. Arbitrators requires to involve the emotional stakes, perceptions, and the party's particular understandings of principals such as self-determination, freedom, and justice; going past state-centric concentration on supremacy politics typical; and spread towards the dominion of non-governmental and human beings' interaction.⁶⁶ Bercovitch states that the closure of the Cold War as well as the increasing ethnic and internal disputes rates proved the traditional methods of power politics and inhibition to be of less value and consequently providing probabilities for the vital development in the employment of arbitration as a form of dispute opposition.⁶⁷

The capability of the uncontrollable disputes mainly known as identity-wars is another structure behind reconciliation in religious perspectives. Kaufman declares that the reason why conservative ways to negotiate do not succeed in the current form of wars is the disregard of the arbitrator on symbolic, religious, and emotional forces effect the political and tangible issues.⁶⁸ When the cause of the conflicts is not based on material interests, but rather religious or emotional interests, the resolutions to such conflicts is not to be grounded within the logical sample. Within lies, one of the paybacks and modulus Operandi of the Johnstone diplomacy is based on faith. When faith was perceived as an illogical existence, it was separate the coherent player replicas, and therefore exterior of the calculus of the policy makers.⁶⁹ On the other hand,

⁶⁴ Ibid

⁶⁵ Ibid

⁶⁶ Johnston, Douglas. *Faith-based diplomacy: Trumping realpolitik*. Oxford University Press on Demand, 2013.

⁶⁷ Bercovitch, Jacob, and Jeffrey Rubin. *Mediation in international relations: Multiple approaches to conflict management*. Springer, 2014.

⁶⁸ Kaufman, Andrew F. *Introduction to mediation, moderation, and conditional process analysis: A regression-based approach*. Guilford Press, 2013.

⁶⁹ Ibid

Johnston, claims that faith is a robust inspiring component for individual deed, and that human beings should reasonably attempt to follow their spiritual welfares. It therefore characterizes an imperative issue in peace and war. Hereafter, believers of the arbitrators basing their negotiations on faith, embrace that the latter is an important characteristic that drive deeds, and as contrasting to various conservative coherent practices, an individual can therefore approach people in disagreement with their faith.

2.5 Summary

The chapter introduced and discussed unique resources possessed by the clergy in conflict resolution. Through their point of view on faith-based mediators seek to transform the attitudes and positions of parties involved in a dispute. The unique resources that give the church leverage included financial, human and time, clergy, identity, attitudes, perceptions and religious faith. If deployed adequately, these resources have greatly helped the clergy in Nakuru County to resolve conflicts and restore peaceful coexistence of warring communities.

CHAPTER THREE

STRATEGIES USED BY CLERGY IN CONFLICT RESOLUTION

3.0 Introduction

This chapter reviewed strategies that the clergy have applied in conflict resolution efforts in Kenya. The peace building strategies identified by most respondents included community-based dialogue, church groups, conferences and seminars, social services and church sermons. These strategies are discussed at length in this chapter.

3.1 Community-Based Dialogue

Dialogue is the process that involves sincere interactions through which individuals pay attention deeply to each other in order to change from what they have learnt. Every individual makes a solemn effort to listen to the others' concern into their own picture, whether there is a disagreement or not. The individuals do not conceal their identities, but they distinguish the valid claims of the other humans that they will act differently towards each other.⁷⁰ Friendly conversation with the conflicting parties is the main element of dialogue. Enhancing dialogue in the society will make the people aware of the best ways to solve conflicts and respect other individuals in the society despite their reservations. This method thus calls the society and every individual to make efforts in agreeing with one another on the past violent events, bringing some sense of justice, human rights, and security. Justice and peace can only be achieved through endorsing processes that are meant to gaining interethnic, intra ethnic and intercommunity dialogues. This will in turn build harmony in the clans and ethnic communities that are in conflict. This can only be achieved if efforts are put in place to promote reconciliation and peace so as to avoid future happenings like previous experiences.⁷¹ Most of the churches in Nakuru County have engaged conflicting communities in dialogue and communication aimed at reconciling the warring factions.

Conventional conflict intervention strategies such as dialogue are largely dependent on effective communication. The parties in conflict are made to open up and elicit proactive ways of solving the problem. Consequently, communication and dialogue are important effective

⁷⁰ Garrod, S., & Pickering, M. J. (2013). Dialogue: Interactive alignment and its implications for language learning and language change. In *The Language Phenomenon* (pp. 47-64). Springer, Berlin, Heidelberg.

⁷¹ Augsburg, D. W. (1992). *Conflict Mediation Across Cultures: Pathways and patterns*. Westminster John Knox Press.

and powerful non-opposing inexpensive form of resolving and preventing disputes alone when the involved parties take it as a component of tranquility. Absence of communication or poor communication can influence conflict between two parties or individuals in disagreement. Exchange of communication and information sharing is important because it helps resolute crises and bring about peace and confidence between the parties in conflict. The weakness of this method lies in the embedded mistrust held by the conflicting communities which makes it impossible for the church to have a breakthrough in her efforts to scale up reconciliatory dialogue.⁷²

Churches have attempted to resolve inter-ethnic conflicts by actively engaging conflicting groups in communicating about their motives or for perpetrating conflicts (for instance, intents; motives for having some beliefs) and through joining in cooperative negotiations. The actions make it possible for people to show their emotions, views, judgement, opinions, ideas, perceptions, and show their feelings about places, people, things, information, situations, and objects. Communication and dialogues is associated with sharing conflict or conflict situation precise information, having the ability to negotiate about concern and feelings of parties, talking of what the party should change, and debating the course and form of the conflict, pointing on interest, fears, needs, and positions of parties. Communication is an essential technique in dialogue through which conflict prevention and resolution are made, it is weakened by failure of participating members to open up to provide the information needed to chart appropriate interventions.⁷³

3.2 Mainstreaming Church Groups

Mainstreaming is the name employed in telling the art of assimilating values given from one main domain into a minor one, with the purpose of taking the intuitions from the major to bear on the minor and to attain through the procedure a value added results for the subsequent practice.⁷⁴ Different churches have mainstreamed groups in their hierarchy and ministries. For instance, the Catholic Church, PCEA, ACK and AIC have established groups for women, men, youth and children. These groups organize conferences, workshops and home visits to pray

⁷² Shedrack, G. B. (2004). Introduction to peace and conflict studies in West Africa. *Ibadan: Spectrum Books Limited*.

⁷³ Carbaugh, D. (Ed.). (2013). *Cultural Communication and Intercultural Contact*. London: Routledge.

