

**INFLUENCE OF STRATEGIES USED BY INTER-FAITH
NETWORK IN THE PROMOTION OF PEACE IN KENYA:
A CASE OF ISIOLO CENTRAL SUB COUNTY IN ISIOLO
COUNTY**

BY

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**A Research Project Report Submitted in Partial Fulfillment of the
Requirements for the Award of the Degree of Master of Arts in
Project Planning and Management of the University of Nairobi.**

2014

DECLARATION

This Research Project Report is my original work and has not been presented for a degree award in this or any other University.

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DEDICATION

I dedicate this entire work to my parents, Mohamed Mutubwa and Halima Rashid; my wife, Zakia Mohamed, and my Daughters Halima and Khawla. They are the icon of my strength in life.

ACKNOWLEDGEMENTS

Great effort has been made by various people in different capacities to bring this entire final project to this level. I would like to register my full appreciation with my supervisor Dr. Juliana Mutoro for her encouragement; relentless support and guidance in carrying out my research work. My sincere thanks goes to the School of Continuous & Distance Education for their support. My gratitude also goes to the Dean School of Continuous & Distance Education Prof. Harriet Kidombo for her support and encouragement. Her professional support has contributed to completion of this research project. Appreciation also goes to Dr. John Mbugua for his professional support and guidance. His advice during the initial development of this research. Many thanks to Florence Musalia for her professional advice. Her professional review of the research project contributing to its successful completion. My sincere gratitude goes Umar Abdalla for his encouragement and fruitful suggestions. Lastly but not least, I thank all my friends even though they are not mentioned as individuals. I appreciate the contribution and supports towards making this study a success.

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ABBREVIATION AND ACRONYMS

ACRL	:	African Council of Religious Leaders
EAK	:	Evangelical Alliance of Kenya
FGD	:	Focused Group Discussions
FBO	:	Faith Based Organizations
HCK	:	Hindu Council of Kenya
IDI	:	In-depth Individual Interview
IIN	:	Isiolo Interfaith Network
IRCK	:	Inter-Religious Council of Kenya
KEC	:	Kenya Episcopal Conference
KII	:	Key Informant Interview
NAMLEF	:	National Muslim Leaders Forum
NCCK	:	National Council of Churches of Kenya
NCIC	:	National Cohesion & Integration Commission
NGOs	:	Non-Governmental Organization
NSC	:	National Steering Committee
OAIC	:	Organization of African Instituted Churches (OAIC Kenya)
RfP	:	Religion for Peace
SDA	:	Seventh Day Adventist
SHIA	:	Shiva Ithnasharia Muslim Association
SUPKEM	:	Supreme Council of Kenya Muslims

ABSTRACT

The purpose of the study was to investigate the influence of strategies used by Isiolo Interfaith Network in the Promotion of Peace in Isiolo Central Sub County of Isiolo County. Four research objectives were formulated to guide the study namely; to establish the influence of mediation for peace as a peace in promotion of peace, to determine the influence of interfaith dialogue as a peace strategy in promotion of peace, the influence of advocacy as peace strategy in promotion of peace and the influence of sports as a peace strategy in promotion of peace. This study employed a descriptive survey research design. The target population in this study 1070 households. Simple random sampling technique was used to select 373 households. The questionnaire and interview guide was used for data collection. Content validity was established by designing questionnaire and research instruments according to the objectives used. The questionnaire was divided into two halves then a correlation coefficient for the two halves computed using the Spearman Brown Prophecy formula. Statistical Package for Social Sciences (SPSS V 18) was used to analyze the quantitative data. All data was entered and verified after effective coding. The data was then synthesized and reported thematically, according to the study objectives and envisaged chapters. The study found out that mediation strategies used by inter-faith network on promotion of peace was average (137, (37%). On the influence of dialogue strategy on promotion of peace, the study found out it was average as indicated by the majority of the respondents 128 (35%). The study also found out that the influence of advocacy for peace forums by inter-faith network was low (100, (27%)). The study further found out that the use of football tournaments was influential in promotion of peace. The study recommends that the Isiolo interfaith networks should create awareness of their peace building activities. The study also recommends that Isiolo Interfaith Networks should increase the use of sports as strategy for peace. The study further recommends that the Isiolo inter-faith network should do a research and find out the other type of sports that the people of Isiolo enjoy and use them in their future sport peace promotion strategies. The study suggested that future academics should also look at the influence of peace connectors in promotion of peace.

CHAPTER ONE

INTRODUCTION

1.1 Background of Study

In their global survey of armed conflicts, Gurr (2001) depict the world as more peaceful than at any time in the past century. The number and magnitude of armed conflicts within and among states have lessened since the 1990s by nearly half. Conflicts are being settled with ever greater frequency, usually when ethnic groups gain greater autonomy. The progress is attributed to the increase of conflict prevention efforts and the greater number of democratic efforts (Khosla, 2003).

The efforts for preventing violence have increased. In the 1980s, for example, there were five peacekeeping operations in the world, whereas in the 1990s there were 35. But the sobering observation is that most of the conflict prevention has been reactive in nature, being initiated only after the conflict has crossed the threshold of violence. Its aim is to limit further escalation (intensity, geographic and duration). Here, too, the price is high. Once a conflict turns violent it becomes not only more difficult, but also more expensive to de-escalate it and to build peace (Brown, 1999).

Numerous case studies and policy papers have in recent years pointed out advantages of locally driven processes in addressing local communal conflict in Africa, particularly in areas where national institutions are weak or absent. Much of this work focuses on indigenous or customary mechanisms and institutions, such as elders, chiefs or spiritual leaders mediating in conflict situations. For instance, many reports have documented successful cases of local conflict resolution based on customary mechanisms in pastoral areas of the Horn of Africa (Chapman, C & Kagaha, A 2009).

There are past cases of mediation and peacemaking by religious leaders and institutions. For example, the World Council of Churches and the All Africa Conference of Churches mediated the short-lived 1972 peace agreement in Sudan. In South Africa, various churches were at the vanguard of the struggle against apartheid and the peaceful transition. The most dramatic and most frequently cited case is the successful mediation

the Rome-based Community of Sant'Egidio achieved to help end the civil war in Mozambique in 1992,(Cameron, 1994),

Appleby, (2000), when reviewing peacemaking activities of religious groups in a diversity of cases around the world identifies kinds of religious actors: religious militants, religious NGOs, national and transnational religious hierarchies, ecumenical and inter-religious bodies and local religious communities that deal with peacemaking. Based on this review he concludes that a range of peacemaking activities fall within the sphere of religious influence, preventive diplomacy, education and training, election monitoring, conflict mediation, nonviolent protest and advocacy for structural reform, and withdrawing or providing moral legitimacy for a government in times of crisis. It is important to recognize the interrelatedness of religious involvement in peacemaking at every phase of a conflict and at various levels of society.

Religious individuals, often as representatives of faith-based organizations, have for decades carried out mediation, striving to help resolve conflicts. Examples include: mediation undertaken by the Quakers in the Nigerian Civil War, the work of the World Council of Churches and the All Africa Conference of Churches in mediating a cessation to the Sudan conflict; efforts made by John Paul Lederach (Professor of International Peace-building at the University of Notre Dame) in Nicaragua; and the work of the Imam of Timbuktu in mediating various West African conflicts, (Haynes, 2005).

According to Appleby, (2006) faith-based organizations have more success than non-religious entities in helping to resolve conflicts and put peace back on the agenda. While the evidence is mixed in this regard, it is the case that in some African conflicts faith-based organisations have met with success. Perhaps the most illustrative case of this type of peacemaking was the mediation by the Catholic organization Sant' Egidio, credited with playing a key role in ending the civil war in Mozambique in 1992, (Alert, and (2013) Report on conflicts, human rights and peace building. Barcelona: Icaria, 2013)

In Kenya, one of the faith based structures, involved in promotion of peace is Local Interfaith Networks. Interfaith networks are structures that devolve interfaith dialogue and advocacy at local levels. It is a coalition of major faith communities that mobilizes

the moral and social resources of religious people to address shared concerns (IRCK, 2012). In Isiolo, a high level of animosity exists among the different groups. Community relations have been characterized by hatred, acrimony, blame games, and fear.” Pastoralists’ communities in Isiolo district continued, albeit at a manageable level, with traditional cattle rustling, and sometimes violent conflicts, over the dwindling grazing resources. The few farmers in the district have also been caught up in this cycle of conflicts (UNDP, 2010).

In order to resolve conflict, third parties need a good understanding of the issues over which groups are fighting. While these issues are often complex, several analysts have noted that discrepancies and injustices concerning the land tenure system in Kenya represent underlying causes for many violent conflicts (Boone, 2012; Klopp, 2002; Umar, 1997). Simultaneously, increasing availability of small arms and the commercialization of cattle rustling make raids more frequent and deadly (Cheserek, Omondi, & Odenyo, 2012; Kamenju et al., 2003). State’s relationship to local communal conflict is often very complex and at times highly problematic. Case studies suggest that in many incidences state involvement may aggravate the situation rather than help to resolve it. For instance, it has been noted that the deployment of security forces in reaction to communal conflict is often associated with human rights abuses; this has also been the case in Kenya (Akinwale, 2010).

Religious leaders are uniquely placed to deal with the societal challenges. This is because they have the capacity, moral authority and the courage to transform conflicts, promote peaceful co-existence among people, and care for those who are sick and in desperate situations. The fact that they operate at the grassroots level means they understand the fear and suffering of the local populations better than most government officials. They can, therefore, come up with better strategies and modalities to deal with those problems (Kang’ethe, 2008).

Religious leaders have a role to educate their communities on the root causes of conflict, to serve as effective advocates for conflict prevention, and to play the main role in mediation and negotiation among armed groups and to lead their communities in the reconciliation and healing process required to transform armed conflict into a true and

lasting peace. Representatives of each religious community work together to take actions on common problems in ways that respect the different religious identities of one another (ACRL – RfP, 2008:17). However, the role of Interfaith Network in promoting peace has not been studied adequately. The proposed study therefore seeks to investigate the influence of strategies used by Isiolo Inter-Faith Network in promoting peace in Isiolo County.

1.2 Statement of the Problem

Cattle raids, inter-communal resource conflicts and banditry are common across much of the arid lands of the region, where firearms are increasingly common among pastoral communities. Pastoral communities across the Horn of Africa frequently cross national borders in search of pasture and water. Although neighboring states often share ethnic groupings, such migrations can be problematic (IRIN, 2009).

Owing to the negative impacts of the conflict, the Samburu, Borana, Rendille, Turkana, Meru and other communities in the “Isiolo triangle” have been involved in various peace building activities. Loosely knitted community based groups like Women associations, Community based policing groups; religious groups; elders and others have played different roles in trying to prevent these conflicts from escalating. These efforts however have been marginal and the effects across the community divide have not reduced the reported incidences of conflicts (UNDP, 2010).

The public perception is that religion is a principal source of conflicts, but the role of religion as a force in peacemaking is usually overlooked (United States Institute of peace, 2008). While Religious leaders have been involved in promoting peace in the area, there is inadequate documentation of their role in peace building. Studies have been done on role of traditional leaders, women, and religious leaders in promoting peace. But not many studies have been done specifically on role of religious leaders as in promotion of peace. The proposed study is therefore unique as it seeks to examine the use of interfaith mechanism in promoting peace in the Isiolo Central Sub County.

