PREVENTING CONFLICT THROUGH COLLABORATION IN EAST AFRICA: THE CASE OF CATHOLIC JUSTICE AND PEACE COMMISSION AND THE GOVERNMENTS OF KENYA AND UGANDA (2007-2017)

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DECLARATION

STUDENT DECLARATION

This project is my original work and has never been presented for a Degree in any other University or institution of higher learning.

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SUPERVISOR DECLARATION

This project has been submitted for examination with my approval as the University Supervisor.

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DEDICATION

I would wish to dedicate this project to my dear wife, son, daughter and my beloved parents who have been there in encouragement and prayer.

ACKNOWLEDGEMENT

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ABSTRACT

The study aims to critically analyze the type of collaboration between Catholic Justice and Peace Commission (CJPC) and the Governments of Kenya and Uganda in conflict prevention. The main focus is Gulu region, Northern Uganda especially *Adjumani* and *Amuru* areas in Uganda and Nairobi City County in Kenya especially; *Kibera, Kariobangi and Mathare.* The main objective is to examine the motivating factors leading to this collaboration between the CJPC, Government of Kenya, Uganda and the areas of collaboration and the indicators of collaboration. In the study, the Functionalist Approach has been used where one hypothesis was tested; The CJPC and the Government of Kenya and Uganda are collaborating in preventing conflicts in Nairobi City County and Gulu Region, the CJPC and the Government of Kenya and Uganda have specific areas of collaboration and there are indicators that implies that collaboration is taking place between the CJPC and the Government of Kenya and Uganda. The research design included the use of questionnaires, interview schedules, and focus group discussions to collect data from the participants. The researcher used purposive and simple random sampling methods to sample 36 participants. The data which was collected was critically analyzed in consideration of the objectives of the study. From the research, the study confirmed that, there is positive collaboration between the CJPC and the Governments of Kenya and Uganda. However, the study found out that, there are institutional weaknesses within CJPC and the two Governments which act as an impediment to effectiveness in conflict prevention. Based on the research findings, the study recommends the strengthening of the CJPC as an institution in Catholic Church in term of finances and human resources to handle issues of conflict prevention effectively. For the two Governments, there is need to establish conflict transformation centers. The purpose of this will be to respond to day and day issues before conflict arises and expediting the response of the institutions during conflict.

ABBREVIATIONS

AMECEA	Association Member Episcopal Conferences in East Africa
AU	African Union
CEDU	Coalition for Electoral Democracy in Uganda
CEWS	Continental Early Warning System
CJPC	Catholic Justice and Peace Commission
CMCA	Commission of Mediation, Conciliations and Arbitration
CRS	Catholic Relief Services
DDR	Disarmament, Demobilization and Reintegration
DFID	Department for International Development
EAC	East Africa Community
EC	European Commission
ECLF	Ecumenical Church Leader Forum
ECOWARN	ECOWAS Early Warning and Response Network
ECOWAS	Economic Community of West Africa States
IDP	Internally Displaced Persons
IDPC	Internally Displaced Person's Camps
IEBC	Independent Electoral and Boundary Commission
IFSP	Integrated Food Security Project
IGAD	Intergovernmental Authority on Development
IPOD	Inter-Party Organization for Dialogue
IRCSL	Inter Religious Council of Sierra Leone
IRCU	Inter-Religious Council of Uganda
KCCB	Kenya Conference of Catholic Bishops
LRA	Lord's Resistance Army
MCPMR	Mechanism for Conflict Prevention, Management and Resolution
NCIC	National Cohesion and Integration Commission
NCP	National Congress Party
NUSAF	Northern Uganda Social Action Fund
OAU	Organization of African Unity
PEV	Post-Election Violence

PRDP	Poverty Reduction Development Program
RBs	Regional Bodies
RECs	Regional Economic Commission
RMs	Regional Mechanisms
SECAM	Symposium of Episcopal Conferences of Africa and Madagascar
ULMWP	United Liberation Movement of West Papua
UN	United Nation
UNDP	United Nation Developmental Program

CHAPTER ONE

INTRODUCTION

1.1 Background of the Study

Conflict prevention has been considered as an important agenda in international arena (Peck, 1998). Globally for instance, the United Nations, the European Commission, Regional, and Sub-Regional Bodies e.g Africa Union (AU), Economic Community of West Africa States (ECOWAS), East Africa Community (EAC) among others have set up units like Africa Standby Forces, Continental Early Warning System (CEWS) and Panel of Wise Men both in African Union (AU), ECOWAS Early Warning and Response Network (ECOWARN) and Intergovernmental Authority on Development (IGAD) specifically to deal with early signs of conflict and accord necessary measures. This is anchored on the premise that prevention of conflict is crucial in avoiding the cost of managing conflicts and suffering associated with the outcome of conflicts.

In most parts of the world like Sierra Leone[1], South Africa[2], Columbia and Zimbabwe[3] among others, the institution of the Church as an actor has been involved widely in conflict prevention processes. For instance, in Columbia in the year 2000, the effort of the Catholic Church was remarkable in providing "alternative welfare to the government" together with Catholic Relief Services (CRS) which facilitated the promotion of conflict transformation and creating a room through which the Catholic Church in the United State offered assistance (Brewer.et. al, 2010).

In Kenya and Uganda, since 2008, the CJPC has been actively involved in issues of peace and security in both the countries (Justice and Peace Commission (JPC), 2008 & Lenten Campaign, 2013 & 2015). One main strategy has been to collaborate and work with as many stakeholders like the National Cohesion and Integration Commission (NCIC),

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[1] In Sierra Leone the Church effort was remarkable through the Inter-Religious Council of Sierra Leone which brought stability in the country especially after 1998 coup.

[2] In South Africa, the Damietta Peace Initiative which is Franciscan Christian Organization empowered and trained the community on how to resolve conflicts in non-violent manner and teaching of tolerance (Clark, 2011)

[3] The Church in Zimbabwe has tried to work with the Government in fostering unity. For instance, in 2006, the Church through the leadership of Bishop Peter Nempare presented the document entailing mechanism of resolving the conflict and crises in the country called, ''Zimbabwe we want: A National vision for Zimbabwe" (Muneno, et al. 2014).

Independent Electoral and Boundary Commission (IEBC), *Uraia* Trust, United Nation Developmental Program (UNDP) among others in Kenya and Ministry of Ethics and Integrity, Local Councils, Uganda Human Rights Commission (UHRC) in Uganda. This is carried out in different towns and areas e.g *Karibangi, Mathare, Kibera, Mukuru,* and Burnt Forest, in Kenya and Gulu, *Adjumani, Amuru, Karamajong, Arua, Kiptum* in Uganda. But a lot of CJPC work has been concentrated in the two areas of Nairobi in Kenya and *Gulu* Region in Uganda.

In Kenya for instance, Nairobi has been at the center since it has a huge number of electorates who are mostly influenced by the politicians whose interest is to win their election and thus leaving their followers in disarray amongst themselves. The multi-ethnic pattern of the city makes it prone to ethnic conflicts especially during campaign periods like 2007/2008 Post-Election Violence and 2017 elections skirmishes. Equally, the population in slums suffers from poverty, skewed development in term of infrastructures like roads, clean water, housing which has been indicated by (Acemoglu & Robinson, 2013) as a major cause of conflict. Unemployment, poor public health, insecurity and high levels of inequality have been experienced in the slums as well (Kreutz, 2012). This makes their lives miserable and prone to organized crime violence, militias, Gender-Based Violence and resources conflicts (Caritas, 2013).

In *Gulu* Region in Uganda, conflict has been the core human issue since late 90s where the Lord Resistant Army (LRA) took control of the region. During this period, there was a lot of suffering as result of abduction, torture, mutilations and death initiated by the LRAs army. However, after the government overthrew LRAs, other forms of conflict arouse as a result of land, ethnic and resources emanated as the community were going back to their villages (Kobusingye et al., 2017).

Thus, the main focus of this study will be on the two areas of Nairobi City County in Kenya and *Gulu* Region in Uganda since both have faced serious conflicts periodically. For instance, during 2007- 2008, the Nairobi City County encountered Post-Election Violence (PEV) as result of disputed election which caused death, displacement and huge destruction of property. The same scenario though mild was experience in 2017 elections.

In Uganda, since the return of the IDPs to their land in 2006, there has been different forms of conflicts instigated by the ethnic rivals, evection by the government especially in *Apaa* land and Gender-Based Violence's (GBV) for example in September 2015, the forceful evections left 2 dead, 5 badly injured and vast destruction of houses and other properties and ethnic clashes between *Madi* and *Acholi* in 2017. Additionally, the two are very different, in which the *Gulu* Region is in the remote part of Northern Uganda and has suffered a lot due to insurgence which made development so difficult while Nairobi is the Capital City of Kenya with a lot of development despite the slums where there is mirage of economic difficulties, yet so similar, for instance, both the areas of Nairobi with regards to slums and *Gulu* Region especially *Adjumani* and *Amuru* have encountered challenges due to ethnicity, land conflict, political profiling and social deprivation.

This study therefore, attempts to assess the collaboration between the CJPC and the Governments of Kenya and Uganda in preventing conflicts in Nairobi and *Gulu* respectively. It should be noted that these efforts towards collaboration have not been smooth due to the inconsistent like 'mistrust, political profiling of Church and intimidations' nature of the relationship between the Church and the State in the two countries which has sometimes been cordial; participation in national prayers, dwindling; political intimidation to Church leaders by the Government, friendly; nation celebration events, or withdrawn like Post-Election Violence and in the worst scenarios, co-opted; appointment of Church leaders into Government.