⁷⁴ Ager, A. & Strang, A. (2008). Understanding integration: A conceptual framework. *Journal of refugee studies*, 21(2), 166-191.

with victims of inter-ethnic conflict. The approach has been developed to assist the Church to proactively engage the congregants in peace building and other development issues with a sight of enhancing the disposition of rare human resources for the better of the state.⁷⁵

The idea of mainstreaming Church groups in peace building is a noble venture. This provides chance for people and groups to well appreciate their capacities for leadership in bringing up solutions and contributing peace and a common good. Within the context of generating solutions and contributing to a common good. The participation of individuals in peace initiatives, members of the church bond an existing gap in communication and association and thus working for peace and social cohesion. Subsequently peace building initiatives must account the major roles that groups and individuals should play in ensuring inter-ethnic harmony.⁷⁶ To mainstream groups in peace building is well within the, Church's mission to prevent conflict before it happens. However, the challenge of incorporating Church groups in peace-building emanates from lack of capacity and enormous resources needed to ensure that the initiative helps avoid aggravate conflicts and assists in promoting peace.⁷⁷ Individual and group actors may not have the resources needed to bring the needed concerns for peace agreement. This probably explains why mainstreaming of some church groups in peace building may not be very ineffective as a strategy for conflict resolution.⁷⁸

3.3 Peacebuilding Seminars and Workshops

Various approaches are employed to prevent conflicts. Commonly, workshop and seminars have been held to galvanize co-ethnics to embrace peace. Workshops on peace building are important tools that helps avoid conflict and maintain peace because during such workshops, the participants are provided with analytical and conceptual context of reconciliation, peace building, case studies, and exercises that provoke individual's knowledge as well as giving them the chance for hands-on application.⁷⁹ Similarly, peace building resources and exercises

⁷⁵ Woodhouse, Tom & Miall, Hugh & Ramsbotham, Oliver. (2011). *Contemporary Conflict Resolution* (3rd Ed.).

⁷⁶ Olawale, S.K., Ojo, & Yemisi, M. (2012). The Roles of Religious Education to Peace, Security and Sustainable Development in Nigeria. *IOSR Journal of Humanities and Social Science*, 3, 1-5.

⁷⁷ *Ibid*

⁷⁸ Svensson, I. (2014). *International Mediation Bias and Peacemaking: Taking Sides in Civil Wars*. New York: Routledge.

⁷⁹ Fixdal, M. (2012). The Priority of Peace: Thorvald Stoltenberg." In *Ways out of War, Peacemakers in the Middle East and Balkans*, edited by Mona Fixdal, 119-138. New York: Palgrave Macmillan.

ae given the participating individuals to give them the contextual information and building blocks to challenge and provide a creative learning environment for participants. Strengthening local capacities for peace building in Kenya through peace building workshops has attained various real positive accomplishments, mainly in the field of political, cultural, institution building, and inter-ethnic discussion concentrating on gender, cultural and ethnic differences, based on the principle of 'Do no Harm'.⁸⁰

The ability to model good conflict resolution skills is impacted during peace building workshops. Key qualities for effective peace builders impacted in seminars and workshops include adaptability, non-defensiveness, empathy and creativity. Adaptability is the capacity to change directions throughout training and dig into concerns which participants have rather than harshly following the self-planned workshop schedule. Non-defensive is the ability to listen to the participants important comments without self-defense of your actions when you are faced with criticism.⁸¹

Further, peace building workshops are avenues for trust building. Trust-building involves letting the participants lower their inhibitions and getting to know each other. In combination with the allowed rules on hand for negotiation, trust building exercises are important elements if the conflict partakers are from groups on conflicting sides. When the participants fear that they will be punished or disliked for sharing their views, they will fail in sharing their views leading to poor communication or insightful communication. Thus, the purpose of peace building workshops is to help participants comprehend the difficulty of reconciliation, to come up with negotiations that come close to reconciliation but not directly reconciling groups or people. Peace building exercises involves sharing experiences of the problems of resolution, psychological and religious scopes of programmatic considerations and reconciliation.⁸²

Similarly, peace building workshops organized by the Church offer grounds for victims to forgive each other grounding on restoring the Christian relationship with God. In this process, participants are engaged in reestablishing the relationships. There are four important aspects of associations in which peace building occurs under the context of reconciliation: spiritual, ecological, social, and personal. The dimensions should be considered so that full reconciliation

⁸⁰ *Ibid*

⁸¹ Hertog, Katrien. 2010. *The Complex Reality of Religious Peacebuilding: Conceptual Contributions and Critical Analysis*. Lanham: Lexington Books.

⁸² Jakobsen, P. V. (2012). *Nordic Approaches to Peace Operations: A New Model in the Making*. Hoboken: Taylor and Francis.

can be achieved. Spiritual dimension is the process of restoring and harmonizing the broken association with the core creator. The relationship is vital to other associations: a person should focus on having a relationship with God before establishing other relationships.⁸³

Churches in the county organize peace workshops and conferences through the different church groups. During these workshops' participants are taken through topics such as peace building and National reconstruction, Bible exposition, youth media and pornography, self-discovery and health matters among others. To be transformed socially, an individual requires to change the attitudes and structures which are easily perpetuated in workshops and seminars. Here, efforts of advocacy are of utmost importance. Participants in peace building workshops are helped to gain skills in solving problems. The technique of solving problems encourages people who are in conflict to join together and define the problem, examine its origin, and select the ideal solution.⁸⁴

3.4 Pastoral Care and Social Support

Pastoral care involves acts of helping performed by individuals, with an aim of reconciling, healing, guiding, nurturing, and sustaining the victims with concerns and troubles that come up out of daily communication and ultimate concerns.⁸⁵

Pastoral care defines the spiritual morals that sustains the leader concerns for their followers. Pastoral care is the initiatives that are targeted to building dimension among the youths, small Christian community, catechists, community leaders, and the large ministry that access thousand peoples. The purpose of the pastoral care and counselling involves bringing relief to individuals suffering and to inspire human agency.⁸⁶ persons affected by armed conflict in the Rift Valley and other areas of the country either via extirpation, privation of possessions, residence or the savage murders of their beloved ones face diverse several psycho-social

⁸³ Assefa, H. & Wachira, G. (1996). *Peacemaking and Democratisation in Africa: Theoretical Perspectives and Church Initiatives*. Nairobi: East African Education Press.

⁸⁴ Njoroge, E. M. (2011). *Church's Approaches to Peacebuilding and Reconciliation in Ethnic Conflict Areas in Kenya: A Case Study of Laikipia West District* (Doctoral dissertation, Ph. D. Thesis, Kenyatta University, Kahawa, Nairobi).

⁸⁵ Moon, S. S. & Shin, W. S. (2010). Bridging Pastoral Counseling and Social Work Practice. *Journal of Religion & Spirituality in Social Work: Social Thought* 29(2), 124-142.

⁸⁶ *Ibid*

menaces, which jointly produces a holistically worrying environment that needs redress through pastoral care.⁸⁷

Pastoral care in the context of etymologically has its causes in teaching and organizing the Christian believers. Pastoral care and counselling normally focus on five strands namely: healing, sustain, guiding, reconciling and nurturing.

1. Healing: this is a function carried out by pastors with the purpose of overcoming impairment by reestablishing the individual to become whole again and leading them to be better compared to their previous situation.

2. Sustaining: assisting hurting individuals to bear and transcend the condition in which renewal to their previous state from their condition is not possible or seems improbable.