According to Emma,(2013) significant body of research has addressed the question of what type of actor is most suitable to play a third party role, focusing on aspects such as neutrality or impartiality and strength or leverage; however, these insights have not to any significant extent been applied to local communal conflict. Various strategies are employed by different actors in promotion of peace. However, due to complexities of conflict issues, lack of evidence based intervention, and participatory approach to conflict issues, they often fail. Over the last decades, Isiolo has been marked with protracted conflicts pitting local ethnic communities against each other, and various peace actors have been involved in peace building process. Isiolo Interfaith Network is one such actor. Unfortunately not much has been documented on their approaches for promotion of peace. This study sought to examine the influence of peace building strategies employed by Isiolo Interfaith Network in promotion of peace in the Isiolo Central Sub County. According to Smock, (2004)& Appleby,(2006) religious links to conflict typically receive much public attention, while the efforts of religious peacemakers in relation to conflict resolution and peace-building tend to get much less attention and publicity. Little attention has thus been given to the influence of strategies used by interfaith actors in promotion of peace. If not addressed the interfaith network would continue to intervene in conflicts using different strategies without knowing its influence in the promotion of peace.

1.3 Purpose of study

The purpose of the study was to investigate the influence of strategies used by Isiolo Interfaith Network in Promotion of Peace in Isiolo Central Sub County.

1.4 Objectives of the study

The study was guided by the following objectives:

- i. To establish the influence of mediation for peace as a peace strategy used by Isiolo Interfaith Network in promotion of peace in Isiolo Central Sub County.
- ii. To determine the influence of interfaith dialogue as a peace strategy used by Isiolo Interfaith Network in promotion of peace in Isiolo Central Sub County.

- iii. To examine the influence of advocacy as peace strategy used by Isiolo interfaith network in promotion of peace in Isiolo Central Sub County.
- iv. To investigate the influence of sports as a peace strategy by Isiolo Interfaith network in promotion of peace in Isiolo Central Sub County.

1.5 Research Questions

- i. How does mediation for peace strategy influence promotion of peace in Isiolo Central Sub County.
- ii. To what extent does interfaith dialogue for peace strategy influences promotion of peace in Isiolo Central Sub County.
- iii. How advocacy for peace strategy does influences the promotion of peace in Isiolo Central Sub County.
- iv. In what way does sport for peace strategy influence the promotion of peace in Isiolo Central Sub County.

1.6 Significance of Study

The findings of the study may help the Isiolo County Government officials in understanding the causes of conflicts in Isiolo County and strategies used, and therefore help in devising better strategies for sustainable peace in the county. The study is likely help to examine the strategies currently employed by interfaith network, their success and propose more appropriate and effective peace building and strategies. The study is likely to benefit researchers in that it was add to the body of knowledge, especially on role of interfaith network in peace building and therefore advance the frontiers of knowledge. The study is likely to help Civil Society and other stakeholders working in the conflict zones to appreciate the strategies applied in promoting peace in Isiolo County. The study may help in examining and informing Isiolo Interfaith Network on the best approaches to utilize in peace building. The proposed study may help IRCK to learn of the best approaches for promotion of peace utilized by IIN and which can be replicated by other interfaith networks across the country.

National Steering Committee on Peace Building & Conflict Management (NSC) is mandated with the co-ordination of all peace related activities in Kenya was henceforth is likely to benefit from this study by understanding the best strategy in promotion of peace. National Cohesion & Integration Commission (NCIC) is mandated to facilitate and promote equality of opportunity, good relations, harmony and peaceful co-existence among Kenyan communities and is henceforth may benefit from this study through understanding best strategies to employ in promoting peace and cohesion in the County.

1.7 Delimitation of the Study

The study was confined to only one division of Isiolo County, Isiolo Central Division and therefore it cannot be generalized to represent the whole country. The study will also be confined to four strategies used by Isiolo Interfaith Network in promotion of peace. The study was delimited to Isiolo Interfaith network, as a peace building agent. It does not intensively focus on other religious organizations/ outfits for peace building.

1.8 Limitations of Study

The researcher encountered problems like lack of co-operation from target population due to the suspicions in the area. This was addressed by explaining explicitly the purpose of the research and reassuring the respondents on the intention of the research project.

A financial limitation to reach out widely to the respondents was another limitation. The researcher strategized by fundraising for the research and putting in place cost effective measures like using local research assistants who had good knowledge of the project area. In the process of carrying out the study, logistic challenges like security and transportation hampered smooth movement in the study areas. The researcher ensured that the data collection guide was developed in a way that ensured that the logistical issues were catered for.

1.9 Basic assumptions of the Study

The basic assumption of the study was that the participants would be willing to participate freely and give out their honest responses during the study.

1.10 Definition of Significant Terms As Used in the Study

Advocacy for peace: It is the activities conducted by Religious Leaders (interfaith network) aimed at influencing administrative, political leadership and other stakeholders on policies and actions for conflict management.

Inter-faith dialogue: It is the cooperative, constructive and positive interaction between people of different religious traditions (or "faiths") and/or spiritual or humanistic beliefs, at both the individual and institutional levels

Interfaith network: Interfaith networks are bodies populated by membership of IRCK affiliated Religious Coordinating Bodies (RCBs). Interfaith network membership is through religious leaders and they promote interfaith dialogue and collaboration at local levels. In the proposed study inter faith network refers to Isiolo Interfaith Network.

Peace building Strategies: these are ways and means used by peace building actors in promotion of peace

Promotion of peace: Is a process of advancing and contribute to absence of structural, physical, cultural violence a presence of an equitable and just Social Order.

Religious Coordinating These are bodies that coordinate affairs of a particular faith community.

Body These include: KCCB, SUPKEM, NCCK, NAMLEF, HCK, EAK, SDA, OAIC, & SHIA.

Sports for peace: are games that are organized by the Isiolo interfaith network with objective of bringing cohesion and peaceful co-existence.

1.11 Organization of the Study

The study is organized in five chapters: Chapter One consist of background of the study, statement of problem, purpose of study, objectives of study, research questions, significance of study, delimitation of study, limitation of study, basic assumptions, and definition of significant terms and organization of the study. Chapter Two has sections on literature review on, mediation for peace, interfaith dialogue, advocacy for peace, sports for peace, a theoretical framework, and conceptual framework. Chapter Three has sections on research design, target population, sample size, sampling procedures, data collection procedures, data analysis techniques, operationalization table of variables. Chapter Four consist of data presentation, data analysis and interpretation. Chapter Five consists of summary of findings, discussions, conclusions, recommendations and suggestions for further research.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

The literature has been reviewed under five broad themes. The first section reviews the concept of strategies for promotion of peace. The other sections present strategies of; mediation and promotion of peace, interfaith dialogue and promotion of peace, advocacy and promotion of peace and sports for peace and its influence on promotion of peace. The theoretical framework and conceptual framework are also elaborated. The chapter finalizes with the relationship between the variable, gaps in the literature reviewed and a summary of the chapter.

2.2 Strategies for promotion of peace

In recent years, there has been a rising interest in how religion can be used in both conflict resolution and the peace building process (Abu-Nimer, 1996). The critical role that religion can play in resolving intractable conflicts is also identified by Cox et al. (1994), who reviewed the neglected potential of religious peacemaking based on a brief review of Hinduism, Buddhism, Sikhism, Judaism, and Islam.

According to Bennett (1993) much of the research on intercultural interactions and training emphasizes ethnic, tribal, or non-religious aspects of the cultural identity. Like most communication and intercultural studies, the intercultural training materials that describe developmental intervention models (Bennett, 1993) rarely mention religion or inter-religious settings. The same assumption that intercultural interactions are no different from inter-religious interactions is made by conflict resolution training methods too (Fisher, 1991).

According to Appleby (2000), a new form of conflict transformation religious peace building is taking shape on the ground, in and across local communities plagued by violence. While it is a promising development, he sees it as still 'inchoate and fragile, uncoordinated and in need of greater numbers of adequately trained practitioners, more study and testing, and theoretical elaboration' (Appleby, 2000).

Based on his examination of a wide range of cases, he perceives that religious agency has contributed to conflict transformation in three ways. First, in conflict management they have been particularly active ‘as social critics calling government officials and political, military, and business elites to account for unjust and abusive policies. Second, religious actors have participated in conflict resolution by providing good offices and serving as mediators (Appleby, 2000).

2.3 Mediation and Promotion of Peace

The goal of the community dialogues is to restore trust and a common bond, minimize suspicion amongst the affected groups, and move towards reconciliation. Dialogue immediately after a conflict is initiated to restore the trust necessary to allow communities to work and live together. Most organizations have also attempted to set up structures to allow for ongoing community dialogue with the aim of preventing the breakout of future conflict (Nicholas, 2013).

Amnesty, diplomacy, mediation, UN interventions, and African traditional strategies have been used in managing conflict in different societies. Peace building is a comprehensive concept that encompasses, generates, and sustains the full array of processes, approaches, and stages needed to transform conflict towards more sustainable and peaceful relationships (Lederach, 1997). The term thus involves a wide range of activities and functions that both precede and follow formal peace accords. Metaphorically, peace is seen not merely as a stage in time or a condition. It is a dynamic social construct. Such a conceptualization requires a process of building, involving investment and materials, architectural design and coordination of labor, laying of a foundation, and detailed finish work, as well as continuing investment (Nicholas, 2013).

Given the frequency with which high-level peacemaking is undertaken in Africa, there is surprisingly little discussion in official circles about the science and art of mediation. There is nothing remotely comparable with the serious and sustained discussion that takes place around the strategy, methods and structures of military peace operations. This is true also of training whereas substantial time, effort and money are devoted to military training in order to ensure success, manage risk and prevent failure, little if any attention is paid to training African mediators (Laurie, 2011).

Involvement of faith-based actors in conflict resolution processes is not a new phenomenon. In fact, faith-based actors, including clergy like the Pope, priests, imams, rabbis, religiously inspired leaders like Gandhi, Martin Luther King Jr. among many others, and religiously motivated movements and organizations like Moral Re-Armament, and World Council of Churches have always played a role in resolving conflicts. Over the last two decades in particular, faith-based actors have become significantly more visible in resolving regional and international conflicts (Sampson, 2004).

It is important to note that many mediation efforts continue to suffer from generic weaknesses, which may worsen as the field expands. These include superficial understanding of a given conflict lack of coordination among mediators; inconsistent standards and strategies that are easily manipulated by conflict parties, lack of diplomatic unity and other sources of leverage behind mediation confused regional diplomacy poor-quality agreements that cannot be implemented and an overall disconnect between mediation and broader strategies for resolution of a particular conflict (Sampson, 2004).

2.4 Interfaith Dialogue on Peace

Religion plays diverse roles in many of the current-day conflicts religious texts, myths, vocabulary, and narratives may be employed to justify use of force, implant negative enemy images, define issues or delineate the parties. Religious values, rituals, traditions, texts and narratives may also be used to promote peace and co-existence, advocating human rights and democracy. Religious actors may use their political and social legitimacy to pursue peace or to incite division, conflict and violence (Kadayifci, 2008).

According to Gecaga (2002), Tongoi & Kariithi (2005), there are instances where conflicts have erupted in which religion plays a crucial role. In such instances, the warring groups do so in the name of religion. It is therefore clear that religion can be a cause of conflict at the same time a source of integration. Tongeren (2005) has explored the potentials of faith based approaches to conflict prevention and conflict resolution. He argues that faith-based approaches represent viable and often very effective alternatives to traditional and secular approaches. To him, religion has the capacity of cooling tempers and promoting reconciliation. This is underscored by the fact that the religious bodies are

community of believers. He notes that the religious bodies have unique attributes that are necessary for building peace.