In a normal conflict circle, there are different stages as demonstrated by the circle of conflict below. This study examines how the governments of Kenya, Uganda and the Catholic Church through the CJPC have collaborated to prevent conflict at every stage from degenerating to the next.

Figure 1: Conflict Circle
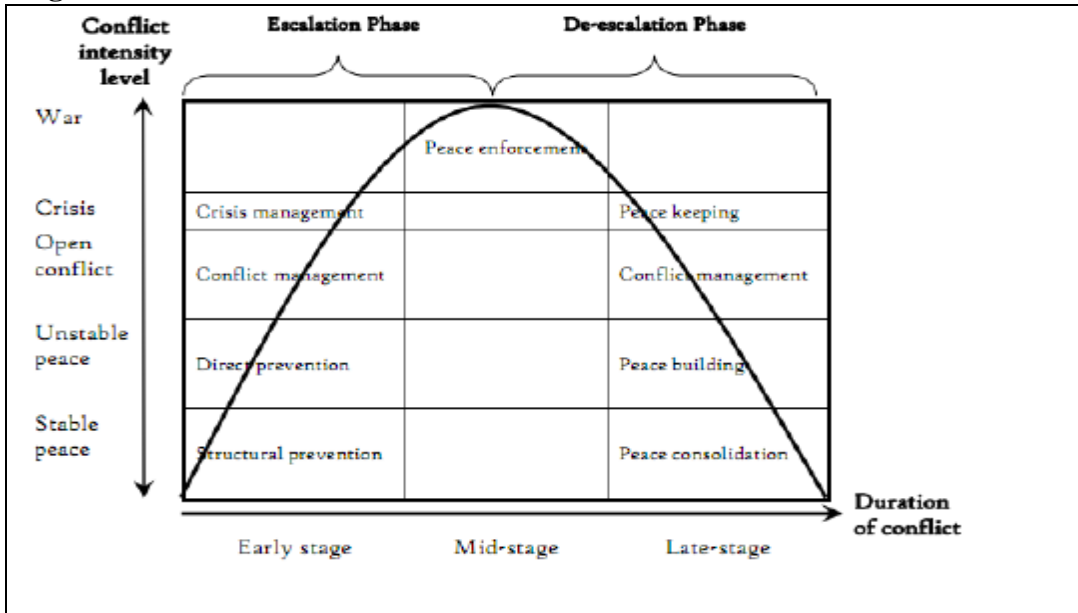
Source: Swanström & Weissmann (2005).

A majority of the population especially in the slums in Nairobi and *Gulu* Region are faced with myriad of challenges. These are caused by poverty, unemployment, early pregnancies and early school dropout, lack of school fees, drug and substance abuse, scarce social amenities and unequal distribution of resources among many other challenges which cause conflicts.

Dwellers usually face sporadic conflicts; for instance, violence in Nairobi is caused by ordinary disgruntled citizens and organized criminal gangs like *Mungiki, Siafu*, J-10, *Kibera Battalion* among others whereas in *Gulu* it is caused by, ethnic animosity, government versus opposition, rebels and the Lord's Resistance Army even when there are no elections. *Gulu* has been the center of fights between the Ugandan Army and the Lord's Resistance Army. Over 90 percent of the population has returned to their villages after living for more than two decades in camps for Internally Displaced People- (IDP-Camps).

1.2 Statement of the Problem

Since independence, the Catholic Church in Kenya has played a crucial role in conflict prevention and mediation in the three regimes of Presidents: Jomo Kenyatta (1963-1978), Daniel Toroitich Arap Moi (1978-2002), and Emilio Mwai Kibaki (2002-2012). For

instance, the Catholic Church after having been involved in addressing political conflicts and structural conflicts as a result of hard economic period of 1980s resulted in coming up with an organized and structured Commission (Catholic Justice and Peace Commission) in 1988 which it's mandate was to address the matter of conflicts and advise the Bishop among others in Kenya.

Through this commission, mechanism to prevent conflict were extending to include issues in family, learning, health, church and political institutions where pastoral letters which stipulated the stand of the Catholic Church emphasized each of the institution role. For instance, the pastoral letter of 1992 highlighted the importance of reconciliation and justice to affected individual as well as addressing the political impasse of election (pastoral letter, 1992).

The reflections of the Church toward reconciliation and especially resolving election crises of 2007 was recognized by then President Mwai Kibaki and Prime Minister Raila Amollo Odinga of the Grand Coalition Government. During their speech, both promised on reaching out to the Church in supporting the reforms prior to the constitution amendments of 2010 which the Church opposed (Reliefweb, 2009).

Equally in Uganda, after experience of protracted conflicts as a result of coups and insurgences, the Catholic Church was prompted in formation of commission (Catholic Justice and Peace Commission) in 1986 mandated to develop mechanism for prevention of conflict and addressing of injustices. Similar to Kenya, several pastoral letters were formulated advising on issues of the conflict in the country.

The Catholic Church and the Government of Uganda have on many occasions cooperated in situations of conflict. For instance, during the visit of Pope Francis in November 2015, all the political organs promised to have a peaceful elections and unite the communities during visitation of *Namugongo* Catholic Shrines in canonization of the Uganda Martyrs (Uganda Episcopal Conference, 2016). Equally, the Uganda Catholic Secretariat also made an address on the political tension which had engulfed the nation after February 2016 election where the Church raised its concern on the matter to the Government through Press Statement on June 2016 and join address of the State Agencies in the

Government in Uganda. Through this statement, the Church stipulated the way forward on the continuous arrest of the opposition leaders and supporters, the indirect pressure on Judiciary to solve the disputes which requires political solutions and respect to fundamental human rights and freedom (Ibid).

But in the last ten years, due to the many conflicts that have afflicted the two countries, and as a result of the realization that the conflicts negatively impact on both the Church and the two Government alike, the two institutions are now rethinking their relationships and role. They are coming up with collaborative strategies in areas of common interest; conflict prevention, peace and security being among them (Korir, 2009). In Kenya for instance, the Government has realized the central role of the Church and often participate in the yearly prayers organized by the Church and where reconciliation speeches are often made by all parties together.

However, despite the concerted effort in conflict prevention shown by the CJPC and the Governments of Kenya and Uganda, there has been sporadic conflicts in Nairobi City County e.g. deadly violence after the 2007 election especially in slums, eviction due to ethnicity in *Kibera, Kariobangi* and *Mathare* prior to 2013 and 2017 campaigns and party dissidents during 2017 elections and in *Gulu* Region e.g. *Apaa* land conflict and opposition versus Government followers violence in 2016 elections. This calls for attention regarding the collaborations which exist and therefore it is worthy to investigate whether this collaboration is bearing fruits or not and the need to curb the waves of conflict in these two cities.

1.3 Research Questions

The study was guided by the following questions:

i. What are the motivating factors leading to the collaboration between CJPC and the governments of Kenya and Uganda towards conflict prevention?
ii. To what extent does collaboration between CJPC and the Governments of Kenya and Uganda leads to conflict prevention in Nairobi City County and *Gulu* Region?
iii. What indicators of collaboration lead to conflict prevention amongst CJPC and Governments of Kenya and Uganda?

1.4 Objectives

Overall Objective

The overall objective of this study was to examine how collaboration between CJPC and the Governments of Kenya and Uganda has led to conflict prevention.

Specific Objectives

The study was guided by the following specific objectives

i.   To examine the motivating factors towards collaboration between CJPC and the Governments of Kenya and Uganda towards conflict prevention.

ii. To examine the extent to which collaboration between CJPC and the Governments of Kenya and Uganda has led to conflict prevention in Nairobi City County and *Gulu* Region.

iii. To identify the indicators of collaboration that led to conflict prevention amongst CJPC and Governments of Kenya and Uganda.

1.5 Justification of the Study

Academic Justification

Conflict prevention has been considered as an important agenda in international arena (Peck, 1998). As stated before, indeed, the United Nations (UN), the European Commission (EC), different Continental bodies like the African Union (AU), Regional Economic Commissions (RECS), Regional Bodies (RBs) and Regional Mechanisms (RMs) have set up units to specifically deal with early signs of conflict and accord necessary measures. For instance, at the global level the United Nations supplementary No. 1 (A/62/1) of 2007 emphasized the important of early warning mechanisms. Consequently, the 2006 UN progress reports on prevention of the armed conflicts emphasize the importance of involving all actors in addressing the principles of shared vulnerabilities and equally ensure that conflict prevention becomes a norm which can be adopted by all communities of nations. This idea is also held by Department for International Development (DFID) (2007) and Barnes (2007).

As stated by Noyes and Yarwood (2013) at the continental level, the African Union has Continental Early Warning System (CEWS) which is considered as a success in disseminating relevant information and coordination with Regional Bodies. This is anchored on the premise that conflict prevention is crucial in mitigating the cost of managing it and its consequences.

Several scholars have also written about the need for conflict prevention. For example, the Human Security Report (2005), which noted the decrease in armed conflicts in most parts of the world as a result of concerted efforts toward conflict prevention. Buescher (2013) concurs that conflict prevention and social cohesion are critical in communities.

Equally, Bennett, et al. (2010) focuses on multiple interventions towards conflict which include; Governance, Security and Policing, Justice and reconciliation among others on ensuring that conflict prevention interventions have impact in peace processes

Very few studies such as Berk-Seligson, et al. (2014); Berg and Carranza (2015) have specifically talked about the concerted efforts of the Catholic Church and the Government towards prevention of conflicts. However, these studies only focused on community based prevention interventions within a state e.g. Honduras and some other Central American States like Panama and El Salvador not across states. Importantly, there is a glaring absence of concrete comparative studies specifically about the work of CJPC in Nairobi County of Kenya and Gulu region of Uganda. This is the academic gap this study intends to fill.