3. Guiding: helping the perplexed individuals in making the correct choices amongst different courses of thought and action, where the choices are seen to distress the current and the forthcoming state of individual wholeness.

4. Reconciling: the act of restoring the broken relationships between two conflicting parties or between an individual and God. In the history, reconciliation has been based on two factors; discipline and forgiveness.

5. Nurturing: allowing individuals to grow their potentialities, thorough out their lives regardless of the peaks, plateaus, and valleys. The main pastoral care functions are nurturing and guiding.⁸⁸

Counselling and pastoral care are the main elements of practical theology. Loving the other human beings should be the major rationale of assisting the experts in overall, regardless of them being devout or otherwise. Nonetheless, the concept of love should be more reflected than the others upon theologically. As seen in the life of Christ, it is the spectator of the church that adoration has to be lived. The care givers and the pastoral counsellors will recognize them that seeks help. The apprehension of love in act guides and brace up the counselling and the pastoral care in the practical theology. The capabilities of compassionate, listening skills, and the use of psychological, theological, biblical, and perceptions of the association between an

⁸⁷ Warurii, F.K. (2015). *Inter-ethnic conflicts: Trends, causes, effects and interventions in Rumuruti Division of Laikipia County, Kenya (1963 – 2010)*.

⁸⁸ *Ibid*

individual and their surroundings and their existing condition well-thought-out from various foundations and disciplines and vies, along with an individual's self-awareness and the conscious utilization of the self-professional in action, are the forms to end which is love.⁸⁹

3.5 Church Sermons

Church sermons are the message the minister or pastor gives to the congregants during a Church service. Sermons are usually expository in nature and are based on the Scriptures. Preaching peace is not a matter of "ought" and "should" but of inviting people to catch a vision of what God intends the world to be. The preachers use scriptures to expound on the need for people to live together in harmony.⁹⁰

Peace sermons in churches are conducted by the clergy and other persons who are asked to preach on various occasions. In preparing sermons, the clergy may also focus on contextual issues. Every person who stands to preach to the flock does so with an aim. The aim acts as the sieve for the developmental process of the sermon, controlling the preacher through the numerous steps of developing the ultimate sermon. Frequently, the aim mirrors the practical theology of the preacher, that lens the preacher uses to read and interpret the preaching so that one might distinguish to live as a Christian.⁹¹ For instance, Tom Long has claimed that there are four main functions of theological of preaching pastor, witness, storyteller, and herald. However, for a long time the functions of pastor, storyteller, and the herald are inadequate functions of preaching. Henceforth the preferred biblical function of preaching is the witness, in a way that the preacher tries to declare the full message of the Gospel deprived of the sermonic element known as "stumbling blocks" that Tillich warned individuals about (that is the irrelevant connectors or communication style to the congregation). It is more of theology in nature and its authority is based on the John and Peter's reply to the Jewish council who asked them concerning their preaching: if it is correct in the eyes of God to listen to somebody rather than to God, the person must judge; for they cannot preserve speaking on things they have neither seen nor heard" (Acts 4:19). The pastor basically stands before the flock. This

⁸⁹ Fredrickson, B. L. (2013). *Love 2.0: How our supreme emotion affects everything we feel, think, do and become*, Hudson Street Press, New York.

⁹⁰ Jenkins, W. & Kavan, H. (2009). Sermon Responses and Preferences in Pentecostal and Mainline Churches. *Journal of Empirical Theology*. 22. 142-161.

⁹¹ Lederach, J. P. (1997). *Sustainable Reconciliation in Divided Societies*. Washington, DC: USIP.

means that factors such as structure, culture, content, and mechanics can affect the effectiveness of the sermon.⁹²

The sermons relevance in the life of the church is to: an individual communicates with God directly through the gospel. Since the church has its foundation on the gospel, communication is the most vital aspect in its life. The manifestation of the church is determined by the ability to renew communication. The richness of teachings in the church is concerned with divine welfare and little teachings about tranquility establishment in the milieu of spiritual. Thus, the limitation of this study was ways in which the church preaching's could promote peace. The value of sermons in ensuring inter-ethnic harmony was explored in this study. It was however found that sermons were not effective in bringing about inter-ethnic harmony.⁹³

The peaceful ministry created in the church is enjoyable where the ministry creates an open dialogue environment, observing out other individual interests, and skills effective in solving problems are the initial responses rather than the ultimate attempt to stop the division or halt the hurting. This is manifested in sermons. The primary theme of the biblical literature and Church sermons is peace. The clergy utilizes the derivatives of peace as a verb, adjectives, or noun in their preaching's. depending on the nouns, peace is described as the harmonious association between supreme being and human beings, or between men and nations. Based on the verb, it is the appeal to "be a peacemaker" or "be at peace." In the adjective context, it is the peaceful surrounding, or having a calm or quiet atmosphere. Therefore, peace entails the conflict process to follow the results of harmony, safety, and tranquility. The course of action to bring peace is part of the Church ritual achieved through the Church ministry.⁹⁴

3.6 Summary

This chapter has analyzed the strategies used by the clergy in conflict resolution. The findings of this study indicate that the clergy in Nakuru County have been at the forefront in fostering peace using different strategies particularly community-based dialogue, mainstreaming church groups,

⁹² The Holy Bible, New International Version. (1984). Grand Rapids: Zondervan Publishing House.

⁹³ Kilonzo, S. M. (2014). A Re-examination of Church Leadership in Peace and Ethnic 19 Conflict in Post-Independent Kenya. *Journal of International Politics and Development (JIPAD)*, 12(2), 105.

⁹⁴ Kritzinger, J.N.J. 2013. *Mission in prophetic dialogue. Missiology: An International Review* 41(1), 35-49.

peace building conferences and seminars, provision of social services and pastoral care and through sermons. In general, the results of this study indicate that the peace building strategies employed by the clergy have seldom achieved much in fostering inter-ethnic harmony in the County. This leads to the conception that despite having been firmly on the peace building agenda for decades, the strategies adopted by the church for peace building seem to have no significant impact in enhancing inter-ethnic harmony. Though the progress made by clergy in positioning itself as an authentic voice for peace and as an effective actor in peace making and peace building activities is laudable, there is a long way to go. Long lasting peace in the county mirage since recurrent conflicts in some parts of the county pales the aspiration of the citizens for a vivid hereafter. This reflects the belief that it is not enough to promote peace and ensure inter-ethnic harmony through the various strategies interrogated in this chapter. Success in conflict resolution requires a mix of strategies by different actors working not in competition but complementarily.

CHAPTER FOUR

CHALLENGES FACED BY THE CLERGY IN CONFLICT RESOLUTION IN KENYA

4.0 Introduction

This chapter reviews the challenges encountered by the clergy in the context of religious peace building. The findings of the study revealed the key factors undermining church's role in conflict resolution as poor inter-faith collaboration, perceived partiality, preservation of status quo, weak peacebuilding capacity, funding constraints and regional differences.