Faith actors have an impact on changing behaviours, attitudes and negative stereotypes educating the parties; healing trauma and injuries; disseminating ideas such as democracy and human rights; drafting committed people to do peace work; challenging traditional structures that perpetuate structural violence; mediating between conflicting parties; reaching out to governments to incorporate elements of peace building in their policies; encouraging disarmament, reintegration of soldiers and developing a sustained interfaith dialogue (Abu Nimer & Kadayifci , 2005; Tsejard, Abu Nimer & Kadayifci- Orellana, 2005). Faith-based actors are also providing training in conflict resolution and conflict prevention (USIP, 2003).

Manwelo (2007) has discussed diverse traditional African strategies and institutions prior to colonization which form a fundamental strategy of peace-building. They argue that peace building is interwoven in societal norms and practices. They are in agreement that effective approaches are those that are contextualized. The authors recommend approaches that respect the lifestyle of the local community. They fail to recognize the dynamics of cross-cultural peace building among the urban poor and the integration of African methodologies with religious tenets of peace.

Several scholars are in agreement that the religious bodies can play a key role in peace-building processes even in the midst of great opposition (Secam-celam, 2001; Tongoi & Kariithi, 2005; Tongeren, (2005); Hendricks, (2006); Kimani, (2007); Gecaga, (2007). The religious bodies operate from the grass-root and easily permeate the society through its missionary mandate. Based on salvation history, religious bodies remain to be instruments of reconciliation in the society. The bodies can also easily spread the moral values of personal responsibility, social responsibility, social compassion and economic justice. Such virtues can be achieved through impartiality, independence, empathy and credibility.

Okwatch, (2008) however, comments on the failure of the religious bodies in mitigating peace. He complains that the inter-faith groups have been partisan towards a particular community or personality. However, Seth, (2008) and Inter-religious Forum, (2009) are equivocal that the Church is still imbued with the qualities for true reconciliation. The religious bodies strategically emanate from a community of believers and its operation is localized.

According to IRCK, (2012), Inter-Religious Council of Kenya is an umbrella body of faith bodies which promotes interfaith relation and cooperation for peace and cohesion amongst Kenyan communities. The organization has established interfaith networks at the county level, which promotes interfaith harmony and cohesions. The foregoing works are relevant because they make the case for the importance of the inter-faith groups in peace building, the focus of the proposed study.

Isiolo Inter -faith Network is the devolved structure of Inter- Religious Council of Kenya. This network brings together members from different faith in using interfaith dialogue among other strategies in promotion of understanding and co-existence.

2.5 Local Advocacy for Peace and Promotion of Peace

According to Tarimo, (2007) and Ekeno, (2008), there is no simple prescription in dealing with conflicts because of the embedded complex social relationships. The authors further argue that due to poverty, peace building, negotiations and political agreement are hard to achieve. This opens up vicious cycles of violence. They argue that the international interventions which ignore the context of conflict and the actual causes of conflict are short-lived. The interventions only restore calmness and do not address the root causes, hence the vicious cycle of conflict which is evident in Isiolo.

Patterson (1999) laments that the religious leadership at the national level has not demonstrated a serious interest towards the vulnerable groups: children, youth and women and the economically marginalized. To him, religious bodies are overwhelmed by the ever increasing challenges and scarcity of resources. He goes further to point out that the worship days have become too liturgical to address the evils and needs of the society. These sentiments are echoed by Okwatch (2008) that once the conscience of society, the

religious leaders can no longer speak boldly against the ills afflicting the society such as poverty, corruption, and violence. Both Patterson (1999) and Okwatch (2008) urge the religious bodies to speak more audibly concerning the evils of the society.

According to Tongeren, (2005), most approaches used to handle conflicts such as force, adjudication, arbitration or bargaining- type negotiation and mediation tend to suppress or superficially treat problems that underlie conflicts. This means, many causes of conflicts worldwide are never addressed. As a result, the same conflicts tend to recur in different forms over time, increasing in intensity and destruction. Hendricks (2006) concurs that this trend is worrying and unreliable. This is solely because after the involvement of various institutions and resources in overcoming violence, forgiveness and reconciliation are hard to come by yet they are fundamentals for true transformation and precondition for breaking the cycle of violence.

The need for new strategies to address the contemporary challenges such as poverty, socio-political instability, economic regression and environmental degradation has been identified by many scholars. This, therefore, calls for a multifaceted approach in peace building. Bosch (1991), concur that new strategies can enhance the holistic mission. This is why local advocacy is very critical to address these conflicts, and offer a long-term structural transformation. This can be provided by the religious leaders, who command a large congregational following.

Traditional leaders play a vital role in local and grassroots communities in relation to socio-economic development and the administration of justice in the modern political system. This is part of the cultural heritage of the people. The institution of traditional leadership plays critical roles in promoting and sustaining social cohesion, peace and order in societies. Traditional institutions play two important roles a proactive role to promote social cohesion, peace, harmony, co-existence; and a reactive role in resolving disputes which have already occurred (Department of Justice and Constitutional Development, 2008).

Isiolo Interfaith Network have been conducting local advocacy for peace building aimed at improvement of strategies, and peace actions. They have been advocating to the local government, Community Leaders to adopt proactive and better peace building strategies.

2.6 Sports for Peace and Promotion of Peace

Sport to a wide range of ideals such as intercultural understanding, reconciliation and social integration. Remarkable results have been documented by many NGOs that have been using sport as a tool to promote reconciliation and respect for ethnic diversity. Sport is considered a vital social space, especially in light of today's xenophobic worldviews. Several examples of terrorist attacks such as the Norwegian right-wing extremist, Anders Behring Breivik, who aimed at the violent annihilation of multiculturalism, feminism and Islam among others (KamberidouI, 2011).

Sport has social value and can be used as a medium to foster commitment towards change and reconciliation among different ethnic groups. In a case study from an international perspective based in Sri Lanka which utilizes participatory inter-community sport events as a means to bridge ethnic divides between Sinhalese, Tamil and Muslim groups. The second case from an Australian context employs a sports role model program in remote Aboriginal and Torres Strait Islander communities, which informally promotes reconciliation both in the community and in the role models social networks (Schulenkorf, 2010).

According to Sundberg (2008) several processes that have been used in South Africa in linking sport to reconciliation such as the utilization of symbols and symbolic acts of reconciliation like handshakes and national symbols displayed on flags and sporting uniforms. It is observed, however, that symbolism does not necessarily imply genuine transformation in the case of sport as it relies on a team's victory. The application of sport policies to create fair representation has been applied through a quota system to ensure a set of number of players are derived from non-white communities. Reconciliation through communal initiatives such as community based projects can act as a means of increased community interaction which can assist in promoting reintegration processes. Through linking experiences from state policies, NGO activities and donor projects with social identity and reconciliation theory, the article outlines the possible positive and

negative aspects of sports. Suggestions for further research to find out how to turn sports into effective political tools for post-conflict peace building are made.

Success of peace races like Tegla Loroupe Peace Races in Kenya is owed to its ability to attract high profile personalities in the sports, political, diplomacy and media arenas, thus, “creating opportunities for advocacy on issues affecting pastoralists”. Although the practice of peace races in East Africa is new, it has also provided opportunities for showcasing sports as an alternative livelihood through talent identification and transformation of young men from their warriors. He further notes that peace races help participants redefine perceptions and rebuild relationships among warring communities by creating the foundation on which communities accept and celebrate their areas of commonness and differences. It also serves as a stopgap that can allow discussions and negotiations (Kochomay, 2007).

According to Serena (2009:13) sport in post conflict situations has a crucial role in peace building. He paid a special focus on the post-election violence of 2008 in Kenya. The case study analyzes different typologies of sport interventions undertaken in the Rift Valley, Kenya after 2008. The author analyses the role of sport in peace and reconciliation using Galtung’s “3R’s” conflict transformation theory of “Resolution, Reconciliation and Reconstruction”. He points out that the process is crucial... “It is not enough to put a ball in the middle of a football ground to get peace....sport is just an empty and neutral box to be filled”. He observes that the influence of sport depends upon the process of implementation. This study focused on the whole of Kenya but not specifically in Isiolo County which is perennially under conflict. This study therefore sought to establish the use of sport in peacemaking in Isiolo County.

2.7 Theoretical Framework

This study was anchored on two theories; Conflict Transformation theory by Johan Galtung (1964) and Nature vs Nurture theory by Skinner (1974).

On Conflict Transformation Theory, according to Galtung, (1964), the theory of peace makes distinction of Positive and Negative peace. He described Positive Peace as the overcoming of structural, physical and cultural conflict. Denotes the simultaneous

presence of many desirable states of mind and society. Examples include, Justice, Equity, respect of human rights and the rule of law and good governance. Can be described as cessation of direct violence. Historically denotes the absence of war and other forms of large scale violent human conflicts even though the people may be suppressed in other areas particularly through structural violence where structures such as justice, rule of law, equity and good governance are non-existent. Galtung proposed an influential model of conflict that suggests that conflict could be viewed as a triangle, with contradiction, attitude and behaviour.

He also sees conflict as a dynamic process in which structure; attitudes are constantly changing and influencing one another. As the dynamic develops, it becomes a manifest conflict formation as parties' interests clash or the relationship they are in becomes oppressive. Conflict parties then organize around this structure to pursue their interests. They develop hostile attitudes and conflictual and so the conflict formation starts to grow and intensify. As it does so, it may widen, drawing in other parties, deepen and spread, generating secondary conflicts within the main parties or among outsiders who get sucked in. This often considerably complicates the task of addressing the original, core conflict. Galtung also brings out a distinction between direct violence like murder, destruction of property and structural violence like poverty, hunger, abuse of human rights and cultural violence like religious fanaticism, FGM, killing of twins by some communities.

We can end direct violence by changing conflict, structural violence by removing structures that are repressive and cultural by changing attitudes. These responses relate in turn to broader strategies of, peace building and peace making employed by religious leaders.

According to Nature vs. Nurture theory by Skinner (1974), one of the proponents of this theory, sees humans as beings whose behavior is almost completely shaped by their surroundings. The behaviorists' view of the human being is quite mechanistic. Those who support the "nature" side of the conflict believe that our personalities and behaviour patterns are largely determined by biological and genetic factors. That our environment has little, if anything, to do with our abilities, characteristics, and behavior is central to

this theory. Taken to an extreme, this theory maintains that our behavior is predetermined to such a great degree that we are almost completely governed by our instincts. Proponents of the “nurture” theory, or, as they are often called, behaviorists, claim that our environment is more important than our biologically based instincts in determining how we act. It can be argued for instance the pastoralist are violent or engage in cattle rustling and related violence simply because of the environment in which they live has conditioned them to be violent, survival for the fittest in the environment is characterized by scarcity of natural and man-made resources.

2.8 Conceptual Framework

According to Warmbrod, (1986), conceptual framework is as a systematic ordering of ideas about the phenomena being investigated or as a systematic account of the relations among a set of variables. The study focus on the relationship between a set of five variables which include mediation for peace, interfaith dialogue for peace, local advocacy for peace and sports for peace strategies against promotion of peace. For each of the independent variable under study the researcher used set of quantifiable indicators as basis for answering the research questions.