Policy Justification

Catholic Justice and Peace Commission (CJPC) continues to make major efforts towards conflict prevention in Kenya and Uganda. However, they have in many times experienced challenges in regards to execution of their mandate as it was witnessed in 2007/2008 and 2017 election violence in Kenya and 2011 and 2016 in Uganda. The experience of this call to question the existing policies in both the CJPC and the Government of Kenya and Uganda.

Therefore, the findings of this study will be important in highlighting the policy gaps and make the necessary recommendation to CJPC, Kenya Conference of Catholic Bishops (KCCB), *Gulu* Archdiocese and the two Governments.

1.6 Scope and Limitations of the Study

Scope of the study

This is a comparative study and the focus is the collaborations towards conflict prevention between CJPC and the Governments of Kenya and Uganda with a specific focus on three slums in Nairobi City County (*Kibera, Mukuru* and *Kariobangi*) in Kenya and (*Adjumani* and *Amuru*) Gulu region in Uganda since 2007 to 2017.

1.7 Definition of the Key Concepts

Conflict

It is a social phenomenal experienced between groups, individuals or organizations due to incompatible goals as well as ways of interactions manifest in behaviors (Bercovitch, 1983). However, (Burton, 1990) defines it in terms of human struggle due to unsatisfied needs that require resolutions. It encompasses emotional as well as cognitive components that follow a conflicting situation. In this study, this will include conflicting behaviors expressed through normal fight, blockage of roads, use of weapons and destruction of business as well as property among others.

Conflict Prevention

According to Carnegie Commission (1997), preventive action aims at stopping the emergence of a violent conflict, spread of the existing one as well as re-emergence of a conflict. Miall,et al. (1999) concurs that conflict prevention is a means through which armed conflict, as well as mass violence is prevented from breaking out. It is further defined as the capability to peacefully bring about change (Lund, 2009). According to this study, conflict prevention entails measures and interventions aimed at preventing the occurrence of conflict, detecting its existential forms, ways of preventing its spread, as well as mechanisms for eliminating its recurrence.

The Church

According to William, (2016) the Church is a building used for public worship, as well as an organization. Brown, (2011) defines the Church as a place for preaching the gospel, enacting discipline to the faithful, conducting fellowship and cultivating spiritual maturity. Radmacher (1996), defines the Church as a physical organization which refers to the building itself as well as other institutions that stem from it such as schools and health centers among others. Secondly, he considers Church in terms of a physical relationship which entails the interaction of individuals within a defined community. He finally agrees that the Church has definite physical responsibilities.

In this study, Radmacher's definition of the church will be used since the church is considered to support provision to certain individuals in the society. Morally, it implies caring for one another, propagating societal virtues and contributing to community welfare. The Church in this study will imply the Catholic Church of Kenya and Uganda which has a department of named Catholic Justice and Peace Commission.

Catholic Justice and Peace Commission

Catholic Justice and Peace Commission (CJPC) is an executive arm of Kenya Conference of Catholic Bishops in Kenya and Uganda. Its main activities includes engaging communities through dialogues, peace development initiatives, civic education, conflict resolution and consensus building (http://www.cjpckenya.org). In Kenya, CJPC headquarter is in Waumini House, Westland Nairobi while in Uganda is in Nsambya, Kampala.

Below is the structure of leadership:

Figure 2: Catholic Justice and Peace Commission Structure in Kenya
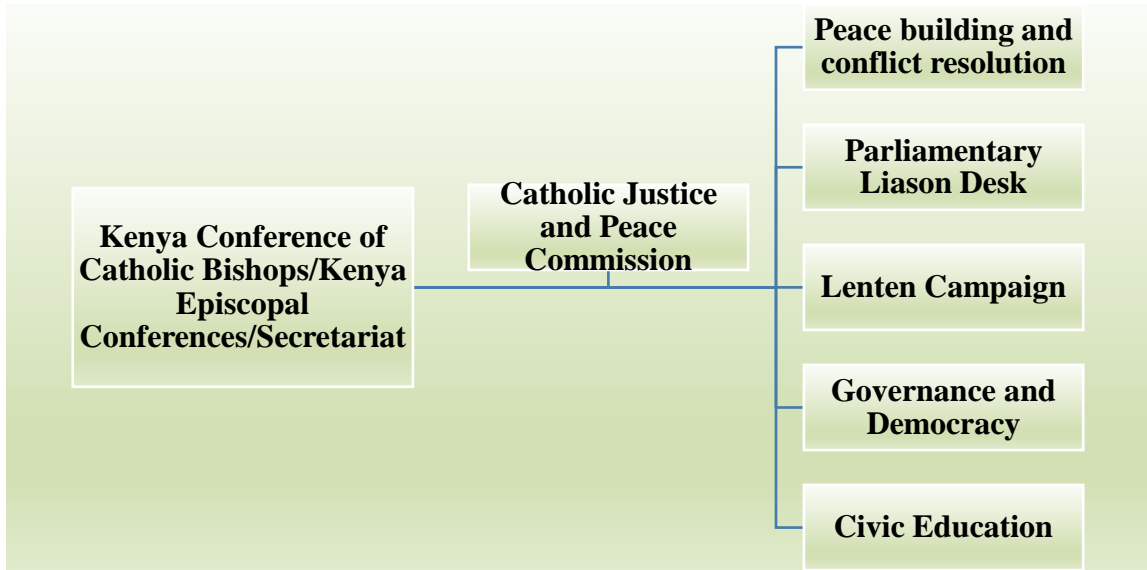
Source: Author (2019)

Figure 3: Catholic Justice and Peace Commission Structure in Uganda
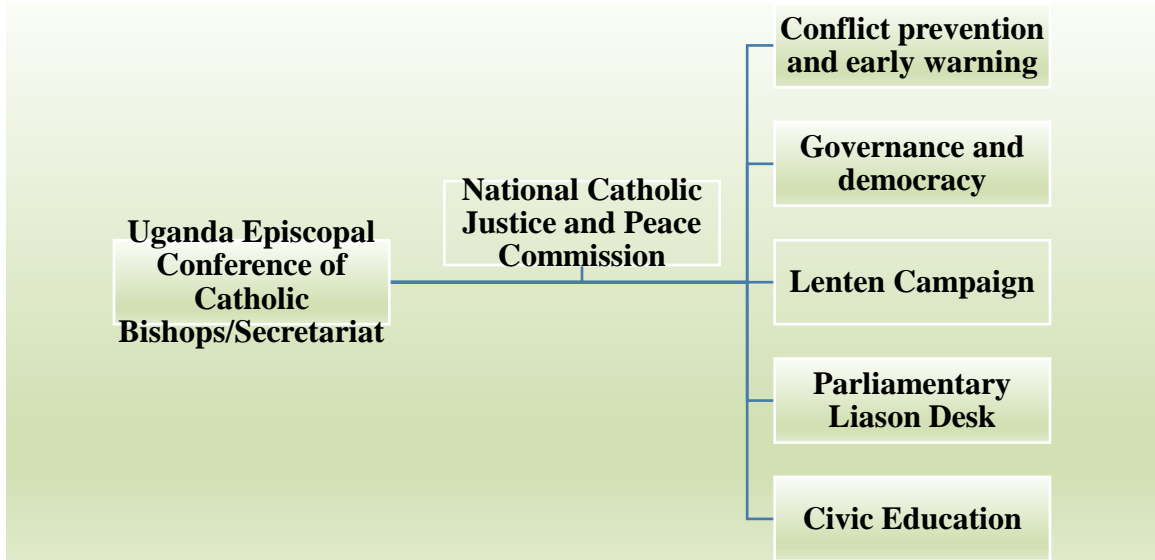
Source: Author (2019)

Figure 4: Catholic Justice and Peace Commission Structure Tree

Pontifica JPC rome	
Africa/Regional	Symposium of Episcopal Conferences of Africa and Madagasca (SECAM)
East Africa	Association of Members of Episcopal Conferences in East Africa (AMECEA)
National	
Secretariat/Uganda Episcopal Conferences-CJPC	Secretariat/Kenya Episcopal Conferences-CJPC
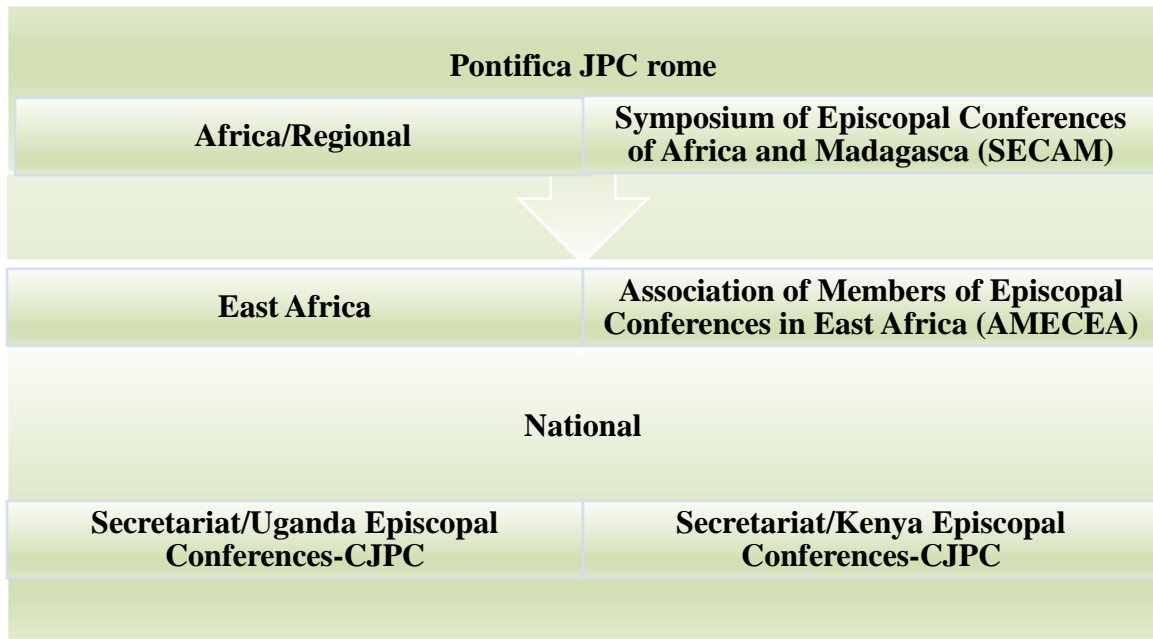
Source: Author (2019)