4.1 Factors Undermining Inter-Faith Collaboration

Inter-belief association found in the state abreast level has been subjected to a decrease caused by the anxiety among Christian as well as Muslim sets atop the matter of stroll intrenchment of the Kadhis judicatures as supplementary judicatures to handle with issues stringently connected to Sharia family law. On the front line being the archbishops from the catholic demonization., Anglican as well as extra Pentecostal churches, some clergies advocated in opposition to the composition upon the foundations that constitutionalizing of Kadhis would result to an increase Islamic denomination in Kenya. According to the Muslim sect, the formalization of the Kadhis law courts inside the bill of right was perceived as a method to mitigate their disempowerment. Whilst Kadhis judicatures have turned into legal law, the discussion carries on to split Muslims and Christians.⁹⁵

An organizational impediment to successful inter-belief foundations is the existence of composite, internal civil services within specific faiths. For example, the catholic church has an upright leadership formation, while on the contrary Islamic mosques veer to bear a parallel superintendency formation, which can impend successful orchestration and alliance between devout bodies.⁹⁶ additionally, there is lack of interest of participation in the inter-faith dialogue by the many Pentecostal churches.

4.2 Problems with Perceptions of Impartiality

Devout heads (Muslim and Christian) and devout establishments have been alleged of involving in diplomatic prejudice in the antecedence of different main ballots, disclosing their favorite candidate for the presidency and still conducting campaigns for certain individual

⁹⁵ Kostić, Roland. *Ambivalent Peace: External Peacebuilding Threatened Identity and Reconciliation in Bosnia and Herzegovina*. Vol. 78. Ambivalent Peace, 2007.

⁹⁶ Ibid

aspirants whom they have found favor on. Thus, churches disoriented their trustworthiness as an organization stationed beyond diplomacy, and organizations that conventionally set out to portray Muslim engrossment to the nation has turned out to be perceived as co-opted by diplomatic command. For example, in the course and in the reverberations of the 2007-2008 election disputes, devout players were formerly in a firm posture to criticize the disputes chiefly initiated by particular diplomatic heads.

Devout players have from then tried to reinstate their forgone positive picture and trustworthiness, and to aid peace building conciliations. A noteworthy trial is the collective ritual apology conducted by the NCCK (and some churches) for siding in the event of the 2007 polls and for not being satisfactory enough to promote a harmonious and a participative process.⁹⁷ Nonetheless, Kenyans stand being dubious over the remain skeptical over the dispassion of devout leaders. Additionally, in spite of these declarations by devout players, together with neo-Anglican churches, that churches should be unbiased and endure so on affairs regarding politics, measures have been opposing, with sustained open patronage of specific candidates by some churches.

4.3 Muting Debate and Preserving the Status Quo

The substantial tranquility tweeting, practices of inter-ethnic cooperation and media self-censorship boosted by devout leaders and other players in the lead up to the 2013 main ballots had the constructive consequence of accommodating dispute. However, negative outcomes were also part of it, dissenting opinions were oppressed and debates on grievances related to justice, equity and governance were also suppressed. This, some attest, may have stress on long-term republican evolution and dispute hinderance. Subsequently, the prominence on neo-Pentecostal dialect and pursuing affluence through belief also weaves towards keeping the state of affairs and not actively tackling complaints.⁹⁸

4.4 Capacity and Funding

Peace building programs that engage clergy are mostly on the frontline to get cut when contributors preferences shift. Devout players may therefore have to use notable amounts of time keeping pace with for scant funding rather than taking peace in local peace work.⁹⁹ In the

⁹⁷ Ibid

⁹⁸ Gawerc, Michelle I. "Peace-building: Theoretical and Concrete Perspectives." *Peace & Change* 31, no. 4 (2014): 435-478.

⁹⁹ Ndungu, Elisabeth. "Women, political decision-making, and peace-building." *Global Change, Peace & Security* 15, no. 3 (2013): 245-262.

conflict context, it emerged that clergies are poorly funded; they have the ability to engage and direct the reconciliation process in a positive direction. They barely get facilitated, both economically and financially. As such, they often do not effectively participate in reconciliation efforts conducted outside Kenya. Clergy have ingress to community extremities via churches, temples, mosques, educational institutions, such as the Quran and bible schools and also through community centers.

4.5 Regional Differences

During the 2013 general elections, clerics in dominant churches in Kenya were anticipated to avoid GSDRC Helpdesk Research Report 1364 partisan preaching. They endorsed voters to select fit politicians, to take part harmoniously and take on the election results. Radical Islam were pointed out to be a threat to churches at the coast. In opposition to it, at the mosques in the Kenya's coastal communities, additional discussions were held., where Muslim communities' circles have long nurtured resentment over communal and remunerative disempowerment. Muslims were organized to referendum to cushion themselves from marginalization they have been facing from the nation. Thus, in the consequences of the voting, Deacon et al. (forthcoming) stress that two very unconnected styles of devout participation in diplomacy have dominated in the coastal region of Kenya. firstly, a communal margin to cogent Muslim dissatisfaction and diplomatic resistance, which has the ability to nurture into raging dispute at the coastal region entailing strikes extremist Islamists secondly and a widespread abutment for the developed series by Christian churches, while dispensing themselves as presenting themselves as endangered casualties of extremist Islam.¹⁰⁰

4.6 Lack of Resources

A major challenge encountered with by religious leaders is lack of resources to facilitate their activities and the risk of terrorism. In North Eastern, most of the communities possesses limited or no basic assets like electricity, and communication devices such as the phones, e-mail, and fax. Privation and antique are main issues. Absence of assets is also seen in the actuality that native peace establishment players frequently hasten to distant regions of the country with less assets under exceedingly hardships.¹⁰¹

¹⁰⁰ Ibid

¹⁰¹ Boyce, William, Michael Koros, and Jennifer Hodgson. "Community based rehabilitation: a strategy for peace-building." *BMC international health and human rights* 2, no. 1 (2012): 6.

4.7 Other Challenges

Other instances are that clergy may shortfall the dimensions of peace building hypothesis and implementation and thus maybe unproductive. Secondly, some sects or personal people may possess reserves about working with players of a distinct belief or those unaccepted to the convergence of belief and peace fostering. Thirdly, belief peace players may be discerned to be propagandizing, by seriously being in the look to woo belief membership or transformation.¹⁰²

4.8 Summary

The study sought to establish, through a Likert scale, the degree to which hedgers collaborated with the given statements relating to obstacles the clergy encounters in mediating conflict in Kenya. From the study discoveries, most of the examinees strongly concurred that the clergy has inadequate resources when the educational sector is considered, specifically, in terms of peace fostering and dispute settlement as illustrated by a mean of 4.65, the clergy suffer from the lack of the volume of harmony establishment hypothesis and practice and therefore may be unproductive in dispute resolution as shown by a mean of 4.48, Others agreed that the clergy lack resources to facilitate their activities and the risk of attack as shown by a mean of 4.30, they suffer from inadequate financial resources to facilitate their movement as shown by a mean of 4.28, they arriere pensée with reference to working with players of a separate belief as contradicted to the convergence of belief and peace building as shown by a mean of 4.20, and they lack resources in the fact that the clergy frequently move to far away areas of the country with very scarce incentives under exceedingly hardships as shown by a mean of 4.28.