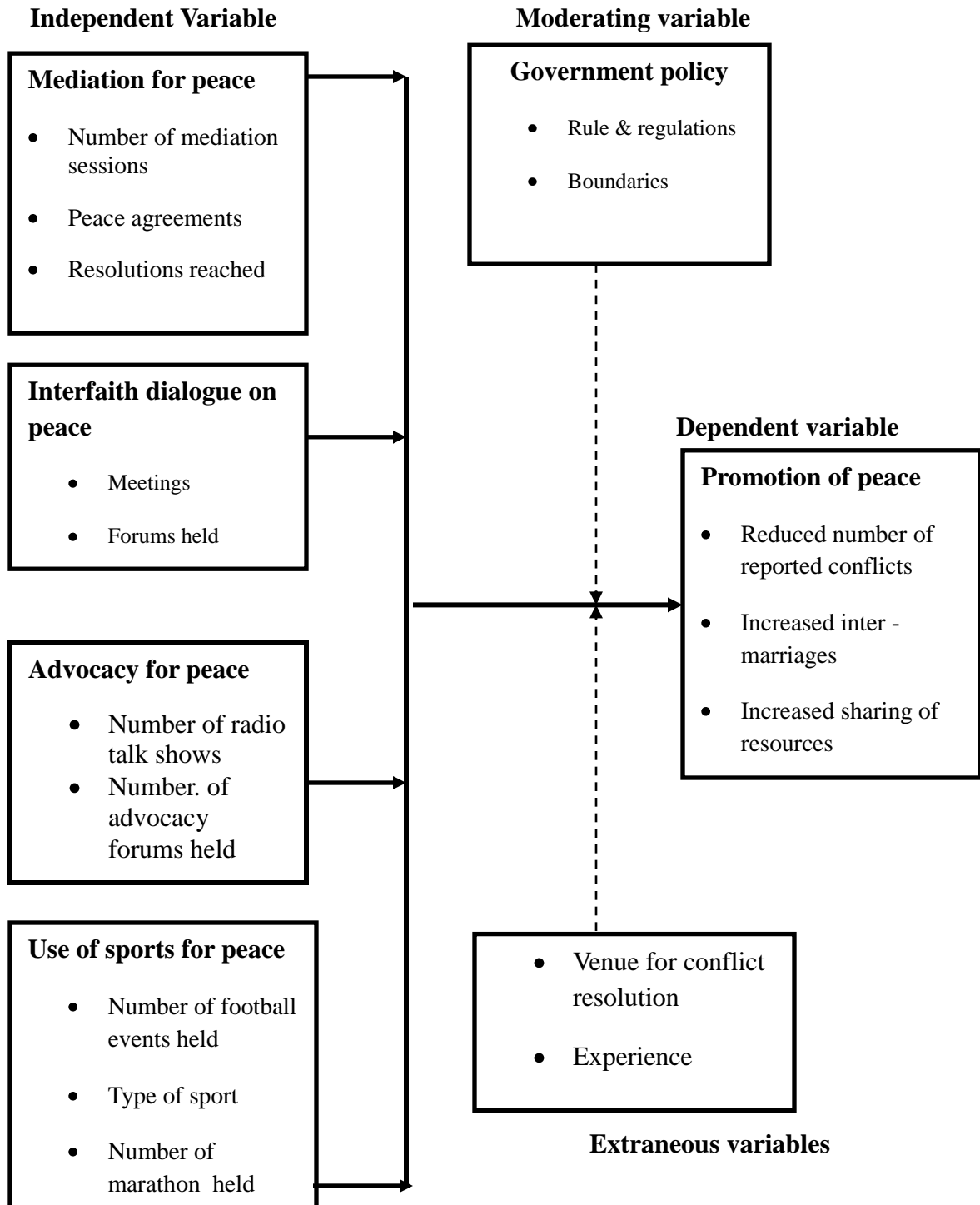


Fig 1: Conceptual Framework

2.9 The relationship between the Dependent Variable and Independent Variables

Independent variables are mediation for peace; interfaith dialogue, and local advocacy for peace and sports for peace while the dependent variable is promotion of peace. Moderating variable is government policy and the extraneous variable is venue for conflict.

2.10 Gaps in Literature Reviewed

Through the analysis of the literature it has become apparent that there certain gaps that are not being addressed. Though many studies have been done on cause of conflict; Ndungu (2003), Bodewes (2005) and Yaye (2008) few studies have been done to establish the influence of the strategies and the promotion of peace.

The foregoing review confirms the existence of substantial literature on the proposed study. The literature reviewed relate in one way or another to the present study in terms of causes, forms and impact of conflict, the existing interventions and the challenges faced by the inter-faith groups in peace building. It is evident from the review that religious bodies can be used as an instrument of peace-building. However; most of the studies reviewed were conducted in developed countries whose strategic approach is different from that of Kenya. The few local studies reviewed either focused on the whole country as a unit or in other regions other than Isiolo county. Given the continuous emergence of inter-clan conflicts in Isiolo, the situation is unique and so the peace strategies adopted in other areas may not work here. There is therefore a literature gap on the influence of strategies in this area which the study sought to fill by establishing the influence of strategies used by Inter-Faith Network in the promotion of peace in Isiolo Central Division in Isiolo County.

2.11 Summary

The literature review relates to the proposed study under the five themes. The sections dealt with in this chapter are the mediation for peace, interfaith dialogue for peace, local advocacy for peace and use of sports for peace strategies. The reviewed literature show the critical role of interfaith networks in promoting peace however not much study has been done to critically examine the influence of the strategies used by Interfaith

Networks in promotion of peace; the study seeks to bridge this gap. The proposed study relies on structural functionalist theory and a conceptual framework guided by the research objectives.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

The chapter outlines the overall methodology used in the study. This includes the research design, population of the study, sample size, sample frame, data collection methods, research procedures and data analysis and presentation, ethical considerations and operational definition of variables.

3.2 Research Design

According to Chandran (2004), research design is an understanding of conditions for collection and analysis of data in a way that combines their relationships with the research to the economy of procedures. Krishnaswamy, (2009) suggests that research design deals with the detailing of procedures that was adopted to carry out the research study.

This study employed a descriptive survey research design. Descriptive survey research designs are used in preliminary and exploratory studies to allow researchers to gather information, summarize, present and interpret for the purpose of clarification (Orodho, 2002). Mugenda and Mugenda (2008) on the other hand give the purpose of descriptive research as determining and reporting the way things are. Borg and Gall (1989) noted that descriptive research is intended to produce statistical information about aspects of education that interest policy makers and educators. The study fits within the provisions of descriptive survey research design because the researcher collected the data and reported the way things are without manipulating.

3.3 Target Population

The target population defines those units for which the findings of the survey are meant to generalize (Dornyei, 2007). The target populations were members of Religious Coordinating Bodies (RCB) affiliated to the Isiolo Interfaith Network. Politicians, Government officials', elders and civil society organizations was be used in the study. The target population in this study was 1070 households.

Table 3.1: Target Population

Respondents	Frequency	Percentage
Male	697	65%
Female	373	35%
Total	1070	100%

Source: Population Census 2009

3.4 Sample Size Sampling Procedures

Sampling means selecting a given number of subjects from a defined population as representative of that population (Orodho, 2002). He also says that any statements made about the sample should also be true of the population (Orodho, 2002).

3.4.1 Sample Size

The study targeted a population of 1070 households. A sample is a set of entities drawn from a population with the aim of estimating characteristic of the population (Siegel, 2003). It is a fraction or portion of a population selected such that the selected portion represents the population adequately. From the population a sampling procedure was undertaken to come up with a fraction of the selected population that still represented the target population adequately comprising of 373 respondents.

According to Krejcie and Morgan (1970), from normal distribution the population proportion can be estimated to be

$$s = \frac{X^2 NP(1-P)}{d^2 (N-1) + X^2 P(1-P)}$$

Where:

s = required sample size.

X² = the table value of chi-square for 1 degree of freedom at the desired confidence level (3.841).

N = the population size.

P = the population proportion (assumed to be .50 since this would provide the maximum sample size).

d = the degree of accuracy expressed as a proportion (.05).

In this case the researcher uses 373 and according to the sample tables of Krejcie and Morgan (1970), as the population increases the sample size increases at a diminishing rate and remains relatively constant at slightly more than 373 cases. According to Mugenda and Mugenda (2003) a sample size of 30% is a good representation of the target population and is large enough so long as it allows for reliable data analysis.

3.4.2 Sampling Procedures

Sampling means selecting a given number of subjects from a defined population as representative of that population (Orodho, 2002). He also says that any statements made about the sample should also be true of the population (Orodho, 2002). Simple random sampling is a procedure that is used to reduce chance variation between a sample and the population it represents (Grinnell, 1996; Gall et al, 1996). It is also considered as a fair way of selecting a sample from a given population since every member is given equal opportunities of being selected. Simple random sampling is its representativeness of the population. If the sample is not representative of the population, the random variation is carried out (Orodho, 2002).

Table 3.2: Sampling Frame

Respondents	Frequency	Ratio	Sample size
Male	697	0.35	243
Female	373	0.35	130
Total	1070	0.35	373

3.5 Research Instruments

The main tools of data collection for this study were questionnaires and interview guides.

3.5.1 Questionnaires

The questionnaire used for data collection because it offers considerable advantages in the administration. It also presents an even stimulus potentially to large numbers of people simultaneously and provides the investigation with an easy accumulation of data. Gay (1992) maintains that questionnaires give respondents freedom to express their views or opinion and also to make suggestions. It is also anonymous. Anonymity helps to produce more candid answers than is possible in an interview. The questionnaire was used to collect data from the households. It was comprised of both close-ended and open-ended items meant for members of Religious Coordinating Bodies.

The questionnaire was divided into six parts; Section A of the questionnaire demographic data of the respondents. It captures the area of residence, social role, religious affiliation, gender of the respondents, and level of education. Section B captures information on mediation for peace and how it influences promotion of peace. Part C of the questionnaire deals with interfaith dialogue for peace and how it influences promotion of peace. Section D captures information on advocacy for peace and how it influences the promotion of peace. Part E deals with sports for peace and how it influences the promotion of peace.

3.5.2 Interview Guides

Interview guides was used to guide interviews to be conducted on the influence of strategies used by Isiolo Interfaith Network in promotion of peace. The interview guides contained items covering all the objectives of the study which included establishing the influence of mediation for peace as a peace strategy used by Isiolo Interfaith Network in promotion of peace in Isiolo Central Sub County, determining the influence of Interfaith dialogue as a peace strategy used by Isiolo Interfaith Network in promotion of peace in Isiolo Central Sub County, examining the influence of advocacy as peace strategy used by Isiolo Interfaith Network in promotion of peace in Isiolo Central Sub County and investigating the influence of sports as a peace strategy as used by Isiolo Interfaith Network in promotion of peace in Isiolo Central Sub County.

3.6 Validity of the Research Instruments

Validity as noted by Robinson (2002) is the degree to which result obtained from the analysis of the data actually represents the phenomenon under study. Validity was ensured by having objective questions included in the questionnaire. As such, the researcher sought the assistance of the assigned supervisor, who, is an expert in research and therefore helped improve content validity of the instruments.

3.7 Reliability of the Research Instruments

According to Mugenda and Mugenda (2003) reliability is a measure of the degree to which a research instrument yields consistent results after repeated trial. This study employed split - half method to test the reliability of the instruments. Split-half method is a type of reliability based on the co-efficient of internal consistency of questionnaire as a research instrument, (Orodho, (2005)). Split half technique was used to measure reliability. The questionnaire was divided into two equivalent halves and then a correlation coefficient for the two halves computed using the Spearman Brown Prophecy formula. The coefficient is to show the degree to which the two halves of the test provide the same results and hence describe the internal consistency of the test. According to Kiess and Bloomquist, (2000), a minimum correlation coefficient of 0.65 is recommended as indicating that an instrument is reliable. Reliability was also maintained by checking the procedures and documentation so that they were precise.