A State

Different scholars have different ways through which the state is conceived. Marx Webber (1922) conceived it as an authority which gives orders to all, but receives it from none. More liberally, Jessop, (2015) defines the state as an institution which facilitates the order in the society and as an embodiment of justice not just for a few but for all. George-Genyi (2005) defines it as a political organization of a human society comprising of institutions like the executive, the legislative and the judiciary which have defined roles. These institutions are encompassed in a government where they make and enforce laws that bind the people within a defined geographical territory. This study uses the last definition and will conceptualize state as a government institution of Kenya and Uganda that serve the populace of the said geographical territory.

Collaboration

According to Edler (2008), collaboration is conceptualized in terms of co-operation and internationalization strategies to generate research knowledge and financial aid across countries and internationally. It is a situation where two governments, states or non- state actors decide to work together to achieve a desired outcome (Aggarwal, 2005). This

study will consider collaboration as cooperation and as an interaction between the Governments of Kenya, Uganda and Catholic Justice and Peace Commission.

1.8 Organization of the Study

Chapter one is the introduction and present the problem of the study, highlight the research questions and objectives, scope of the study, definition and operationalization of key concept and organization of the study. Chapter two is the Literature Review and the theoretical framework.

Chapter three is the Research Methodology which includes research design, data collection, analysis and presentation. Chapter four present the research findings which includes examining the motivating factors that leading to collaboration between Catholic Justice and Peace Commission and the Governments of Kenya and Uganda towards conflict prevention, determining the areas of collaboration between CJPC with the Governments of Kenya and Uganda towards conflict prevention, identifying the indicators of collaboration and examining the challenges, successes arising from this collaboration and provide a discussion of the findings and Chapter five is the conclusion as well as recommendations.

CHAPTER TWO
LITERATURE REVIEW

2.1 Introduction

This chapter reviews the work of different scholars. The review mainly articulates the factors influencing conflict in Nairobi City County in Kenya and Gulu Region in Uganda. Further it discusses the significance of conflict prevention globally, the need for collaboration in conflict prevention, the work of CJPC globally, in Kenya and Uganda and the challenges CJPC has faced in its work. This chapter also explains the theoretical framework and conceptual framework that form the basis for the study.

2.2 Factors Influencing Conflicts in Nairobi City County in Kenya and *Gulu* Region in Uganda

The dimension of conflict in Nairobi City County and *Gulu* Region underscores several factors that influences the collaborative nature between the government and the Church which can be underlined in term of political, economic and social-cultural factors. In order for conflict prevention to be successful, there should be means to address these issues

Factors Influencing Conflicts in Nairobi City County in Kenya

Nairobi City County is home for the second largest slum in Africa, the *Kibera* Slums, but has several other informal settlements within it such as *Mathare*, *Majengo and Mukuru Kayaba* among others. Therefore, Nairobi comprises a multi-ethnic community which lives in both informal and formal settlements. In the post-election conflict of 2007/2008, informal settlements were mostly affected due to their diverse ethnic orientations and ungoverned spaces were organized criminal tribal gangs were recruited for counter-revenge.

Political Factors

According to Omenya & Lubale (2012) on the Post-Election Violence of 2007-2008, the major factor was the issues of land that fueled the violence. This is exemplified through situations in which members settle on public land as squatters for a very long period of

time without their tenure being recognized as in the case of Kiambiyu (Omenya, 2006). This usually results in conflict between the government and residents during evections. Equally, the politicians solicit cash from the squatters' desperation as a means of getting elected. This is done through displacing people who seem hostile to the prospective political leaders and replacing them with supportive ones as well as illegal grabbing of land (Omenya and Lubale 2012).

Moreover, conflict has also arisen from issues related to animosity especially in slums areas. In Nairobi, slum tenants lack any formal agreement with their landlords except a paltry 3.6 percent which usually brings confrontations (Omenya, 2006).

According to estimate carried by Syagga, Mitullah & Karirah-Gitau (2001), majority of Nairobi residents live in about 5 percent of the city's land while the rest is occupied by affluent neighborhood who own large portions of land. This large group of individuals usually encounter challenges in paying house rent which is the apex of violent conflicts with landlords. Political leaders and criminal gangs usually transform the landlord-tenant conflicts into ethnic ones leading to an all-time conflict during elections.

Equally, the political environment has in most cases been manipulated by the elites to favor the loyalist and punish the dissidents. This has resulted in protest against protégé whom in most case has been in support of the regime. This was more so exemplified on President Moi regime which initiated personalization of state power which triggered the urge for constitutional and institutional reforms (Ajulu, 2008). For instance, the change of Kenya Constitution Amendment number 7 of 1982 Section (2) A, made Kenya a de jure one party state (Korwa & Munya, 2001) and resulted into detentions and assassination of political leaders who were against the President Moi regime ideology (Mutua, 2008).

Economic Factors

According to World Bank report (2006), 73 percent of slum dwellers live below the internationally recognized poverty line. This exposes such individuals to lack of basic commodities, inability to acquire proper formal education and health care. The latter is expensive and controlled by elite groups in the society. Marginalized groups therefore resort to other means some of which are illegal in order to attain these needs.

However, Syagga et al. (2001) found out that, the cost of shelter and access to basic services in Nairobi has increased due to the increase on the cost of land. This has caused majority of city dwellers to live at the mercy of few elite who control the city economy creating a situation of marginalized population who suffers from mirage of economic issues.

In Nairobi like many other parts of the country, this notion started during colonial era where the indigenous community were disempowered from the rich economic zones (Munene, 2012). This created a resistance from the community affected but Wamwere (2008) observed a similar pattern in the post-colonial government where the issues of inequalities were rampant.

The groups like Taliban and Mungiki has in most instance been the cause of conflicts and violence in the slum areas especially in Nairobi slums. Mutahi (2005) noted the proliferation of these militia groups to be as a result of exclusivity in the distribution of key economic resources like land from the governing authority and politician.

Social-Cultural Factors

The Nairobi City has encountered highest level of inter-communal conflicts instigated by political strife and more so political agendas which aims in mobilization of the communities around the access to power and scarce resources like water and housing (Scott-villers et al, 2014). This has been considered as dangerous front in City conflicts especially in competing claims of ethnic homelands, political representation and right to land (Dowd & Raleigh, 2013).

In different circumstance especially prior to election cycle like 2007, there has been organized *identity based communal militias* especially in slums who intimidate, extort money for their services which they claim to offer like security of the villages and in most instances there has been cycles of attacks and counter attacks (Okumu, 2013).

According to Elder et al. (2013). This has resulted in situation of tensed calm or unstable peace for the locals especially prior to electioneering period. However, it has been claimed that, uncertain times especially in unpredictable elections, ethnic identity has been considered to shape the citizen's perceptions of power and fear (Cox et al., 2014).

Factor Influencing Conflicts in *Gulu* Region, Uganda

Political Factors

Conflict has been witnessed in most parts of Uganda since independence ranging from the 1971 coup to 14 insurgencies since Museveni's National Resistance Army/Movement (NRA/M) took office in 1986. After this takeover, several groups were formed to fight Museveni's central government. Horn (2009) observed that, such groups later began to target civilians too.

On the other hand, Pfeiffer & Elbert (2011) noted that, in Northern Uganda especially *Gulu* Region, commonly known as *Acholi* land, there was an experience of unrelenting war since 1988 led by rebel army leader Joseph *Kony's* Lord's Resistance Army (LRA) which has mutilated, maimed and killed thousands of innocent civilians for more than two decades. However, in 1996, the government devised a strategy to protect civilians from LRA and made an order for all the citizen to relocate within 48 hours to erected camps. This was claimed to be a mean of denying the rebels food resources, recruitments and wanton abductions (Horn, 2009). But this strategy became catastrophic since the large populace was exposed to health risks, poverty and inadequate essential resources and the consequences were seen as an economic sabotage (Nhema & Zeleza, 2008).

As a result of the outcome of the conflict, by 2003 more than 1.5 million persons lived in 200 camps (Dolan, 2006) of which above 80% of the population were affected by war in the Northern Uganda with majority of this from *Gulu* Region. However, by 2006, the Government and LRA came up with an agreement that the rebel leader neither accepted nor signed. But despite the agreement considered unacceptable and unsigned by the rebel leader, a majority of the1.8 million people living in camps returned to their places of origin or settled in new areas especially in *Amuru*, *Adjumani* and *Gulu* City (Internal Displacement Monitoring Center (IDMC), 2012).