¹⁰² Heathershaw, John. "Unpacking the liberal peace: The dividing and merging of peacebuilding discourses." *Millennium-Journal of International Studies* 36, no. 3 (2008): 597-621.

CHAPTER FIVE

DATA ANALYSIS AND PRESENTATION OF THE FINDINGS OF THE STUDY

5.0 Introduction

This section outlines an examination and results of the study as intended in the study procedure. The study discoveries are demonstrated on the position of clergy in conflict resolution in Kenya (2009-2015). The statistics were collected using questionnaires and interviews. The apparatus was plotted thematically.

5.1 Demographic Information

The study sought to create the demographical data of the respondents with regard to gender dispensation, age, education level, and nationality.

5.1.1 Gender of the Respondents

Table 5.1: Gender of the Respondents

Gender	Frequency	Percentage
Male	35	63.6
Female	20	36.4
Total	40	100

Source: Field Data, 2020

On respondents' gender, the study disclosed that most of the respondents as illustrated by 63.6% were male seeing that 36.4% of the respondents were female. This indicates that respondents were well dispensed in relation to their gender and they would answer the questions with ease. It further shows how religious leadership structures are male dominated.

5.1.2 Age Group of the Respondents

Table 5.2: Age Group of the Respondents

Age	Frequency	Percentage
21-30	11	20
31-40	12	21.8
41-50	20	36.4
50 & above	12	21.8
Total	55	100

Source: Field Data, 2020

On respondents age class, the study disclosed that most of the respondents as illustrated by 36.4% lied in the middle of the age of 41-50 years with the rest age class being depicted at an average of 20%. This shows that respondents were well dispersed in relation to their age and would respond the questions with ease.

5.1.3 Level of Education

Table 5.3: Level of Education of the Respondents

Level of Education	Frequency	Percentage
Certificate	8	14.55
Diploma	21	38.2
Degree	14	25.5
Masters & above	12	21.8
Total	55	100

Source: Field Data, 2020

The study sought to initiate the educational level of the respondents. From the study discoveries, most of the respondents as illustrated by 38.2% held a diploma, 25.5% were degree holders while 21.8% held master's degree and above. with certificate holders being 14.55 %. This implies that most of the respondents were equitably well educated thus able to provide the study with reliable answers.

5.2 Role of Clergy in Mediating Conflict

5.2.1 Causes of conflict in Kenya

Table 5.4: Causes of Conflict

Rating	Frequency	Total
Land	6	10.9
Political incitement	20	36.4
Scarcity of resources	17	30.9
Ethic animosity	9	16.4
Racism	3	5.5
Total	55	100

Source: Field Data, 2020

The respondents were asked to stipulate the common causes of conflicts in Kenya. Most respondents as shown by 36.4 % indicated that political incitement caused conflict, 30.9% indicated that scarcity of resources was the main cause, 16.4 % indicated ethnic animosity, 10.9% indicated land while 5.5% indicated racism.

5.2.2 Effectiveness of Clergy in Mediating Conflict

Table 5.5: Effectiveness of the clergy in mediating conflict in Kenya

Effectiveness of clergy in mediating conflict		
	Mean	Std Deviation
They have unique leverage as a devout that allows them to impact cliques standards in religious texts and teaching	4.10	0.17
The clergy have a bottomless comprehension of the native factors, and a robust appearance in native cliques, which warrants them to mobilize solace and work effectively at the native level.	4.40	0.20
The clergy mostly have ingress to all extents of command in the community, national, and international, which permits them to tackle disputes on numerous extents.	4.55	0.23
They possess a bottomless related comprehension and mastery of dispute pilots.	4.03	0.17
The clergy can operate to boost drifts in points of view and actions; and rehumanize and change discernments of the disputing areas.	4.25	0.19
Clericals motivate trust and have a honorable command and cultural and empirical proximity to groups involved.	4.30	0.19

Source: Field Data, 2020

The study sought to establish the stretch to which respondents concurred with the aforementioned declaration in relation to the effectiveness possessed by the clergy in mediating conflict in Kenya. From the study discoveries, most of the respondents unanimously concurred that clericals frequently have ingress to all extents of command of the clique, national and international, which permits them to tackle disputes on various sets as illustrated by a mean of

4.55, clericals possess a bottomless comprehension of the native milieu, and robust appearance in native communities which makes it possible for them to rally aid and work efficiently at the native levels as illustrated by a mean of 4.40. Others agreed that they stimulate trust and possesses a virtuous supremacy and cultural and empirical proximity to groups participating as illustrated by a mean of 4.30, the clergy can aid to boost drifts in points of view and actions; and rehumanize and change understanding of the disputing areas as illustrated by a mean of 4.25, they have a special attachment as devout leaders that permits them to impact communities values in pious texts and teaching as illustrated by a mean of 4.10 and they possess a bottomless contingent comprehension and grasp of disputes pilots as illustrated by a mean of 4.03.

These discoveries are in conformity with Mekhaus who stated that clergy's donates, in specific, to modelling people's perspectives of the globe and their fundamental values, a task of coming together through training and education the two of them at the extent of the first class, in specific for well-habitual religions, and the poverty-stricken, a concern of unification of those kept out by the society, particularly via compassionate aid and socio-economic evolution schemes " something that straightforwardly aids to the reconstruction to the socio-economic web of a post-conflict society and a concern of replacement for political and adherent-type institutions, particularly, in times of disaster or termination of the political space. This concern is mostly federated to a duty of well-liked conference and/or political function is often allied to a role of popular forum and/or political promoter.¹⁰³

¹⁰³ Menkhaus, Ken. "International peacebuilding and the dynamics of local and national reconciliation in Somalia." *International Peacekeeping* 3, no. 1 (2006): 42-67.

5.2.3 Obstacles the Clergy Encounters in Mediating Conflict

Table 5.6: Obstacles the Clergy Encounters in Mediating Conflict

Obstacles the clergy encounters in mediating conflict	Mean	Std Deviation
Inadequate financial resources to facilitate their movement	4.28	0.18
Lack of the capacity of peace building theory and practice and therefore may be ineffective in conflict resolution	4.48	0.23
Arriere pensée regarding working with players of a contrasting belief or those in opposition to the convergence of religion and peace fostering.	4.20	0.19
Absence of educational assets specifically in relation to peace fostering and dispute resolution	4.65	0.27
Lack of resources to facilitate their activities and the risk of attack	4.30	0.19
Absence of resources in the fact that the clergy often travel to remote regions of the country with bounded assets under extremely strenuous circumstances.	4.18	0.18

Source: Field Data, 2020

The study sought to develop the expanse to which respondents concurred with the above-stated declaration in relation to the hinderances clericals encounter in arbitrating disputes in Kenya. The study made discovery that most of the respondents strongly concur that the clergy lack educational assets in particular in terms of peace fostering and dispute settlements as illustrated by a mean of 4.65, the clergy suffer from the lack of the dimensions of peace techniques and therefore may be unproductive in conflict resolution as shown by a mean of 4.48. Others agreed that the clergy lack resources to facilitate their activities and the risk of attack as shown by a mean of 4.30, they suffer from inadequate financial resources to facilitate their movement as shown by a mean of 4.28, they face arriere pensée in regard collaborating with players of a contrasting belief or those in opposition to the convergence of belief and tranquility fostering as illustrated by a mean of 4.20, and they lack resources in the fact that the clergy frequently get a move to secluded regions of the country with very finite assets under exceedingly hard situations as illustrated by a mean of 4.28.