3.8 Data Collection Procedures

Before collection of the data, this study involved obtaining a letter of introduction from the University of Nairobi for the research. I identified and oriented two research assistants who helped in the data collection .The study used both primary and secondary sources of data. Data collections tools were administered by the researcher and two assistants. The questionnaire had both open and closed ended questions with clear specific guidelines on how to answer the questions. Both published and unpublished sources of literature were used to get more information. Review of secondary data was used to supplement the primary data. They included journals, periodicals, books and other unpublished materials.

3.9 Data Analysis Techniques

The study generated both qualitative and quantitative data since investigative type of questions are used to collect data. Miles and Huberman's (1994) framework for qualitative data analysis comprising of data reduction, data display and conclusion drawing and verification, was adopted in describing the qualitative data.

The quantitative data collected was checked for errors in responses, omissions, exaggerations and biases. All analyses were done with the aid of Statistical Package for Social Sciences (SPSS V 18). For management and longevity of the data, it was captured in Ms-Excel 2007 windows. All data was entered and verified after effective coding. Data was then scrutinized in relation to the objective of the study, otherwise with a potential abundance data; vast numbers of irrelevance summaries would be produced. Checking of inconsistencies, anomalies, missing values, and outliers was done in SPSS syntax. Analysis was descriptive in nature (Corder and Foreman, 2009); descriptive statistics was aimed at identifying the pattern of the data and consistency of the responses in each of the results from the survey. The data was cleaned and coded by summarizing, synthesizing, sorting and labeling key issues emerging from the responses using an excel sheet results was then presented in narratives and tables.

3.10 Ethical Considerations

Most controversy about the ethics has arisen at the level of practice, rather than principle (Murphy & Dingwall, 2001). The significant ethical issues that were considered in the research process included consent and confidentiality. In order to secure the consent of the selected participants, the researcher relayed all important details of the study, including its aim and purpose. As for the participating respondents, this research was guided by four basic ethical principles: Non-maleficence (not harming participants), beneficence (producing benefit for participants), autonomy/self-determination (respecting participants' values and decisions), and justice (treating participants equally) (Beauchamp, Faden, Wallace & Walters, 1982; Christians, 2007; Murphy & Dingwall, 2001). The researcher did not foresee any harmful consequences of participation.

3.11 Operational Definition of Variables

The operationalization of the variables involved stating the research question, the type of variables used, their indicators, the measure, level of scale, data collection method, approved analysis and type of analysis.

Table 3.3: Operationalization Table

Objective research questions	Types of variables	Indicators	measure	Level of scale	Data collection method	Approved analysis	Type of analysis
To establish the influence of mediation strategy used by Isiolo interfaith network in promotion of peace	Independent variable Mediation for peace	-no. of mediation sessions, -peace agreements/ - resolutions reached	Frequency of respondent, percentages	Ordinal	Survey(IDI, KII, FGD	Qualitative	Descriptive
To investigate the influence of interfaith dialogue used by Isiolo interfaith network in promotion of peace	Independent variable Interfaith dialogue for peace	-No. of meetings held -No. of forums held -No. of dialogues held	Frequency of respondent, percentages	Ordinal	Survey(IDI, KII, FGD	Qualitative	Descriptive
To examine the influence of advocacy for peace strategy used by Isiolo interfaith network in promotion of peace	Independent variable Advocacy for peace	No. of Interfaith dialogue: no. of meetings, no. of forums,	Frequency of respondent, percentages	Ordinal	IDI, KII, FGD	Qualitative	Descriptive
To assess the influence of sports for peace strategy used by Isiolo interfaith network in promotion of peace	Independent variable Sports for peace	-No. of football events held -No. of sports marathons held	Frequency of respondent, percentages	Ordinal	IDI, KII, FGD	Qualitative	Descriptive
Promotion of peace	Dependent variable Promotion of peace	Coexistence Harmony Social justice Reduction of conflicts Improved social relations	- •Reduced no of reported conflicts •Increased intermarriages -Increased sharing of resources	-Ordinal	IDI, KII, FGD	Quantitative/ qualitative	Descriptive

3.12 Summary

The study used descriptive design. It relied on qualitative and quantitative methods of data analysis. Both primary and secondary data collection methods were used to obtain relevant data. Data was collected using Individual In-depth Interviews, Key Informant Interviews and Focus Group Discussions. Questionnaires, interview and FGD guides was utilized for data collection. Data collected was analysed and presented in descriptive form under various objectives.

CHAPTER FOUR

DATA ANALYSIS, PRESENTATION, AND INTERPRETATION

4.1 Introduction

This chapter presents the data analysis, presentations and interpretation of the findings on the influence of strategies used by inter-faith network in the promotion of peace in Kenya: A case of Isiolo central division in Isiolo County. The data collected and reported in tables.

4.2 Questionnaire Response Rate

The study targeted 383 respondents and to determine the actual number of the respondents who actively participated in the research study by filling and submitting back the questionnaires.

Table 4.1: Response Rate

Response	Frequency	Percentage
Responded	373	97.4
Not Responded	10	2.6
Total	383	100.0

From the findings 373 people out of 383 respondents filled and returned the questionnaire which contributed to 373(97.4%). This response rate is good and representative and conforms to Mugenda and Mugenda (1999) stipulation that a response rate of 50% is adequate for analysis and reporting; a rate of 60% is good and a response rate of 70% and over is excellent.

4.3 Demographic Information

Demographic information was sought on religious affiliation.

4.3.1 Religious Affiliation

The study sought to find out religion affiliation of the respondents. The results are indicated as in Table 4.2.

Table 4.2: Religious Affiliations

Religious Affiliations	Frequency	Percentage
Catholic	61	16
Hindu	9	2
Muslim	200	54
Protestant	103	28
Total	373	100

In relation to religious affiliations in Isiolo County the study found out that a majority of the respondents 200 (54%) were Muslim, 103 (28%) of the respondents were Protestants, 61 (16%) of the respondents were Catholic and 9 (2%) of the respondents were Hindu. This shows that there are more Muslims in the sub county than the other religious groups.

4.3.2 Level of Education

The study sought to find out highest level of education of the respondents. The results are indicated in Table 4.3.

Table 4.3: Highest Level of Education of the Respondents

Education levels	Frequency	Percentage
University	17	5
College	156	42
Secondary	87	23
Primary	52	14
No formal education	44	12
Others	17	4
Total	373	100

On the issue of the highest level of education, majority of the respondents 156 (42%) had college level of education, 87 (23%) had secondary level of education, 52 (14%) had primary level of education, 44 (12%) had no formal education and 17 (5%) had university level of education. This implies that there is no special criterion on who should take part in mediation for peace.

4.4 Promotion of Peace

The study sought to find out the influence of the different strategies used by Isiolo Interfaith Network in promotion peace.

4.4.1 Definition of Peace

The study sought to get the definition of peace from the respondents. In every definition the respondents highlighted; coexistence among communities, living without fear and minimum interruptions on livelihood, and having good relations/ cooperation. A respondent defined peace, as “county without guns” explaining that proliferation of SALW is source of all conflicts in the county.

4.4.2 Peace and Security Situation in Isiolo Central Sub County

The study sought to find out the security situation in Isiolo Central Sub County. The findings are as indicated in Table 4.4.

Table 4.4: Peace and Security Situation

	Frequency	Percentage
Peaceful	95	26%
Relatively peaceful	269	72%
Not peaceful	9	2%
Total	373	100

Regarding the peace and security situation in the Isiolo Central Sub County, majority of the respondents 269 (72%) indicated that the peace and security situation relatively peaceful, 95 (26%) said the peace and security situation peaceful and 9 (2%) said the peace and security situation not peaceful. This shows the sub county is relatively peaceful.

4.4.3 Comparison of Security Situation with past year (last one year)

The study sought to find out if security had improved in relation to the state of the security in the previous year. The findings are as in Table 4.5.

Table 4.5: Improvement of Security Situation

	Frequency	Percentage
Improved	338	91
Not Improved	35	9
Total	373	100

On the issue of security situation majority of the respondents 338 (91%) indicated that peace and security situation had improved compared to the last one year, 35 (9%) indicated that peace and security situation had not improved. This implies that peace and security situation has improved as a result of the strategies used by Inter-Faith Network in the promotion of peace in Isiolo Central Sub County.

4.4.4 Indicators of Conflicts

Table 4.6: Indicators of conflict

Reduced conflicts	Frequency	Percentage
Yes	338	91
No	35	9
Total	373	100
Increased social interactions		
Yes	269	72
No	104	28
Total	373	100
Co-operation in sharing resources		
Yes	321	86
No	52	14
Total	373	100
Freedom to move at all times		
Yes	295	79
No	78	21
Total	373	100

Regarding reduced conflicts the majority of the respondents 338 (91%) indicated that there is a reduction in conflicts and 35 (9%) were for the opinion that conflicts had not reduced. Majority of the respondents 269 (72%) indicated that there is an increase in social interactions and 104 (28%) were for the opinion there is no increase in social interactions. On co-operation in sharing resources a majority of the respondents 321 (86%) indicated that there is an increase in social interactions, 52 (14%) were of the opinion that there is no increase in social interactions. Regarding freedom to move at all times 295 (79%) indicated that there is an increase in the freedom to move at all times while 78 (21%) indicated that there is no increase in freedom to move at all times. This implies that there is a reduction in conflicts in Isiolo Central Sub County as a result of the strategies used by Inter-Faith Network in the promotion of peace.

4.5 Mediation and promotion of Peace.

The study sought to establish the influence of mediation by Isiolo Interfaith Network in promotion of peace in Isiolo Central Sub County.

Table 4.7: Awareness on Strategies used by Isiolo interfaith networks

Mediation	Frequency	Percentage
Yes	321	86
No	52	14
Total	373	100

On regard to awareness of mediation strategies used by Isiolo Interfaith Networks, majority of the respondents 321 (86%) indicated that they were aware of mediation strategies used by Isiolo Interfaith Networks while 52 (14%) percent were not aware of mediation strategies used by Isiolo Interfaith Networks. This shows that majority of the residents of Isiolo Central Sub County are aware of mediation strategies used by Isiolo Inter-Faith Networks.

Table 4.8: Number of Mediation Sessions

No. of mediation sessions	Frequency	Percentage
Very many	11	3
Many	59	15
Average	59	15
Few	133	36
Very few	111	30
Total	373	100

On regard to number of mediation sessions, 133 (36%) of the respondents indicated that Isiolo Interfaith Networks had held few mediation sessions. This implies that Isiolo Interfaith Networks hold few mediation sessions in Isiolo Sub County.

Table 4.9 Success of the Sessions

Mediation sessions	Frequency	Percentage
Very Influential	19	5
Influential	87	23
Average	0	0
Fairly Influential	98	26
Lowly Influential	117	31
Not Influential	52	14
Total	373	100

On regard to the influence of the mediation sessions a majority of the respondents 117 (31%) of the respondents indicated that the mediation sessions were lowly influential. This indicates that the mediation sessions of Isiolo Inter-Faith Networks in Isiolo Sub County are lowly influential.

Table 4.10: Influence of Mediation Strategy by Isiolo Interfaith Network on Promotion of Peace

Mediation	Frequency	Percentage
Very high	12	3
High	59	16
Average	137	37
Low	118	32
Very low	47	13
Total	373	100

On the issue of the influence of mediation strategy by Isiolo Interfaith Network on promotion of peace, the majority of the respondents 137 (37%) indicated that the influence of mediation strategy by Isiolo Interfaith Network on promotion of peace average, 118 (32%) of the respondents indicated that the influence of mediation strategy by Isiolo Interfaith Network on promotion of peace low, 59 (16%) indicated that the influence of mediation strategy by Isiolo Interfaith Network on promotion of peace high, 47 (13%) of the respondents indicated that the influence of mediation strategy by Isiolo Interfaith Network on promotion of peace very low and 12 (3%) of the respondents indicated that the influence of mediation strategy by Isiolo Interfaith Network on promotion of peace very high. This implies that the influence of mediation strategy by Isiolo Interfaith Network on promotion of peace in Isiolo Central Sub County is average.