Economic Factors

According to Ochola (2007), the communities in *Gulu* Region have faced several problems including stigma, disappearance of relatives, displacements, inadequate food and land issues whose impacts remain unresolved. As from 2006, *Gulu* Region has experience different magnitude of violence relating to land which according to Justice and Security Research Program (JSRP) (2017) can be classified in term of intra-community disputes of land access rights on particular sections, land holding groups and institutions like schools, Churches and Government which were awarded by the elders as a gifts without any written terms, disputes of territory between clans or groups of clans referred as chiefdom which is influenced by local politician and acquisition of large parcel of land by the Government for leasing to private investor.

However, despite the experiences of conflicts as a results of insurgencies and the land conflicts, the extent of conflicts has been mutating to a large extent to household as exemplified by increase in domestic violence as well as sexual and gender based violence (Amanda, 2016).

Social-Cultural Factors

The conflict in the *Gulu* Region of Northern Uganda has also been expressed in terms of disgruntled citizens who have been exposed to relentless human right violations (Dolan, 2006). According to Kasozi (1994) and Esukuru (2012), colonial rulers instigated a sense of mistrust in the Northern tribes along the ethnic lines while creating division between the Southern and Northern Uganda through skewed recruitment in civil service jobs.

 However, the Region has also encountered rivalry between the community and Uganda Wildlife Authority over the establishment of National Park and Natural Reserves which has resulted in the lack of the access of the traditionally harvested forest resources which increases the pain to impoverished community (Advisory Consortium on Conflict Sensitivity (ACCS), 2012). This has been characterized by forceful evections initiated by the authority like 2012 with great resistance from the community.

On the hand, Amarasuriya & Markus (2009) noted the increased on youth unemployment, poverty and low illiteracy levels which has created a sense of hopelessness with high likelihood of community participating in armed conflicts. This has also been highlighted by Hilker & Frasher (2009) report as the cause of the conflicts in fragile state like Uganda and has been reported to be prevalent in the Northern part of Uganda (ACCS, 2013).

2.3 Significance of Conflict Prevention

The studies by Jentleson's (1998) and Miall et al. (1999) has advocated for 'preventive diplomacy' to handle underlying issues before they emerge and escalate to violence which has been viewed by Lund (1996) to be important especially where peace has not been fully attained because it increases suspicion and tension as always been witnessed prior to the elections. For instance, the United Nation Charter recognize the central role of the UN in preventing conflicts globally. This is embedded in its three pillars; Peace and Security, Development and Human Rights which reinforces each other.

The United Nation Development Programme (UNDP) asserts the importance of peaceful environment and consider the building of resilient communities where dialogue and mediation is emphasized for peaceful outcomes (UNDP, 2013). Through this mechanisms, the UNDP has worked with peace teams in Ghana through National Peace Council which facilitated peaceful presidential elections in December 2012 and brought the opposing parties together and in Nigeria where they helped the civil society and the police through conflict early-warning and response efforts that ensured that the country is peaceful following April 2012 national elections (UNDP, 2013).

On the other hand, the Organization of African Unity had various organs that addressed conflicts. These are: Mechanisms for Conflict Prevention, Management and Resolution (MCPMR)[4] and Commission for Mediation, Conciliations and Arbitration (CMCA)[5] (Biswaro, 2013).

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[4] This was established in 1993 in OAU meeting which was held in Cairo, Egypt with the primary objective of anticipating and prevention of conflict in the Africa.
[5] This is anchored on Article XIX of the OAU Charter of 1963 which asserts the importance of settlement disputes through peaceful means.

According to Lund (2009), acting promptly boosts deeper understanding of the concerns and equally enhances getting the right things done. This has been considered to entails early planning to mitigate eventualities early enough before they occur in predictable events like elections (Elder et.al., 2014).

2.4 The Need for Collaboration in Conflict Prevention

Bercovitch et al. (2009) argues that, in order to address social injustice and build strong institutions, the role and collaboration of religious leaders is necessary. This includes the leaders working with different groups like Churches, Non–Governmental Organization as well as Government institutions involved in coming up with long term solutions for addressing the disputes. He further postulates that, in defining the identity of community as well as their social life, religion plays a crucial role especially through concrete expressions of religious virtues like loving the neighbors.

The establishment of peaceful relationships as well as sustainable cooperation to achieve such among rival parties has been considered an important element in enduring and resolving conflict (Bercovitch & Kadayifchi-Orellana, 2009). Equally, Lund (2009) notes that, increasing infliction of physical harms on each other increases tension. This includes, for instance, the experience of incitement by political groups against communities as well as psychological trauma as a result of absolute deprivation as Belshaw et.al. (2001) demonstrates.

However, Boutaet et al. (2005) emphasizes the important role of the church in providing mechanisms through which oppressive structures could be contained or overhauled. This facilitates proper engagement with the public and gathering of crucial information which could assist in promoting peace especially in tension prevalent environments.

On the other hand, Swanström et al. (2005) argues that, at an early stage, the preventive measures are highly accepted when the inter-party suspicion is at low levels resulting in the adoption and implementation of institutional measures such as development of trust, institutions building and long term cooperation among others. This has been emphasized to be important especially when different actors are involved in cooperation especially in

the reduction of poverty among the extremely poor populace since they live in most fragile and conflict riddled states (Chandy et al., 2013).

For instance, Knox & Quick (2000), noted that, the Church during the Apartheid regime in South Africa, did embarked on attacking the state from the pulpit and conducted grass-root mobilization of anti-government supporters which made the government and African National Congress party to negotiate an end to the violence in the region. However, in Zimbabwe between the years 2008-2009, the Church established the Ecumenical Church Leader Forum (ECLF), to engender peace dialogue and outreach which brought together all political and traditional leaders as well as the police and the local council of elders to support cohesion in the community.

But in Sierra Leone, Turay (2000) observed that, the conflict was contained by the realization of multi-approach with Churches and Mosque urging the leaders and rebels to accepts dialogue of the issues which were at hand after the December 25 1997 coup. In this regard, the religious leaders initiated dialogue with the coup leaders through an Inter Religious Council of Sierra Leone (IRCSL) in April 1997. This effort resulted in greater achievement of peace including the Lomė agreement of 1999, recognition of the democratically elected government of Dr. Ahmad Tejan Kabbah President of the Republic of Sierra Leone, Disarmament, Demobilization and Reintegration (DDR) of the ex-combatant to the society.

2.5 The Work of Catholic Justice and Peace Commission Globally
The CJPC is an international body anchored in the Catholic Church and in many ways been involved in various peace initiatives as well as conflict management forums all over the world. For instance, the work of CJPC in West Papua in Indonesia which was carried in January 2016 was commendable, in a society engulfed by violence, hopelessness, poverty and marginalization. In the event of this mission, the delegations managed with the help of the Papuans to get the historical perspectives of the conflict and encountered the worsen situation of torture, murder, social marginalization and cultural deprivation of the community. According to the in depth findings from the Catholic Human Rights, the CJPC managed to put forward what many observers were hesitant to initiate. Indeed they

managed to document the injustices which had been meted upon these people (CJPC, 2016).

But in Columbia, the Catholic Church provided "alternative welfare to the government" together with Catholic Relief Services (CRS) and facilitated the promotion of conflict transformation in the region and created a room through which the Catholic Church in the United State offered assistance (Brewer.et. al., 2010).

However, in Burundi in 2015, the CJPC through the East Africa governing body, "Association of Member of Episcopal Conferences in East Africa, AMECEA" pronounced its concern and advocated for the action to be taken especially in ending the conflict. This call was directed to the member leaders of East Africa Community and Africa Union whom Burundi is a key partner and have failed to show leadership (AMECEA, 2015).

In the conflict in Central Africa Republic (CAR) which has resulted in thousands of casualties, Gerald (2017) noted the central role that the Church has played through *Sant'Egidio* which is a Catholic Community Organization with major concern on conflict prevention and peace building especially in 2017 conflict. Their major role was mediating the conflict and have common ground between the Government on CAR and the armed groups. During this process, they managed to meet government officials and 13 out of 14 armed groups which was considered a great milestone despites the challenges of protracted nature of conflicts in the region. On the other hand, the Justice and Peace Commission submitted to the Special Criminal Court for Central Africa compiled dossiers of 5,285 of the crimes which were committed during the conflict.

However, in the events of the conflict circumstance in South Sudan, the Catholic Church through the South Sudan Council of Churches came with action plan to end the conflict in 2017 which was anchored on pillars of advocacy, reconciliation and dialogues among the parties (Ashworth, 2017).

2.6 Catholic Justice and Peace Commission Collaboration with the Government in Conflict Prevention in Kenya

The Catholic Justice and Peace Commission (CJPC)[6] in Kenya has joining different actors in conflict prevention. For instance, since 2008 the CPJC has been involved in many peace activities like the Burnt Forest in *Uasin Gishu* County conflicts where they formed a Peace Committee to address the conflict between *Kikuyu* tribe and *Kalenjin* tribe after 2007/2008 PEV. These Peace Committee assisted in construction of burnt schools, conducted tours with the community where participants from one ethnic group could share meal and got to know the family as they spend night together (Korir, 2009).

Importantly, according to Lenten Campaign (2013) the CJPC played a great role in appealing to the Government and stakeholders to act upon the TJRC[7] recommendations[8] after the 2007/2008 PEV to address the injustices. But during 2014 awareness Lenten Campaign (2015) the CJPC advocated for the issues in relations to tribalism, ethnic profiling, corruption and bad politics which caused the violence.

According to Okoth, (2003, 2012), the CJPC empowered, educated and assisted different communities in Kenya to understand their political rights through civic education using mass media, workshops, written communications among others thus avoiding the political rift which normally occurs prior to and after elections among different Kenyan communities.

However, in the conflict of Kerio Valley between Pokot and Marakwet in Kenya, the CJPC played a role of 'stewardship' through working with members of the community and the government leaders to achieve sustainable peace (Korir, 2009). It initiated training forums and seminars to train leaders from both communities on peace and conflict resolution mechanisms.