The findings concur with Ndungu who stated that clergy are poorly funded; they have the ability to engage and direct the reconciliation process in a positive direction.¹⁰⁴ They barely get facilitated, both economically and financially. As such, they often do not effectively participate in reconciliation efforts conducted outside Kenya. Clergy have ingress to the community extremity via temples, mosques, churches, educational institutions such as the Quran and bible schools and also via community centers.

5.3 Strategies for conflict resolution

The respondents indicated that in the task of conflict resolution the clergy focus has been on peace advocacy, reconstruction, reconciliation and stability. A respondent noted that their main concern is mainly reconciliation of divided groups. A church elder observed that their focus on reconciliation reflects their understanding that any individual is capable of committing wrongs against others and what is needed is not retribution but empathy and restoration of relationships.

The interviewees stated that clergy's donate, particularly, to reforming peoples views of the globe and their fundamental values, a result of a function of coming together via education coaching, both at the level of the first class , particularly for well-developed beliefs, and the poverty-stricken, a function of unification of those disbarred by the society, particularly via humanitarian support and socio-economic evolution schemes. A faith-based institution member communicated that this is an incentive that directly aids to the reconstruction of the socio-economic we of a post-war society and a concern of swap for political and adherent-type institutions, particularly, in times of setback or cessation of the political space.

These findings are in line with Burton who argues that conflicts should not be suppressed but rather accepted as inevitable, thus bring the willingness to manage them. Suppression of conflicts leads to settlement and as long as conflicts are settled, it exists underneath once the balance of settlement forces are altered, conflict will re-emerge. Peace is not only characterized by the lack of ferocity but as well the elimination of organizational sources of conflict. As part of resolving conflicts internal conflicts, diplomatic and social administrations that allows rational societal and political room to all classes should be built. This is not only essential in resolving conflict but as well in establishing post-conflict relationships.

¹⁰⁴ Ibid

5.4 Characteristics and Capacities Associated with Clergy that Make Them Well Placed to Engage in Efforts to Counter Violence

Under this question, the interviewees indicated that clergy are credible and trustworthy. This is because of their established roles in their respective communities. The clergy indicated that they stimulate trust and possess a honorable command and societal and primitive proximity to groups involved in disputes. Faith based organizations representatives stated that legality for upcoming organizations and social standards can be produced by acceptance of pious leaders and confraternities. According to the respondents, the clergy have divided and taken into consideration values with differing sects of a dispute and a special anchorage as devout leaders that permit the amount of impact they have to the communities: values (such as healing, compassion, reconciliation, and forgiveness) found in the pious writings and teachings and stress on the wellbeing of people, they can act to boost point of view and actions change; and act to rehumanize and change insight of the “other”.

The respondents stated that the clergy have the capacity of apprehending the native environment, availability in the native groups and native legalities. They frequently possess a bottomless knowledge of the native environment, and unwavering availability in the native communities, which makes it easy for them to organize aid and workforce effectively at the native base. In other aspects, they also possess a bottomless circumstantial information and knowledge of dispute pilots. According to the interviewees, the clergy have firm connections and ingress to different states of command. The clergy mostly have ingress to every command level in the national and international and also in the community and this ingress acts in their favor as they're bale to address disputes on more than one level. Church elders stated that they have also wide connections of their followers, affiliates and some individuals that include and make up a fruitful mode of passing information and human together with monetary assets.

The findings concur with Cox who stated that devout leaders can ease approach by growth organizations to communities and their leaders to maximize aid related to harmony enterprises..¹⁰⁵ However, he asserts that religious heads may have contrast in the level of willingness to [participate in politics and in building of peace. Assorted nations in Africa, together with Kenya, an increase in new religious players have been noted in the latter decades,

¹⁰⁵ Cox, Hodgson. "Community based rehabilitation: a strategy for peace-building." *BMC international health and human rights* 2, no. 1 (2012): 6.

mostly, hypnotic or reformist. Less inclination has been showed by them than that from head of inveterate churches in acting a duty in diplomatic wrangles and associating in intra-or inter-devout conversation, arbitration or conciliation.

5.5 Challenges to the Role Played by the Clergy in Kenya

The interviewees indicated that the clergy have problems with perceptions of impartiality. They stated that they have tried to reinstate forgone picture and trust, resulting from costs of sectarianism. Even so, Kenyans are dubious over the probity of devout heads. Another challenge posed by the interviewees is elements undercutting inter-belief alliance. Inter-belief alliance at the state level has faced hinderance by pressure existing in between Muslim groups and Christians over the matter of Kadhis or Islamic courts. An organizational deterrence to productive inter-belief organizations is a discrepancy in the intramural administrations of certain sects.

The clergy also suffer from deadened communications and maintenance of the state of affairs. According to the respondents, the inclusive harmony tweeting boosted by devout heads and other players has resulted to pessimistic effects of repressing differing views and dialogues of grievances. Faith based organization representatives indicated that capacity and funding is a big challenge facing the clergy in mediating conflict in Kenya. Clergy are poorly funded. Most of the times, they barely get facilitated, both economically and financially. Peace building schemes that involve them are mostly in the lead to get hindered when provider preferences change.

The community elders indicated that many clergy is not in possession of assets related to education especially in terms of building harmony and resolving disputes, books provision and related tools in line with education; interpreting write-ups and books specifically on peace fostering and dispute solving, Islam; and funding in growing evolving objects like a reference journal on Islamic harmony construction would be indispensable aid to conciliation proportions in North Eastern Kenya.

The interviewees indicated that the clergy also lack of resources to facilitate their activities and the risk of terrorism. In North Eastern, most of the communities less ingress or no ingress at all to elemental assets like phone, fax, electricity etc. penury and less expansion are vital matters; inadequacy of assets is also obvious in the event that native people fostering players frequently travel to distant regions of their state with very less assets under exceptionally hard states.

The finding is in line with Kilonzo who stated that devout heads (Muslim and Christians) and devout organizations have been summoned for their indulgence in political favors' in antecede to various main ballots, stating clearly their supports candidates running for the presidential seat and even conducting campaigns for their chosen candidates. This has contributed largely for the credibility loss of the church as an organization distinguishing itself from politics, and an organization that customary serves to render Muslim preferences to the nation have been perceived lately as a co-opted political leading. For example, in the event and in the repercussion of the crashes seen in 2007-2008 elections, devout players did not manage to secure a firm position to criticize the dispute which was widely contributed by some political heads. which is also a part of the challenges they face.