Table4.11: Agreements facilitated by Isiolo interfaith network

No. of peace agreements	Frequency	Percentage
Very many	0	0
Many	19	5
Moderate	93	25
Few	112	30
Very few	149	40
Total	373	100

On regard to the agreements facilitated by Isiolo interfaith network, majority of the respondents 149 (40%) indicated that there were very few agreements facilitated by Isiolo

interfaith network, 112 (30%) indicated that the agreements facilitated by Isiolo interfaith network were few, 93 (25%) that the agreements facilitated by Isiolo interfaith network were moderate and 19 (5%) indicated that there were many agreements facilitated by Isiolo interfaith network. This indicates that the agreements facilitated by Isiolo Inter-Faith Networks in Isiolo Central Sub County are very few.

Table 4.12: Levels of the Resolutions Reached as a Result of Isiolo Interfaith Network Mediation

Peace agreements	Frequency	Percentage
Very high	0	0
High	59	15
Average	156	42
Low	66	18
Very low	92	25
Total	373	100

On the issue of the resolutions reached as a result of Isiolo Interfaith Network Mediation, a majority 156 (42%) of the respondents indicated that there were average resolutions made as a result of Isiolo interfaith networks mediation, 92 (25%) of the respondents indicated that resolutions made as a result of Isiolo interfaith networks mediation were very low, 66 (18%) of the respondents indicated that resolutions made as a result of Isiolo interfaith networks mediation were low and 59 (15%) of the respondents indicated that resolutions made as a result of interfaith networks mediation were high. This shows that the levels of resolutions reached as a result of Isiolo Inter-Faith Networks are average.

4.6 Interfaith Dialogue for Peace

The study sought to establish the influence of use of interfaith dialogue for peace by Isiolo Interfaith Network in promotion of peace in Isiolo Central Sub County.

Table 4.13: Awareness of Interfaith Forums for Peace Facilitated By Isiolo Interfaith Networks

Interfaith dialogue for peace	Frequency	Percentage
Yes	330	88
No	43	12
Total	373	100

Regarding the issue of awareness of interfaith forums for peace facilitated by Isiolo interfaith networks, majority of the respondents 330 (88%) indicated they were aware of peace forums facilitated by Isiolo Interfaith Networks and 43 (12%) indicated they were not aware of peace forums facilitated by Isiolo Interfaith Networks. This indicates that the people of Isiolo are aware of interfaith forums for peace facilitated by Isiolo interfaith networks.

Table 4.14: Dialogue for Peace Sessions held by Interfaith Networks

No. of interfaith dialogue sessions	Frequency	Percentage
Very many	0	0
Many	60	16
Moderate	107	29
Few	118	32
Very few	88	24
Total	373	100

On the issue of dialogue for peace sessions held by the Isiolo Interfaith Network, a majority of the respondents 118 (32%) indicated that the dialogue for peace sessions held by the Isiolo Interfaith Networks were few, 107 (29%) indicated that dialogue for peace sessions held by the Isiolo Interfaith Network were moderate, 88 (24%) indicated that dialogue for peace sessions held by the Isiolo Interfaith Network were very few and 60 (16%) indicated that dialogue for peace sessions facilitated by the Interfaith Network

were many. This implies that dialogues for peace sessions held by the Isiolo Interfaith Network are few.

Table 4.15: Level of the Influence of Interfaith Dialogue Strategy by Isiolo Interfaith Network on Promotion of Peace

Interfaith dialogue forums	Frequency	Percentage
Very high	9	3
High	69	19
Average	128	35
Low	117	32
Very low	50	14
Total	373	100

Regarding the influence of Isiolo Interfaith Networks dialogue strategy, majority of the respondents 128 (35%) indicated that the influence of dialogue forums was average, 117 (32%) of the respondents indicated that the influence of dialogue forums was low, 69 (19%) of the respondents indicated that the influence of dialogue forums was high, 50 (14%) of the respondents indicated that the influence of dialogue forums was very low and 9 (3%) of the respondents indicated that the influence of dialogue forums very high. This indicates that the influence of Isiolo Interfaith Networks dialogue strategy in Isiolo Central Sub County is average.

4.7 Advocacy for Peace

The study sought to establish the influence of use of advocacy for peace by Isiolo Interfaith Network in promotion of peace in Isiolo Central Sub County.

Table 4.16: Awareness of Use Media Advocacy for Peace by Interfaith Networks

Media advocacy for peace	Frequency	Percentage
Yes	312	84
No	61	16
Total	373	100

On the issue of use media advocacy for peace by Isiolo Interfaith Networks, majority of the respondents 312 (84%) indicated that they were aware of use of media advocacy for peace by Isiolo Interfaith Networks and 61 (16%) indicated they were not aware of use of media advocacy for peace by Isiolo Interfaith Networks. This implies that the people of Isiolo Central Sub County are aware of the use of media advocacy for peace by Isiolo Interfaith Networks.

Table 4.17: Advocacy for Peace Meetings facilitated by Isiolo Interfaith Network

No. of Advocacy forums for peace	Frequency	Percentage
Very many	19	5
Many	67	18
Moderate	67	18
Few	97	26
Very few	123	33
Total	373	100

Regarding the issue of the number of advocacy for peace forums facilitated by Isiolo interfaith network, majority of the respondents 123 (33%) indicated that there were very few advocacy forums for peace facilitated by interfaith networks, 97 (26%) indicated that there were few advocacy for peace forums facilitated by interfaith networks, 67 (18%) indicated that there were many advocacy for peace forums facilitated by Isiolo interfaith networks and the same percentage indicated that there were moderate advocacy for peace forums facilitated by Isiolo interfaith networks, 19 (5%) indicated that there were very many advocacy for peace forums facilitated by Isiolo interfaith networks and the same percentage indicated that there were few advocacy for peace forums facilitated by Isiolo interfaith networks. This indicates that the numbers of advocacy for peace forums facilitated by Isiolo interfaith network are very few.

Table 4.18: Influence of the Radio Talk Shows for Peace Sessions

Radio talk shows	Frequency	Percentage
Very Influential	11	3
Influential	83	22
Fairly Influential	93	25
Lowly Influential	0	0
Not Influential	186	50
Total	312	100

On the issue of influence of radio talk shows for peace sessions by Isiolo interfaith network, majority 186 (50%) of the respondents indicated that radio talk shows for peace sessions by Isiolo interfaith network were not influential, 93 (25%) of the respondents indicated that radio talk shows for peace sessions by Isiolo interfaith network were fairly influential, 83 (22%) of the respondents indicated that radio talk shows for peace sessions by Isiolo interfaith network were influential and 11 (9%) of the respondents indicated that radio talk shows for peace sessions by Isiolo interfaith network were very influential. This implies that the radio talk shows for peace sessions by Isiolo interfaith Network are not influential.

Table 4.19 : Influence of the Advocacy for Peace Forums

Advocacy forums	Frequency	Percentage
Very high	0	0
High	100	27
Average	75	20
Low	149	40
Very low	49	13
Total	373	100

Regarding the influence of advocacy for peace forums by interfaith network, majority 149 (40%) of the respondents indicated that the influence of advocacy for peace forums by Isiolo interfaith network low, 100 (27%) of the respondents indicated that the influence of advocacy for peace forums by interfaith network high, 75 (20%) of the respondents indicated that the influence of advocacy for peace forums by interfaith network average and 49 (13%) of the respondents indicated that the influence of advocacy for peace forums by Isiolo interfaith network very low. This shows that the influence of advocacy for peace forums by interfaith network in Isiolo Central Sub County is low.

4.8 Sports for Peace

The study sought to establish the influence of use of sports for peace by Isiolo Interfaith Network in promotion of peace in Isiolo Central Sub County.

Table 4.20: Awareness of Sports Activities for Peace Facilitated by Isiolo interfaith Network

Sports for peace	Frequency	Percentage
Yes	165	44
No	208	56
Total	373	100

Regarding the issue of use sports activities for peace by Isiolo Interfaith Networks, majority of the respondents 208 (56%) indicated that they were not aware of use of sports activities for peace by Isiolo Interfaith Networks and 165 (44%) indicated they were not aware of use of sports activities for peace by Interfaith Networks. This indicates that the people of Isiolo Central Sub County were not aware of the use of sports activities for peace by Isiolo Interfaith Networks.

Table 4.21: Number of Football Tournaments Held by Isiolo Interfaith Network

No of football tournament sessions	Frequency	Percentage
Very many	0	0
Many	0	0
Moderate	60	15
Few	118	32
Very few	195	53
Total	373	100

On the issue of number of football tournaments sessions held by Isiolo Interfaith Network, majority 195 (53%) of the respondents indicated that football tournaments sessions held by Isiolo Interfaith Network were very few, 118 (32%) of the respondents indicated that football tournaments sessions held by Isiolo Interfaith Network were few and 60(15%) football tournaments sessions held by Isiolo Interfaith Network were moderate. This indicates that the numbers of football tournaments held by Isiolo Interfaith Network in Isiolo Central Sub County are very few.

Table 4.22: Influence of Football Tournaments Held by Isiolo Interfaith Network

Football tournament for peace	Frequency	Percentage
Very influential	0	0
Influential	256	71
Fairly influential	0	0
Lowly influential	0	0
Not influential	107	29
Total	373	100

Regarding the use of football tournaments held by Isiolo Interfaith Network, majority 256 (71%) of the respondents indicated that the use of football tournaments held by Isiolo Interfaith Network was influential 107 (29%) of the respondents indicated that the use of football tournaments held by Isiolo Interfaith Network was not influential. This shows

that the use of football tournaments held by Isiolo Interfaith Network is influential in promotion of peace.

4.9 Best Strategy for Peace

The study sought to establish the best strategy to use for peace by Isiolo Interfaith Network in promotion of peace in Isiolo Central Sub County.

Table 4.23: Best Strategy for Peace

Best Strategy for Peace	Frequency	Percentage
Advocacy for peace	61	16
Interfaith dialogue	182	49
Mediation	113	30
Sports for peace	17	5
Total	373	100

On regarding the best strategy to use for peace by Isiolo Interfaith Network in promotion of peace in Isiolo County, majority 182 (49%) of the respondents were of the view that interfaith dialogue the best strategy to use for peace by Isiolo Interfaith Network in promotion of peace in Isiolo County. This implies that Inter-Faith dialogue is the best strategy used by Isiolo Interfaith Network in promotion of peace in Isiolo Central Sub County.

4.10 Interview Findings

From the study findings, the interviewees unanimously indicated that they have participated in several mediation peace sessions by Isiolo interfaith network which were very successful in contribution for peace. The interviewees further intimated that there have been peace agreements some of which have been facilitated through the interfaith network and others through partnership and linkages with other stakeholders like the local peace committee and the council of elders. They also indicated that many of them are not formal peace agreements but resolutions as result of meetings organized by Isiolo interfaith network. It was clear that Isiolo interfaith network are involved in several activities for promotion of peace some of their engagements result to peace agreements between various communities and stakeholders.

On whether there are peace resolutions facilitated by Isiolo interfaith network, the interviewees opined that most of their intervention do not lead to making up of written recognized resolutions since in many of their meetings resolutions that are geared towards promotion of peace are made, many of this are not formal resolutions. It emerged that in the meeting that the interfaith conduct resolutions are made for peaceful co-existence For instance when there was tension between the different faith in the County the interfaith intervened and made resolution for promotion of peace. The respondents also agreed that representatives of the interfaith network visit the various communities and make peace by agreeing on issues of peaceful co-existence.