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[6] The CJPC was formed in 1988 as an executive of arm of Kenya Conference of Catholic Bishops (KCCB) in matters of peace and justice

[7] The TJRC was established on 2008 through the Act of Parliament (Truth Justice and Reconciliation Commission Act no. 6 of 2008) as investigation body of the human rights violations and historical injustices beginning from 12th December 1963 to 28th February 2008.

[8] The recommendations included, acknowledgement and apology of the wrong doing by the responsible persons, adoptions and implementations of policies identified the commission, establishment of national reconciliation day among others.

But despite these concerted efforts, the communities to date still remain polarized along ethnic lines and politically profiled by the leaders. The politics in the country is most guided by the ethnic and tribal mobilization by the politician in which they incite in most time their community against voting for other politicians. This was noted by the Former National Cohesion and Integration Commission (NCIC) Chairman who was on the opinion of depoliticizing the tribe in which the citizen are held in bondage by politician (Cohesion, 2018) hence these work will attempt to fill this gap.

2.7 Catholic Justice and Peace Commission Collaboration with the Government in Conflict Prevention in Uganda

In Uganda, the CPJC[9], has been very dynamic in promoting peace, while emphasizing on the use of non-violent by government institutions in solving conflicts as well as training teachers and peace clubs (JPC, 2008). Equally, several Peace week initiatives for example; 2010 peaceful election walk and prayers have been organized by CJPC in different dioceses like *Kalamojong*, *Kiptum* including, *Gulu* Archdiocese in Northern Uganda being a good example where the local leaders voluntarily participated.

CJPC, having strong systems of operations which incorporate qualified staffs on Peace, Conflict Management and resolution, financial support both by the local Catholic Church and foreign donors like United Nation Development Program (UNDP), has established network across the country (IRCU, 2016).

However, these efforts just like Kenya has been hindered by the environment in Uganda which is still hostile and different ethnic groups cannot coexist peacefully. These have been worsened by failure to have mechanisms in place that enforce the rule of law. The Northern part of Uganda has experienced the worst conflict for several decades since 1992 and despite the conflict having subsided, the communities in the areas still suffer from various issues like land conflict, gender-based violence, marginalization among others that calls for attention. The electioneering period has been a thorn in flesh for most Ugandan's with conflicts occurring during every election like 2011 and 2016 elections.

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[9] The commission was officially opened in 1986 to foster peace in the already divided country during the bush wars.

Equally, the study attempts to address the nature of the collaboration between the CJPC and the Government in regard to conflict prevention.

2.8 Challenges Facing Catholic Justice and Peace Commission when Collaborating with the Government

Despite the great successes in preventing and managing conflicts globally, the CJPC has experienced numerous challenges. For instances in West Papua, the CJPC official who undertook to conduct the fact finding mission were met with great opposition from the Indonesia Government were there were considered to be a threat to leadership. Equally, the environment was worsen by the fact of deplorable situation of the local communities who were in dire need of social amenities due to harsh situation from the Government (CJPC, 2016).

However, in Liberia, the leadership faced challenges accustomed from glamour victimization from the government. This is according to report from the human right documented by Hecking (2005), which highlighted the attacks which was aimed at the Church and its leadership.

But in Central Africa Republic (CAR), the protracted conflicts resulted in endangering the lives of the peace negotiators key among them from the Church. Despite the success of compiling the dossier, there were intimidation to Church leaders who seemed to implicate the leadership of the armed group (Gerald, 2017).

In Kenya, Korir (2009) has indicated the hard task the CJPC officials endured in Eldoret Town in mediating peace between the *Kikuyu* and *Kalenjin* tribes after 2007/2008 Post Election Violence. In his work, the officials were always treated with suspicion when seen with the other side of community and in most cases caused a stalemate in mediation.

However, in Uganda the CJPC has been attacked by the Government authority when they raises issues which seem to create pressure to the Government leadership (IRCU, 2017). The most contentious issues was the Presidential age debate bill of 2016 which the Church was so focal against it. This prompted the leadership to attack the Church directly and even threatened the Church leaders who were seen to be leading in opposing it.

2.9 Literature Review Gap

The study sought to review the literature available but little has been documented in regards to the nature of the collaboration that exists between the CJPC and the Government of Kenya and Uganda. The findings of the study puts this into perspective.

2.10 Theoretical Framework

The study was guided by **Functionalism.** The Functionalism originated from the discussion which arose in the beginning of 19th century from different scholars like Mary Parker Follett (1916) "*The New State: Group Organization, the Solution of Popular Government*", Harold Laski's (1935) *"The State in Theory and Practice*", L. Woolf (1916) "*International Government*", G. D. H. Cole (1920), "*Social Theory"* and Mitrany (1933) "*The progress of International Government"* among others as a result of World War 1.

The theory of functionalism proposes that the development of international economic and social cooperation is a major prerequisite for the ultimate solution of political conflicts. Mitrany (1943) link the functionalism to the ultimate prevention of war and conceive peace as a national co-activity where working peace is likely to develop by doing things together in workshops and market places (Murphy, 1999).

He states that sovereignty can only be transferred through creations of specialized agencies with purpose of solving social and economic problems as well as meeting people's needs. Equally, the expansion of functional international institutions and spreading of web of international activities and agencies through which the interests and life of all the nations would be gradually integrated and advocated (Hobson, 2000).

Mitrany hypothesizes the formation of successive layers of functional collaboration and creation of deep and wide strata of peace through which there would be global interactions based on common achievement and endeavors (Murphy, 1999).

According to David Mitrany, cooperation across the institutions is important in a working system. He emphasizes the need to recognize the nature of the functions that different

institutions can perform effectively. For instance, some functions are necessary to be carried out collaboratively by local or regional institutions. The outcome of such collaboration is collective peace achievement (Brown & Ainley, 2005).

Utility of Functionalism in the study

Functionalism recognize the essence of different actors working together in resolving common problem in society like conflict. The study considered the collaboration between the CJPC and the Government of Kenya and Uganda in conflict prevention. According to Mitrany as quoted by Murphy (1999), there is need for different actors working together in resolving in achieving peace in the society. The functionalism articulate how the CJPC as functional actor cooperated with the Government to respond to factors that undermine peace and leads to conflict prevention.

Second, the Theory emphasizes on creation of specialized units and agencies to deal with social problems like conflict. This assumption is important in helping the reader in understanding the study's contention that, the CJPC and Government of Kenya and Uganda had to institute specific institution for conflict prevention which include National steering committee in Kenya and Uganda Human Right Commission in Uganda as well department of conflict prevention, management and resolution in CJPC.

Lastly, the Functionalism consider global interaction of different group aiming for the same course or results. This assumption explain why the Government of Kenya and Uganda collaborate in regards to conflict prevention with CJPC as well as addressing underlying issues of conflict in the region.

The weakness of these Theory is assuming collaboration as obvious between different actors, however, these was overcame by the fact that, the state of conflicts bring actors together for collaboration.

2.11 Research Hypothesis

The study tested the following research hypotheses.

i. The CJPC and the Government of Kenya and Uganda are collaborating in preventing conflicts in Nairobi City County and Gulu Region

ii. The Government of Kenya and Uganda have institutions that collaborate with CJPC in conflict prevention

iii. There are indicators that implies that collaboration that led to conflict prevention is taking place between the CJPC and the Government of Kenya and Uganda

CHAPTER THREE
RESEARCH METHODOLOGY

3.0 Introduction

This chapter describes and focuses on the research design, data collection procedures, target population, location of the study, sample size and data analysis. The chapter also highlights the general framework that the study employed to achieve the objectives.

3.1 Relevance of the Study Area

Nairobi City County-Kenya

The Nairobi City has encountered different magnitude of conflicts since 2007. For instance, during 2007-2008 and 2017 elections, there were a lot of skirmishes in the areas with several casualties reported (Machel, 2014) especially from the ruling party by then, the Party of National Unity (PNU) and the main opposition party, the Orange Democratic Movement (ODM) in 2007 elections as well as Jubilee and Cord coalitions in 2017 who have a good number of followers in their strongholds in Nairobi. Despite electoral conflicts, there are myriads of issues in Nairobi slums especially *Kibera, Mukuru* and *Kariobangi* which makes this areas prone to conflicts, key among this is high number of unemployment, poverty, poor infrastructures among others. The Church and the Government has various initiatives to address the conflict in the City, but the conflict still persist. This makes Nairobi a suitable place for this case study.

***Gulu* Region – Uganda**

Gulu Region is in the Northern Uganda, *Gulu* Archdiocese of Catholic Church. The region has experienced the worst forms of violence ranging from insurgence to land conflicts caused by political animosity, corruption, poverty and deprivation among others. This has plunged the population into suffering and insurgency by militia groups, rebels, and criminal gangs some of which are funded by political classes. In the areas of *Amuru* and *Adjumani*, the conflicts has been worsen by the ethnic profiling by politician and corrupt leaders. The Church and the Government has been in forefront in addressing the issues although the environment is still volatile. The circumstances surrounding the conflict makes this area important for the study.

3.2 Research Design

The study adopted a comparative research design which according to Bartolini (1993) compare different elements in the society by looking for similarity and differences. This design was important for this study in comparing the work of CJPC and the Government of Kenya and Uganda in regards to conflict prevention. To underscore this, the research administered similar tools in collection of data, critically analyzed their similarity and difference.

3.3 Target Population

The study was carried out in Nairobi City County which is the Capital City of Kenya and *Gulu* Region in Northern Uganda. The targeted population which was considered in this study was important since they work together or collaborate in conflict prevention. The total number of participants in this study was 36 in both Kenya and Uganda.