5.6 Factors that Could Strengthen the Role of Clergy in Preventing Conflicts and Initiatives Designed to engage them

A group of factors that could reinforced the duty of devout heads in hindering disputes, and capabilities plotted to incorporate them are in existence. The interviewees indicated that a pliant outlook ought to be embraced in spotting clergy's able of acting paramount roles. Capabilities thonsleves should be accorded with flexibility in the essence of techniques (permitting for western disputes solving techniques with devout and native rituals). The clergy should engage a diverse range of leaders. The faith-based representatives stipulated that involvement of top ranked devout heads can be vital to involvement at the native level, as low ranked devout heads frequently take their prompt from them. A need to enlarge the involvement of devout head players beyond the focal point on Christianity, Judaism, and Islam is paramount, there is also a need to involve devout heads that possess prowess in inter-belief communication and/or to be in the lookout for inter-belief association.

According to the respondents, the clergy should be patient so as to foster trust. Devout heads may display unwillingness or doubts to involve themselves in organizing. Players looking to involve devout heads need to make attempts from the inception to develop trust and confidence and to create a sober coalition. In addition, they indicated that the clergy need help and coaching to involve themselves in bridging events, coaching, campaigning, monitoring and electoral observation together with dispute hinderance and arbitration arranging. The community leaders indicated that inter-religious peace building attempts should be comprehensive. Inter-belief debate attempts have frequently faced failure to point out unearthed social disproportions and have been detached from other embodiments of peace building. Most enterprises while

productive at the native level ought to discover methods to impact establishments at sub-state and state levels. the respondents indicated that there is need to expand the programming repertoire and invest in monitoring and evaluation.

According to Maina, the scope of organizing that involves beliefs or devout players direct has been comparatively reduced and could gain from additional gifted and innovative organizing.¹⁰⁶ He also indicates that the authentication foundation for organizations tackling belief and dispute and involving with devout players is presently feeble and would gain from wider attempts at observance and assessment.

¹⁰⁶ Maina, Maureen H., Martin Dowson, and Sam Sterland. "Ministry orientation and ministry outcomes: Evaluation of a new multidimensional model of clergy burnout and job satisfaction." *Journal of Occupational and Organizational Psychology* 83, no. 1 (2010): 167-188.

CHAPTER SIX

SUMMARY OF FINDINGS, CONCLUSION AND RECOMMENDATION

6.0 Introduction

This section provides summary, conclusions and recommendations on the role of clergy in conflict resolution in Kenya (2009-2015).

6.1 Summary of Findings

The work aimed at assessing the role of clergy in conflict resolution in Kenya (2009-2015). The study found that conflict in Kenya is caused by scarcity of resources, political incitement, land, ethnic animosity and racism. The findings indicated that the clergy frequently have to ingress all the measure of capacity clique, national, and international, which permits them to approach disputes on numerous stages, they have a profound knowledge of the native environment, and powerful appearance in local cliques, which accredits them to mobilize assistance and collaborate prosperously at the native level. They also stimulate credence and have a virtuous jurisdiction and ethnic and empirical nearness to parties convoluted. The clergy can assist to prompt changes in the points of view and actions; and rehumanize and change perceptions of the disputing areas as and have special grip as devout leaders that allows them to impact communities' values in religious texts and teaching as well as a deep incidental knowledge and apprehension of conflict drivers.

6.2 Discussion of the Findings

Based on objective one of the study which was to investigate the unique set of resources which give the Church leverage in conflict resolution in Kenya. It was found that clergy are credible and trustworthy. This is because of their habitual parts in their corresponding communities. The clergy stimulates credence and have a virtuous jurisdiction and practical and cultural closeness to parties participating in disputes. The study found that the clergy have apportioned and an admired set of worth with dissimilar edges of a dispute and distinctive grip as devout heads that permit them to impact communities: standards (such as reconciliation, forgiveness, compassion, and healing) in pious texts and teachings, and stress on human welfare, can suit to propel drifts in perspectives and actions; and rehumanize and change insight of the other. The study findings indicated that the clergy have the capacity of apprehension of the native context, availability in native communities and native legalities. They frequently have a bottomless apprehension of the native milieu, and well-built appearance in native communities, which makes it easy for them to mobilize support and carry on their duties successfully at the

native level. In some cases, they also possess a good understanding and knowledge of dispute drivers. They have powerful connections and ingress to different levels of command. The clergy frequently has ingress to all levels of command national, international, and the community, which permits them to approach disputes on various levels. They have also substantial connections of followers, associates, and individuals that make up of an effective channel for information passage and human financial resources.

Based on objective two which was to examine the strategies being applied by the Church in conflict resolution in Kenya. The discoveries of this study indicated that the clergy in Nakuru County has been leading in promoting peace using distinct strategies particularly community-based dialogue, mainstreaming church groups, peace building conferences and seminars, provision of social services and pastoral care and through sermons. In general, the results of this study indicate that the peace building strategies employed by the clergy have seldom achieved much in fostering inter-ethnic harmony in the County.

Based on objective three which was to examine the challenges faced by the Church in conflict resolution in Kenya. The study established that the clergy suffer from deadened controversy and protection of the state of affairs. The substantial tranquility messaging boosted by devout heads and other players has had the pessimistic impact of extinguishing disagreeing views and discussions of pleads. Capacity and funding is also a big challenge facing the clergy since they are poorly funded. Most of the times, they barely get facilitated, both economically and financially. Peace building schemes that involve them are frequently the first to get terminated when benefactor preferences change. Many clergy experience inadequacy of scholastic aids especially in connection with peace establishment and dispute settlement, treatise provision and other equipments related to education; interpretation of written articles and books specifically on peace establishment and dispute settlement as well as on Islam; and funding in growing materials like peace building manuals in Islamic would be an indispensable support to conciliation capacity in North Kenya. They also lack resources to facilitate their activities and the risk of terrorism.

6.3 Conclusion

Making reference to objective one, the study concludes that the clergy are effective in conflict resolution since they are credible and trustworthy. This is because of their regular duty in their corresponding communities. They stimulate credence and possess a virtuous control and ethnic

and empirical nearness to groups intricated in dispute. They have the capacity of apprehending the native milieu, attendance in local communities and native legalities. They frequently have an exclusive apprehension of the native context, and powerful appearance in local communities, which validates them to organize assistance and work effectively at the native levels. Possessing the aforementioned unique resources has given the clergy leverage over other stakeholders in conflict resolution in the county.

Established on objective number two, the study concludes that the clergy strategy of using sermons, pastoral care and counselling, peace building workshops, prayer movements, lobbying and having a peace desk had not achieved much in fostering inter-ethnic harmony in the county. This could be attributed to lack of concrete and deliberate plan to implement these policies. It could also be attributed to inadequate training of the clergy and other stake holders on peace building and conflict resolution skills.