Concerning whether there are interfaith dialogue meetings facilitated by Isiolo interfaith network, the respondents said that under the umbrella of interfaith network they are engaged in many interfaith dialogue meetings between members of the different faith. The meetings vary from addressing common local issues like social and economic matters. It was clear that the interfaith network organize activities like sensitizing communities on dangers of small arms and light weapons, intercommunity meeting to address various issues that deal with promotion of peace. The interviewees also indicated that in their day to day running of their affairs the interfaith network conducts interfaith dialogue various forums to address issues of common concern that affect them such as like peace and tolerance and capacity building on various aspect

The respondents also reported that there are few radio talk shows facilitated by Isiolo interfaith network though their numbers has increased recently with the introduction of local FM stations and the secretary of the interfaith participates in a weekly radio program on family matters. They also indicated that they have heard the interfaith network advocating on child protection issues and conflict prevention through Isiolo FM and Q FM.

On whether there are football tournament facilitated by Isiolo interfaith network, the interviewees unanimously agreed that sports by the interfaith network has been low but has been increasing in the last few months citing one organized at Isiolo Boys where youth from the different communities' resident in Isiolo participated. The interviewees

further said that they have never heard of any sports marathons for peace facilitated by Isiolo interfaith network. They however intimated that talk shows are organized to promote and highlight on the interventions that the interfaith is conducting on the ground and to address emerging issues. The interviewees suggested that the network should organize more sports for peace tournament and involve the youth more.

4.11 Focussed Group Discussions Findings

The study found that the membership of Isiolo Interfaith Network are drawn from Religious Coordinating Bodies including Kenya Conference of Catholic Bishops (KCCB), National Council of Churches of Kenya (NCCK) Evangelical Alliance of Kenya (EAK), Organization of African Instituted Churches (OAIC Kenya) Seventh Day Adventist Church, Supreme Council of Kenya Muslims (SUPKEM), National Muslim Leaders Forum (NAMLEF), Shia Ithnasharia Muslim Association (SHIA) and Hindu Council of Kenya.

The study also deduced that the main causes of conflict include cattle rustling; emergence of conservancies; political instigations; scarcity of resources (water and pasture); boundary disputes; highway robbery; hatred, rivalry and suspicions amongst the cosmopolitan communities; proliferation of small arms; cultural practices (raids after circumcision for the Samburu Morans); forceful invasion into farms and game reserves; poor governance by national and local authorities; lack of appropriate policies and development plans for pastoralists; delay by security officials to effectively respond to incidents of conflicts and lack of involvement of traditional institutions in conflict management between the warring communities, tensions between the different faith. It was also clear that the main types of conflicts included resource based conflict, ethnic conflict, religious conflict and politically instigated conflict. The respondents indicated that some of the strategies that have been used in solving conflict in the area include Mediation, Advocacy for peace, sports for peace, conflict resolution and interfaith dialogue. The interfaith network has also used linkages with other stakeholders like council of elders in promotion of peace.

The respondents indicated that mediation was very influential in promotion of peace. Recently, interfaith relations, particularly Christians and Muslims in Isiolo were a bit shaken. A rapid response meeting was convened by the County Commissioner Isiolo, in which various stakeholders including women of faith participated, with an aim to cool the tension build up. “We came up with an amicable solution, and the matter was resolved. Religious Leaders came up in one voice, particularly the interfaith network. However, it was a wakeup call that we really need to continue with the interfaith dialogue processes to prevent such occurrences in future” Said Abdia Mahmoud a member of the Isiolo interfaith.

The respondents also indicated that interfaith dialogue and advocacy for peace were very influential in promotion of peace. It was clear that religious leaders have the networks and influence to advocate for peace. E.g. IIN is an example Media, “I personally called in on Isiolo FM, to appeal to the youth to remain calm and exercise restraint during interfaith tension, around the mosque issue” FGD participant.

The respondents indicated that sports for peace were influential but have not been fully exploited. Jabir Hassan is the coordinator of Taqwa Football club, an official of Football Federation of Kenya (FKF) and a youth leader in Isiolo. Jabir explained the positive impact of the Isiolo Cultural/ sports day held by IRCK in Isiolo on 22nd March 2014, “The event brought together youths and community members from different faiths and localities in Isiolo County. We became one. IRCK provided the players with football jerseys with peace messages... it was inspiring, it influenced our people to look at each other as brothers and sisters and awakened the spirit of peace and cohesion. “It is very rare to get the chance of sitting, and sharing with Somali Council elders...Isiolo Cultural day gave us this rare gift...elders usually relate more to other elders...since the event there has been enhanced linkage with council of elders. They even come to guide us and advice during our football training sessions...I believe this positive relationship will go a long way in inculcating culture of peace and intergenerational harmony” said Mutembe the team manager of Taqwa FC.

The respondents cited the main barriers in promotion of peace as political interference, lack of resources to facilitate their peace promotion activities, diverse area to cover and lack of sufficient support from stakeholders.

The strengths of IIN as an organization include an interfaith platform, members have peace building skills, Isiolo interfaith network is held in high regard, existence of women of faith and youth interfaith networks allied to the Isiolo interfaith network and they have a wide reach and readily available audience. Its weaknesses include balancing between ethnic and religious affiliations and lack of resources. IIN opportunities as an organization include interfaith forum is a good opportunity, existence of partners in the area of peace building, use of religion to leverage for conflict mitigation, religious leaders are highly respected and presence of channels like the local radio stations which can be used for advocacy while its threats include interference by politicians, some faith communities not fully embracing interfaith dialogue, extremism in the use of respective faith and some communities mistrust. The respondents recommended that to improve approaches in peace building and organizational management, there is need for building the capacity of Isiolo Interfaith network.

CHAPTER FIVE
SUMMARY OF FINDINGS, DISCUSSIONS, CONCLUSIONS AND
RECOMMENDATIONS

5.1 Introduction

This chapter presented the discussion of key data findings, conclusion drawn from the findings highlighted and recommendation made there-to. The conclusions and recommendations drawn were focused on addressing the objective of the study.

5.2 Summary of Findings

The study sought to find out the influence of strategies used by inter-faith network in the promotion of peace in Kenya, a case of Isiolo Central Sub County.

5.2.1 Mediation

The study deduced that people were aware of mediation strategies used by Isiolo Interfaith Networks. The study found that that Isiolo Interfaith Networks had held few mediation sessions. The study further found out that the influence of mediation strategy by Isiolo Interfaith Network on promotion of peace average. Finally the study deduced that there were very few agreements facilitated by Isiolo interfaith network.

5.2.2 Interfaith Dialogue for Peace

The study found out that people were not aware of interfaith forums for peace facilitated by Isiolo interfaith networks. The study deduced that the dialogue for peace sessions held by the Interfaith Networks were few. The study further found out that the influence of dialogue forums average.

5.2.3 Advocacy for Peace

The study established that awareness of use of media advocacy for peace by Interfaith Networks was high. The study also deduced that there were very few advocacies for peace forums facilitated by interfaith networks. Further the study found out that the influence of advocacy for peace forums by Interfaith Network was low.

5.2.4 Sports for Peace

The study found out that people of Isiolo were not aware use of sports activities for peace by Interfaith Networks. The study deduced that football tournaments sessions held by

Isiolo Interfaith Network were very few. The study further found out that the use of football tournaments held by Isiolo Interfaith Network was influential in promotion of peace.

5.3 Discussion

This section sought to discuss the influence of strategies used by inter-faith network in the promotion of peace in Kenya, a case of Isiolo Sub County.

5.3.1 Mediation

The study deduced that people were aware of mediation strategies used by Isiolo Interfaith Networks. This is in line with the view of Sampson (2004) who indicates that involvement of faith-based actors in conflict resolution processes is not a new phenomenon. In fact, faith-based actors, including clergy like the Pope, priests, imams, rabbis, religiously inspired leaders like Gandhi, Martin Luther King Jr. among many others, and religiously motivated movements and organizations like Moral Re-Armament, and World Council of Churches have always played a role in resolving conflicts. Over the last two decades in particular, faith-based actors have become significantly more visible in resolving regional and international conflicts.

The study further found out that the influence of mediation strategy by Isiolo Interfaith Network on promotion of peace was average. This can be attributed to the views of Sampson (2004) who said that many mediation efforts continue to suffer from generic weaknesses, which may worsen as the field expands. These include: superficial understanding of a given conflict; lack of coordination among mediators; inconsistent standards and strategies that are easily manipulated by conflict parties; lack of diplomatic unity and other sources of leverage behind mediation; confused regional diplomacy; poor-quality agreements that cannot be implemented; and an overall disconnect between mediation and broader strategies for resolution of a particular conflict.

5.3.2 Interfaith Dialogue for Peace

The study deduced that the dialogue for peace sessions held by the Interfaith Networks were few. This can be supported by Tongeren (2005) who explored the potential of faith based approaches to conflict prevention and conflict resolution. He argues that faith-

based approaches represent viable and often very effective alternatives to traditional and secular approaches. To him, religion has the capacity of cooling tempers and promoting reconciliation. This is underscored by the fact that the religious bodies are community of believers. He also notes that in some cases the religious leaders put in a little effort in peace building missions.

The study deduced that the influence of dialogue forums was average. This agrees with the findings of Abu N. & Kadayifci O. (2005) who posited that faith actors have an impact on changing behaviors, attitudes and negative stereotypes; educating the parties; healing trauma and injuries; disseminating ideas such as democracy and human rights; drafting committed people to do peace work; challenging traditional structures that perpetuate structural violence; mediating between conflicting parties; reaching out to governments to incorporate elements of peace building in their policies; encouraging disarmament, reintegration of soldiers and developing a sustained interfaith dialogue.

5.3.3 Advocacy for Peace

The study found out that the influence of advocacy for peace forums by interfaith network was low. This is in line with Manwelo (2007) & Ekeno (2008) who posit that there is no simple prescription in dealing with conflicts because of the embedded complex social relationships. The authors further argue that due to poverty, peace building, negotiations and political agreement are hard to achieve.

The study established that awareness of use of media advocacy for peace by Interfaith Networks high. This can be explained by Emmanuel, (2001) who posits, that new media strategies to address the contemporary challenges such as poverty, socio-political instability, economic regression and environmental degradation are in gaining increased popularity in the world. This is also supported by the religious leaders, who command a large congregational following.

5.3.4 Sports for Peace

The study further found out that the use of football tournaments held by Isiolo Interfaith Network was effective. This is in support of Kamberidou, (2011) who posited that sport to a wide range of ideals such as intercultural understanding, reconciliation and social

integration. Remarkable results have been documented by many NGOs that have been using sport as a tool to promote reconciliation and respect for ethnic diversity. Sport is considered a vital social space, especially in light of today's xenophobic worldviews.

The influence of sports in peace making can also be supported by Schulenkorf, (2010) who said that, sport has social value and can be used as a medium to foster commitment towards change and reconciliation among different ethnic groups. In a case study from an international perspective based in Sri Lanka which utilizes participatory inter-community sport events as a means to bridge ethnic divides between Sinhalese, Tamil and Muslim groups. The second case from an Australian context employs a sports role model program in remote Aboriginal and Torres Strait Islander communities, which informally promotes reconciliation both in the community and in the role models social networks.

5.4 Conclusion

Conflicts are a great hindrance to development of a country and that of its citizens. It is therefore important to use various strategies to solve and prevent further conflicts from occurring in the future.