Table 3.1: Study sample

Strata	Population size	Sample size	Sample proportion
CJPC Kenya(director, coordinators and Programme officers in conflict prevention department)	20	12	60%
Conflict prevention institution in Kenya (Programme offices and coordinators in conflict prevention programs)	8	6	75%
CJPC Uganda(director, coordinators and Programme officers in conflict prevention department)	16	12	75%
Conflict prevention institution in Uganda (Programme offices and coordinators in conflict prevention programs)	9	6	67%
Total	**43**	**36**	

Source: (Author, 2019)

3.4 Sampling Procedure

The researcher used purposive sampling technique which helped in focusing on the specific characteristic of the respondents according to Mugenda (2008) and simple random sampling techniques to select the 36 respondents for each region. The researcher

employed purposive sampling method to select CJPC staffs and government staffs; considering they have a long term experience in conflict prevention. The researcher used simple random sampling to select the six parishes were the CJPC have ongoing conflict prevention projects.

3.5 Data Collection

The researcher administered open ended questionnaires, interview schedules and focus group discussions to gather primary data from the respondents. Questionnaires are effective tool for data collection since the respondents can respond objectively and code their responses thus enhancing the data accuracy. In this regard, the researcher used them in getting information from the respondents which was coded and transcribed. On the other hand, interviews schedules are effective tools of data collection as they enable the researcher to have a deeper understanding about the issues under investigation and complement questionnaires. This was considered especially where the respondents were available to be interviewed. The focus group discussion was necessary in getting information from the CJPC groups. Equally, the researcher used secondary data from the library and Church Resource Centre in reviewing the study literature.

3.6 Verification and Data Validity

In order to ensure that, the data presented was valid, the researched employed an empirical use of open ended questionnaire and interview schedules which aimed at answering the research question and objectives. Equally, the research considered a relevant theory to guide the study which ensured validity of the findings. The Researcher's bias was concisely articulated in the findings through highlighting the researcher's view. In order to ascertain reliability of the study, a detailed description of the research setting was provided.

3.7 Ethical Considerations

The researcher ensured that, throughout the study the information sought from the respondents was confidential and only used for the purpose of the study. The respondent were informed about the scope of the research and consented to participate. Equally, the research employed different tools in collections of data which include both the primary

and secondary data. This triangulation ensured that, the research bias and perceptions were overcame during data collection and analysis.

In preparations to go to the field, the researcher sought an introduction letter from Chairperson of the Department of Political Science and Public Administration of the University of Nairobi to seek permission from National Commission for Science, Technology, and Innovation (NACOSTI) which regulate the conduct of scientific research and Ministry of Education in Kenya and letter of introduction in Uganda. This ensured that, the researcher has met the stipulated standard of the research as required by law.

3.8 Data Analysis and Presentation

The data which was collected from the questionnaire, interview schedule and focus group discussion were transcribed and coded thematically guided by the research questions. According to Clarke and Braun (2006), thematic approach entails classification, analyzing, identification and reporting of the patterns within the data which these study employed.

3.9 Limitation of Study

The researcher encountered various challenges in term of travelling long distance to *Gulu* which is more than 900km from Nairobi with rough terrain. Some anticipated respondents failed to accept to be interviewed claiming the information which is being sought is classified especially the Electoral Commission of Uganda and Ministry of Internal affairs which are key in addressing the social political conflict issues especially in Northern Uganda and Ethic and Anti-corruption Commission in Kenya (EACC) which is key in addressing and implementing integrity issues of the political leaders. However, the Local Governing Authority of *Gulu* gave detailed information as well examining secondary data from the library and resource center on their contribution in conflict prevention which were key in addressing this challenge.

CHAPTER FOUR
RESEARCH FINDINGS

4.1 Introduction

This chapter present the findings of the study in relations to the objectives. The study sought to examine the collaborations between the Catholic Justice and Peace Commission and the Government of Kenya and Uganda. Moreover, the study examined the factors that lead to collaboration between the CJPC and the Governments of Kenya and Uganda. It further identified the indicators of successful collaboration, the challenges faced and success.

Factors Leading to Collaboration between Catholic Justice and Peace Commission and the Governments of Kenya

According to Mamachi (2019)[10] from the National Steering Committee, there exists a positive collaboration between the CJPC and the Government under the umbrella of Inter-Religious Council of Kenya. This is facilitated through strategic partnership which entails collaboration in areas of interest especially where the CJPC are more accepted, e.g. the so called *Tear Gas Monday*[11] where the CJPC together with the Government stakeholders engaged the political groups in coming up with amicable solution to settle the political issues.

Equally, government institutions like the National Cohesion and Integration Commission (NCIC) have worked together effectively with CJPC in reporting hate speech which propels conflict in the society. This is exemplified in cooperation between CJPC, NCIC and other stakeholders prior to 2010 and 2013 elections through *Uchaguzi*-Kenya[12] which was a project of *Ushahidi platform*[13] that enabled citizens as well civil societies groups to report hate speech occurrences. The aim of the project was to act as early warning system and more so to prevent incidences escalating into conflict. During electioneering period (

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[10] Mamachi, Peter. National Steering Committee Secretariat. Personal interview. 22nd January 2019.

[11] This was a period when the opposition party in Kenya and other stakeholders were protesting for electoral reforms prior to 2017 elections and the governments used tear gas in dispersing the protestors.

[12] This was a platform which was created to monitor and track messages, phone calls, tweets and email during 2013 election and provided a countrywide picture of what was happenings on time.

[13] This was crowd sourcing platform and trainer of the volunteer for Uchaguzi-Kenya.

2013 & 2017)   when politicians engage in campaigns, the NCIC has in many ways cooperated with CJPC in training on recording, documentations and capacity building to promote cohesion, peace and unity especially in volatiles areas like *Kibera & Kariobangi* as it was noted by Etamalo (2019), the Programme Officer in CJPC[14].

On the other hand, the government is very key in implementing policies like Early Warning Mechanism in regards to conflict prevention, while the CJPC provides the required expertise in regards to mapping of conflicts and conflict prevention mechanisms as it was noted by Kiprono (2019)[15]. In this regard, the CJPC sensitizes individual communities thus the whole country on justice, peace and reconciliation issues and their respective roles and duties in addressing peace development, governance, human advancement and human rights all of which if undressed result into war. Through this, the CJPC has published several pastoral letters like "peaceful and credible elections for leaders of integrity" on 23 June 2017 which emphasized on important of peaceful

In the slums areas like *Mukuru, Kibera, Kariobangi* in Nairobi, Kenya, which are volatile and prone to conflicts especially due to incitement of communities by politicians, it was observed through focus group discussion[16] that, the CJPC has ongoing projects like, youth seminar and sport day which bring different groups from different ethnic groups together.

Meetings are also organized between the different communities and through these meetings, differences that exist are often discussed and the facilitators from CJPC usually create conducive environments for this to happen. There are several vocational training centers which the CJPC has been involved in inculcating peace culture among the members who are mostly from slums like *Kariobangi Community-based Home Care* and *Home-based Aids Care Programme*, *Kariobangi Women Promotion Training Institute*.

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[14] Etamalo Eusabasia. CJPC Programme officer: Parliamentary Liaison Office. Personal Interview. 30th January2019.

[15] Kiprono Festus. CJPC Programme Officer: Governance. Personal Interview. 18 February/2019.

[16] Focus group discussions were carried out in Archdiocese of Nairobi headquarters in Cardinal Otunga building where three parishes were represented by CJPC officials from the local areas on 29/1/2019 (Holy Trinity Kariobangi,

St Mary Mukuru and Our Lady of Guadalupe Church in Ngong Road).

This   enables the warring groups to attain skills that can help them in their lives and hence avoid political manipulation.

Equally, the CJPC officials work with the administration offices of chiefs in local areas like *Gatwekera* Chief Camp in distribution of electronic media, bulletins, conducting civic education, distribution of food, medicines and other social support during crises. This is motivated by element of synergy of working together especially in issues of offering security during the meetings in slums.

Institutions like IEBC which are at the center of electoral conflict has worked tirelessly in creating awareness of peaceful campaigns and elections through print media, social media and mass media where programs are aired and also representatives involved in television and radio shows where they respond to citizens' concerns. This they have done continuously despite the challenges that they have encountered from the government and opposition. This efforts have been considered as the reason behind a successful peaceful election in 2013 and especially managing to conduct six election in one day. They have relentlessly engaged other stakeholders in addressing conflict issues especially the *Uwiano Platform*[17], *PeaceNet Kenya*[18], National Police, NCIC and CJPC among others ((Onyango, 2019).

The Catholic Church through the CJPC has endeavored to engage the society on their role in electoral violence. Indeed, as it was noted by Etamalo (2019), the CJPC together with IEBC cooperated to promote peace and cohesion during 2017 elections. In this, they did civic education especially dedicating their efforts in understanding the triggers of electoral related conflicts and the role of citizens in resolving the said conflicts, continuously encouraging harmonious co-existence between communities and having peaceful elections. This resulted in, several meetings being carried out in areas like *Katwekera, Maili Saba*, *Mukuru Kwa Reuben*, *Mukuru Kayaba* and Kariobangi North in 2016.

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[17] This is a peace platform which was established by National Steering Committee on Peace building and Conflict Management (NSC), PeaceNet Kenya and the United Nations Development Program (UNDP).
[18] Peace and Development Network Trust (PeaceNet Kenya) is a networking and partnership building organization which provide a platform through which CSOs as well as other peace actors collaborate.