Concerning the third objective, the study concludes that the clergy suffer a set a challenge, these include factors undermining inter-faith collaboration, problems with perceptions of impartiality, muting debate and preserving the status quo, capacity and funding, regional differences and unavailability of assets like phone, e-mail, electricity, and fax. Unavailability of the aforementioned assets also obvious in the actuality that native citizens tranquility establishment players frequently move to far away parts of their state with very finite funds under exceedingly hardships.

6.4 Recommendations

In perspective of the discovery obtained in this work, the following actionable recommendations are proffered to support the Church formulate effective strategies to achieve desired results in conflict resolution:

A pliable technique should be developed in spotting clericals with the capacity of acting a remarkable role. Schemes themselves should be supplied with pliability in terms of methods such as allowing western dispute resolution techniques with devout and indigenous approaches. The clergy should engage a diverse range of leaders so as to maximize the unique set of resources possessed by the clergy. In addition, an involvement of higher devout dignitaries can be crucial to participating at the native level, as lower brackets devout heads frequently take their indication from them.

The peace-building strategies employed by the clergy need strengthening in order to achieve desired objectives. Training of peace agents through workshops, seminars and provision of scholarships for further studies in peace studies will better equip the peace actors thereby enhancing their competencies. It is recommended that the Church carefully examines the feasibility of re-branding their place names, adopt use of national language in Church sermons, develop and implement peace building policy in a cascade framework to help the Churches leadership address the issue of conflict that seems to deflate citizens' sense of nationalism.

To surmount the challenges faced by the clergy in conflict resolution, there is a necessity to enlarge participation of devout players focal on Christianity, Islam, and Judaism, and to unite with devout heads that have knowledge in inter-belief talk and/or to be on the lookout for inter-belief partnership. Time to build the trust should be taken by the clericals. Devout heads may be resistant or noxious to engage in programming. Players seeking to involve devout leaders need to make attempts at the outset to come up with credence and trust and to develop a sound partnership. Additionally, the study established that the clergy need aid and coaching to involve in linking affairs, training, advocating, electoral inspection and monitoring, and dispute hinderance and conciliation organizing.

6.5 Recommendation for Further Study

The study makes the following recommendations for further study:

A study to establish the effectiveness of Biblical, Pastoral and Theological programmed in enhancing inter-ethnic harmony in Kenya.

A comparative study on the effectiveness of strategies used by the government and those used by the church in enhancing inter- ethnic harmony is Kenya.

A study on the role and impact of non-NGOs peacebuilding interventions.

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APPENDICES

APPENDIX I: QUESTIONNAIRE FOR CHURCH MINISTERS

Dear Respondent,

The researcher is a student of the University of Nairobi pursuing a Post-Graduate Diploma in Strategic Studies. The questionnaire below is intended to facilitate the study entitled: **The Role of Church in Conflict Resolution in Kenya (2009-2015)**. The researcher is seeking for your view and responses and you have been identified as a stakeholder in this study. The information you are going to give is purely for academic purposes and so will be treated and regarded as confidential. Your cooperation will be highly appreciated.

Instructions

Please answer all the questions honestly and freely. Read each question carefully and tick [✓] or fill in your appropriate answer in the space provided.

Section A: Background Information

1. What is your gender?
Male [] Female []
2. Indicate your age group (years)
21-30 [] 31-40 [] 41-50 [] above 50 []
3. Indicate your level of education
Certificate [] Diploma []
Degree [] Masters and above []

Section B: Role of Clergy in Mediating Conflict

4. What are the causes of conflict in Kenya? (*Tick where appropriate*)
Land []
Political incitement []
Scarcity of resources []
Ethnic animosity []
Racism []

5. On a scale of 1-5; where 5= strongly agree, 4= agree, 3 =moderate, 2= disagree, 1= strongly disagree what is your level of agreement on the effectiveness of the clergy in mediating conflict in Kenya (please tick appropriately)

Statements	1	2	3	4	5
They have unique leverage as spiritual leaders that allows them to influence communities values in religious texts and teaching					
The clergy have a deep understanding of the local context, and strong presence in local communities, which enables them to mobilize support and work successfully at the local level					
The clergy often have access to all levels of power community, national, and international, which allows them to address conflicts on multiple levels					
They have a deep contextual knowledge and understanding of conflict drivers					
The clergy can serve to motivate changes in attitudes and actions; and rehumanise and transform perceptions of the conflicting areas					
They inspire confidence and have a moral authority and cultural and practical closeness to parties involved					

6. Indicate your level of agreement with the following statements relating to obstacles the clergy encounters in mediating conflict. (Key 1= strongly disagree, 2= disagree 3 = moderately agree, 4 Agree and 5 = strongly Agree)

Statements	1	2	3	4	5
Inadequate financial resources to facilitate their movement					
Lack of the capacity of peace building theory and practice and therefore may be ineffective					

Reservations about working with actors of a different religion or those opposed to the intersection of religion and peace building					
Lack of educational resources particularly in terms of peace building and conflict resolution					
Lack of resources to facilitate their activities and the risk of attack					
Lack of resources in the fact that the clergy often travel to remote parts of the country with very limited resources under extremely difficult conditions.					

7. Make recommendations on how to enhance the Role of the Church in Conflict Resolution in Kenya.

.....

APPENDIX II: QUESTIONNAIRE FOR CHURCH MEMBERS

1. Gender: (a) Male [] (b) Female [] Age []
2. Church denomination
3. Area of residence.....
4. Ethnic community.....
5. a. Have you been affected by ethnic conflicts (i) Yes [] (ii) No []
b. If Yes, in what ways?
6. Where did you get your help from?
 - a. Government
 - b. Church
 - c. Non-Government Organizations
 - d. Volunteers
7. a. Are there any churches/ religious groups that help people during conflicts?
(i) Yes [] (ii) No []
b. If Yes,
 - (i) Which ones?
 - (ii) How do they help people?
8. a. Are there other people/ organizations involved in peacebuilding and reconciliation in Nakuru County?
(i) Yes [] (ii) No []
b. If Yes how?

**APPENDIX III: KEY INFORMANT INTERVIEW GUIDE FOR NCCK
LEADERSHIP**

Date: Time:

Purpose of the Interview:

The purpose of this interview is to discuss with you about peace building strategies employed by the clergy in Nakuru County. Because your answers will be treated as confidential, I ask you to be as free as possible in your responses. No information that you give will be used against you as you are giving it anonymously.

1. What are the causes of conflicts in Nakuru County?
2.
 - a. Are there processes of peacebuilding and reconciliation that the churches have used in Nakuru County?
 - b. If yes, what types?
3.
 - a. What is the locus of these types or methods?
 - b. Are there some that are Africans oriented?
4. What measures have the church put to prevent resurgence of ethnic conflicts?
5. What are your strategies of peacebuilding and reconciliation in Nakuru County?
6.
 - a. Does the church have a plan for curbing/addressing the problem of ethnic conflicts in Nakuru County?
 - b. Which is it?