The study found out that mediation strategies used by interfaith network on promotion of peace was average. The study deduced that the dialogue forums were successful. The study also found out that the influence of advocacy for peace forums by interfaith network was low. The study further found out that the use of football tournaments held by Isiolo Interfaith Network was effective.

The study concludes that people were aware of mediation strategies used by Isiolo Interfaith Networks. The study also concludes that use mediation strategies for promotion of peace by interfaith networks can facilitate promotion of peace at Isiolo Central Sub County.

The study concludes that the influence of advocacy for peace forums by interfaith network was low. The study finally concludes that sports for peace use by interfaith networks is effective especially the use of football.

5.5 Recommendations

1. The study also recommends that Isiolo Interfaith Networks should increase the use of sports as strategy for peace. This is because the study found out that the use of football tournaments held by Isiolo Interfaith Network was influential in promotion of peace. The study also recommends that the Isiolo interfaith network should do a research and find out the other type of sports that the people of Isiolo enjoy and use them in their future sport peace promotion strategies.

2. The study further recommends that the Isiolo Interfaith Networks should use the radio medium for advocacy of peace should be explored further. This is because radio is the most listened medium in Kenya and its use is flexible and do not demand a lot from the listener. The Isiolo interfaith networks should also involve experts in coming up with programs which was be interesting to the people of Isiolo and tailored to promote peace. This was boosting the awareness of the use of media for peace promotion by Isiolo interfaith networks.

3. The study also recommends that the Isiolo Interfaith Network should look for experts to train their team on strategies for peace building. The study found out that the awareness of some strategies like advocacy for peace and use of sports for peace by Isiolo Interfaith Networks still low. This can be supported by the view of Laurie, (2011) who posits that whereas substantial time, effort and money are devoted to military training in order to ensure success, manage risk and prevent failure, little if any attention is paid to training African mediators.

5.6 Suggestion for Further Research

Another study should be done to examine the role of women members of faith network in promotion of peace. Research should also be done on perspectives on conflict issues, actors and dynamics in Isiolo County. Future academics should also look at the assessment of peace connectors in promotion of peace for example water, boreholes among others.

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APPENDICES

APPENDIX 1: LETTER OF TRANSMITTAL

Hassan M.Mutubwa

P.O BOX 525

KITUI

DATE: 5th May 2014

Dear Sir/Madam,

**RE: INFLUENCE OF STRATEGIES USED BY INTER-FAITH NETWORK IN
THE PROMOTION OF PEACE IN KENYA: A CASE OF ISIOLO CENTRAL
DIVISION IN ISIOLO COUNTY**

I am a post graduate student of the University Of Nairobi carrying out a Master of Arts in Project Planning and Management Research project on the above topic.

I humbly request you to assist me by filling in the designed questionnaire. The information you was provide was be used strictly for academic purposes and was therefore be treated with utmost confidentiality.

Thank you for your cooperation.

Yours faithfully

Hassan M. Mutubwa

APPENDIX 2: INDIVIDUAL INDEPTH INTERVIEW (IDI) GUIDE

Introduction

The purpose of the questionnaire is to collect data on the influence of strategies used by Isiolo Interfaith Network in promotion of peace in Isiolo Central Division of Isiolo County. The research is partial requirement for the completion of Masters of Arts in Project Planning and Management degree.

The information you provide was be confidential and was only used for the purposes of this research. Responding to this questionnaire confirms your full consent to participate in this process

Date of interview: _____ Time: Starting: _____ AM. /PM. End: _____ AM. /PM.

Location of interview (tick one):

SECTION A. DEMOGRAPHIC DATA FOR THE RESPONDENTS

1. Area of residence (Location, Constituency)_____

2. Social role in the community. **Please tick one:** Elder () Religious leader ()

Politician () Community member () Youth leader () Women leader ()

Other (specify) _____

3. Religion affiliation: (please tick one)

- a) Muslim () b) African Traditional Religion ()
c) Catholic () d) Protestant ()
e) Hindu ()

Other (specify)

5. Gender of respondent: Male () Female ()

6. What is your age bracket?

- a) 18-35 () b) 36-50 () c) 51 above ()

7. What is your highest level of Education?

- a) University () b) Secondary () c) Primary ()
d) College () e) Others _____

SECTION B. MEDIATION

For the purpose of this study mediation means intervention on interfaith actor in a dispute.

8. How do you rate influence of mediation strategy by Isiolo Interfaith Network on promotion of peace in the area?

- a) Very high() b) High () c) Average() d) Low ()
e) Very low ()

Explain.....

9. In your opinion how many mediations sessions has Isiolo Interfaith network held

- a) Very Many () b) Many () c) Average () d) Few ()

10. How effective has been this mediation sessions

- a) Very effective () b) Effective () c) Fairly effective ()
d) Not effective

11. How many peace agreements have been facilitated by Isiolo interfaith network?

- a) Very many () b) Many () c) Moderate () d) Few ()

If yes, in your opinion how do you rate their effectiveness?

- a) Very high () b) High () c) Average () d) Low ()

12. Are you aware of any peace resolution reached as a result of Isiolo interfaith network intervention?

- a) Yes () b) No ()

If yes, in your opinion how do you rate the effectiveness of the peace resolution?

- a) Very high () b) High () c) Average () d) Low ()

SECTION C: INTERFAITH DIALOGUE FOR PEACE

For purpose of this study Inter-faith dialogue is the cooperative, constructive and positive interaction between people of different religious traditions (or "faiths") and/or spiritual or humanistic beliefs, at both the individual and institutional levels

13. How do you rate the influence of interfaith dialogue strategy used by Isiolo interfaith network in promotion of peace?

- a) Very high() b) High() c) Average () d) Low ()

e) Very low ()

14. In your opinion how many interfaith dialogue for peace sessions has Isiolo Interfaith network held

b) Very Many () b) Many () c) Average () d) Few ()

15. How effective has been this interfaith dialogue for peace sessions

b) Very effective () b) Effective () c) Fairly effective () d) Not effective

16. How many interfaith dialogue for peace meetings have been facilitated by Isiolo interfaith network?

a) Very many () b) Many () c) Moderate () d) Few ()

If yes, in your opinion how do you rate their effectiveness?

c) Very high () b) High () c) Average () d) Low ()

17. Are you aware of any interfaith forums for peace facilitated Isiolo interfaith network?

a) Yes () b) No ()

If yes, in your opinion how do you rate the effectiveness of these interfaith dialogue forums?

d) Very high () b) High () c) Average () d) Low ()

SECTION D: ADVOCACY FOR PEACE

For purpose of this study Advocacy for peace is defined as the activities conducted by Religious Leaders (interfaith network) aimed at influencing administrative, political leadership and other stakeholders on policies and actions for conflict management.

18. How do you rate the influence of local advocacy for peace strategy used by Isiolo interfaith network in promotion of peace?

a) Very high() b) High () c) Average() d) Low ()

e) Very low ()

19. In your opinion how many radio talk shows for peace sessions has Isiolo Interfaith network held

c) Very Many () b) Many () c) Average () d) Few ()

20. How effective has been the radio talk shows for peace sessions

c) Very effective () b) Effective () c) Fairly effective ()

d) Not effective

21. How many advocacy forums for peace meetings have been facilitated by Isiolo interfaith network?

a) Very many () b) Many () c) Moderate () d) Few ()

If yes, in your opinion how do you rate their effectiveness?

e) Very high () b) High () c) Average () d) Low ()

22. Are you aware of any advocacy forums for peace facilitated Isiolo interfaith network?

a) Yes () b) No ()

If yes, in your opinion how do you rate the effectiveness of this advocacy for peace forums?

f) Very high () b) High () c) Average () d) Low ()

SECTION E: SPORTS FOR PEACE

For purpose of this study sports for peace are games that are organized by the Isiolo interfaith network with objective of bringing cohesion and peaceful co-existence

23. How do you rate the influence of sports for peace used by Isiolo interfaith network in promotion of peace?

a) Very high () b) High () c) Average () d) Low ()

e) Very low ()

24. In your opinion how many football tournaments sessions has Isiolo Interfaith network held

a) Very Many () b) Many () c) Average () d) Few ()

25. How effective has been the football tournament for peace.

a) Very effective () b) Effective () c) Fairly effective () d) Not effective

26. How many sports marathon for peace have been facilitated by Isiolo interfaith network?

a) Very many () b) Many () c) Moderate () d) Few ()

If yes, in your opinion how do you rate their influence?

a) Very high () b) High () c) Average () d) Low ()

27. Are you aware of any sports activities for peace facilitated Isiolo interfaith network?

a) Yes () b) No ()

Explain.....

If yes, in your opinion how do you rate the effectiveness of these sports for peace strategy?

a) Very high () b) High () c) Average () d) Low ()

SECTION F

28. In your opinion which is the best strategy employed by Isiolo interfaith network in promotion of peace

a) Mediation for peace () b) Interfaith Dialogue for peace ()
c) Advocacy for peace () d) Sports for peace ()

Explain your answer

SECTION G:

29. Kindly give challenges associated with each of the stated strategies of peace?

a) Mediation

.....
.....

b) Interfaith

Dialogue.....
.....

c) Advocacy for peace

.....

d) Sports for peace

.....
.....

SECTION H

30. In your opinion, what are the possible solutions to the challenges for each of the strategies?

a) Mediation

b) Interfaith dialogue

c) Advocacy for peace

d) Sports form peace

Explain your response

.....
.....

Questionnaire Administered by

(RA): _____

Signature: _____ **Date:** _____

Supervisor _____ **Date** _____

THANK YOU FOR TAKING YOUR TIME TO RESPOND TO THIS QUESTIONNAIRE

APPENDIX 3: KEY INFORMANT INTERVIEWS

The purpose of the interview schedule is to collect data on role of MIC in peace building Conflict causes, actors, strategies and barriers. The research is partial requirement for the completion of Masters of Arts in Project Planning and Management degree.

The information you provide was be confidential and will only be used for the purposes of this research. Responding to this questionnaire confirms your full consent to participate in this process

Date of interview: _____ Time: Starting: _____ AM. /PM. End: _____ AM. /PM.

1. Have you ever participated in any mediation for peace session by Isiolo interfaith network? If yes how do you rate the mediations session contribution for peace?
2. In your opinion have Isiolo interfaith network facilitated many peace agreements? Explain.
3. In your opinion are there any peace resolutions facilitated by Isiolo interfaith network? Explain.
4. In your opinion are there interfaith dialogue meetings facilitated by Isiolo interfaith network? Explain
5. In your opinion are there interfaith dialogue forums facilitated by Isiolo interfaith network? Explain.
6. In your opinion are there radio talk shows facilitated by Isiolo interfaith network? Explain.
7. In your opinion are there football tournament facilitated by Isiolo interfaith network? Explain.
8. In your opinion how many sports marathons for peace have Isiolo interfaith network facilitated? Explain.

APPENDIX 4: FGD GUIDE FOR ISIOLO INTER-FAITH NETWORK (IIN)

The purpose of the questionnaire is to collect data on the influence of strategies used by IIN in promotion of peace. The research is partial requirement for the completion of Masters of Arts in Project Planning and Management degree.

The information you provide will be confidential and will only be used for the purposes of this research. Responding to this questionnaire confirms your full consent to participate in this process

1. Membership
2. Causes of conflicts
3. Types of conflicts
4. Strategies they have used
5. How effective were those strategies
6. Barriers
7. Strengths of IIN as an organization?
8. Weaknesses
9. Opportunities
10. Threats
11. Recommendations for improving approaches in peace building and organizational management

APPENDIX 5: LETTER OF INTRODUCTION