Factors Leading to Collaboration between Catholic Justice and Peace Commission and the Governments of Uganda

The CJPC in Uganda was formed in 1986 following various form of conflicts ranging from coups to insurgencies. Following its formation, it engendered to work with the government to ensure peace prevail especially in Northern Uganda. From the findings, the CJPC has tried to a greater extent to cooperate with the Government despite the mistrust that exist between the two institutions (Okot, 2019)[19]. Despite this mistrust, the work of the CJPC and other religious institutions, through the Inter-Religious Council of Uganda (IRCU) is remarkable. For instance, in 2017, they embarked on peace-building initiatives and conflict transformation initiatives in areas prone to conflicts especially the Northern part of *Gulu* and Western part of *Karamojong* (Baraza, 2019)[20].

In Uganda, electioneering period has always been a tense period, and in the previous elections of 2011 and 2016, the CJPC and the Catholic Bishops held several consultative meeting on how to address these issues and more so published several pastoral letters[21] which were circulated in government institutions on the position of the Church (Pastoral letter, 2010, 2015). For instance, the pastoral letter of 11th June 2010, "Building a Peaceful, United, and Prosperous Uganda through Free and Fair Elections: Consolidating Electoral Democracy in Uganda", advocated the importance of free and fair elections.

This was followed by several national dialogue meetings in *Acholi*, *Lango*, the Greater *Ankole* among others which started on March 2016 and several meetings with leaders; President Yoweri Museveni, retired Col. Dr Kiiza Besigye, former presidential candidate Amama Mbabazi, party leaders from the National Resistance Movement (NRM) and Forum for Democratic Change (FDC) in August 2016 which were aimed at finding a durable solution to ailment of the country (Baraza, 2019).

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[19] Okot Jecintol. CJPC Gulu Archdiocese: Diocesan Program Officer. Personal Interview.7 March2019.
[20] Baraza Patrick Nicholas. Inter-Religious Council of Uganda: Research Office/ Youth Assistance. Personal Interview. 5 March2019.
[21] This is an official communication from the Catholic Bishops to its members in the Church and State.

In the Dialogue, the religious leaders and the Government representatives came up with envisioning framework of where the country needs to be in the next 50 years anchored on the ideas of *"Better Uganda for all".* . Though it was an idea of the Church, the Government was invited to chair the meeting of which other stakeholders like Women Situation Room[22], Interparty Organization for Dialogue[23] and Elders Forum of Uganda were in attendance.

On issues of Land which is a thorn in flesh for most Northern Ugandan communities, the Government formed a Commission of Inquiry which was constituted in December 2016 to address such issues. In this Commission, the CJPC which has strong structures in conflict prevention in most parts of the country including *Gulu* was invited to collaborate with the Government in collection of the data for the study. In the Northern Region, majority of residents were displaced during the two decades insurgence through Lord Resistance Army (LRA's) which made thousands to be put under government camps. After the defeat of LRA's and mediation which was made possible through the Catholic Bishops and the government, the Government created transit camps as people were moving back from IDP's camps and the Catholic Church through the coordination of CJPC and CARITAS *Gulu* provided for food materials (Aliba, 2019)[24].

When the residents returned to their homes, there were land conflicts because most of the elders who knew the demarcation of their land against their clan, tribe, and family as well as district boundaries had died. The Church through CJPC came up with programs that brought warring groups together which was facilitated through the Local Peace Initiatives. These included the cultural leaders, Church and Local Council (Tebere,

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[22] This is an early warning and rapid response mechanism mostly on violence which arise during and after elections. It performs the function of observe, trainer, as well direct link on those areas which are prone to conflict through their hot line telephone line and Uganda Police or Electoral Commission.
[23] This is a platform which bring together different political parties in Uganda. Currently, there are five member parties namely: the Democratic Party(DP), the Forum for Democratic Change (FDC), JEEMA, the Uganda People's Congress(UPC), the ruling National Resistance Movement (NRM). It promote important national discussion between the parties.
[24] Aliba Kiiza. CJPC Uganda: National Executive Secretary and Former Prime Minister, Bunyoro Kitara Kingdom. Personal Interview. 6 March 2019.

2019)[25]. However, before these problems were resolved, a worse land issues emerged which is commonly referred to as *Apaa* Land Conflicts in *APAA* region.

On *Apaa* conflicts, the region has vast land with fertile soil and for a long time has been occupied by two communities of *Acholi* from *Amuru* District and *Madi* from Adjumani district who coexisted peacefully. In this issues, the government has been at the center of accusation since the re-demarcation of *Amuru* and Adjumani for administrative purpose by the Ministry of Local Government (Aludi, 2019). Through this demarcations, *Acholi* communities were the most affected and were forced to vacate their land with an offer of 10 million Uganda Shillings from the cabinet, however the motive was considered suspicious due to vested interests by the local politicians (Okot, 2019).

Following this, the government declared the area of *Acholi* communities as belonging to Uganda Wildlife Authority (UWA) and therefore initiated a forceful evection, torture of resident, destruction of houses and arresting the dissidents while on the other side, foreign investors have shown interest to the area as exemplified by Lake Albert Safari owned by South Africa Martin Bruce (Ogwang, 2019)[26].

According to Lubega (2019)[27], there has been concerted efforts by the government to investigate the allegations and settle the difference amicably. However, the political hostility has continuously been increasing, fueled by local politicians. In these areas, the CJPC officials in most instance has been denied access due to mistrust and deployment of military which complicated the matters. The Archbishop of Gulu John Baptist Odama and other Church leaders has voiced their concern of the continuous conflicts and in most instances called for the cessation of violence and even invited the government for meaningful dialogue through press briefing and use of local Church Radios like Radio *Sapientia* (Aludi, 2019)[28].

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[25] Tebere, Martin. Local Council 5 Chairman in Gulu District. Personal Interview.7 March2019.
[26] Ogwang Roginwa. Caritas Program Officer for Relief and Rehabilitations, Gulu. Personal Interview. 7 March 2019.
[27] Lubega Maureen. Uganda Human Rights Commissioner Officer. Personal Interview. 6 March 2019.
[28] Aludi John Bosco Mankechi. Executive Director, CARITAS Gulu Archdiocese. Personal Interview. 7 March 2019.

Despite the CJPC setbacks due to multifaceted environment of the conflicts, they managed to initiate a program of *Acholi Peace Religious Initiative*, which included the cultural leaders of both sides especially after the Paramount Chief of *Adjumani* failed to attend the meeting which was organized by the President due to the suffering of his people. In this initiatives, the cultural leaders who were traditionally respected by the community and have a lot of loyalty given to them were accorded the mandate to exchange cultural beads as sign of forging peace ahead in 2016 (Baraza, 2019).

Extent to which Collaboration between CJPC and the Governments of Kenya has led to Conflict Prevention

The CJPC and the Government of Kenya as has been illustrated above have worked in collaboration in many ways. This section therefore demonstrate how this collaboration has led to conflict prevention in Nairobi City County and *Gulu* Region.

The outcome of the 2007/2008 PEV violence was highlighted as an eye opener to both CJPC and Government of Kenya (Muiruri, 2019), since then, the CJPC has worked with Government of Kenya in key areas of Early Warning Mechanism which facilitate early responses to conflict and through Kenya National Civic Education Integral Programme, the government has provided funds to facilitate peace education, as well as offering forums for training of trainers in peace building initiatives especially in conflict prone areas of slums in Nairobi.

According to Lund (2001), timely and appropriately planned intervention to conflict is crucial in resolving tense situations and facilitates amicable means through which the conflicting parties engage in peaceful settlement. This idea is noted through the concerted effort of both the government and CJPC in joint conflict mapping in areas likely to be hot spots like the slums (Muiruri, 2019). Through this mapping, the proactive measures are always put in place to respond accordingly.

Several joint dialogues sessions has been conducted like the mediation which was facilitated by the Church between the IEBC, NASA and the Government of Kenya in 2016. This lead to the exit of Isaac Hassan Chair of IEBC which was earmarked in enhancing peace in Kenya. In these sessions, both the Government and CJPC together

with other stakeholders resulted in coming up with crucial policy of how the process of election should be run and managed to address issues of conflict and advocacy work.

During crises and war, the main objectives of any government is to promote trust and confidence in the warring groups so that they can address the underlying issues (Levitt, 2001). However, polarized societies are characterized by ethnicity and tribalism, which is quite a challenge. This has created an avenue through which a Church which is equally trusted and enjoy respect from the populace work with the government. According to Kiprono (2019), both the Government and the CJPC has in the different dioceses that experience conflicts as a result of ethnically instigated animosity called the warring groups to surrender their small arms and light weapons and bringing them together to mediate. This opinion is also considered by Mamachi (2019) of National Steering Committee. This has resulted in a state of peace especially in *Kibera* prior to 2017 elections.

After post-election violence of 2007/2008, the Church together with government spearheaded the constitutional reforms. This was a tensed time since the Church had a strong position and equally was the government during the "NO" and "YES" campaign[29]. Despite the NO side defeat which the Church was spearheading, there was acceptance by the populace and concerted effort to implement the constitution. Issues which were thought to be the cause of conflict were highlighted in law. The new dispensation brought in to perspective ways through justice for the victims of conflicts can be determined.

The religious institution have established Dialogue Reference Group (DRG) which is tasked in spearheading the dialogue in the country especially in crisis especially mediation of politician. As it was noted by Kiprono (2019), CJPC through the multi-sectorial forum mediated the IEBC stalemate that ushered in a new IEBC commission before 2017 general elections.

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[29] During the No and Yes campaign of Constitutional Referendum of 2010, the Church was opposed to certain articles and therefore opposed the referendum and thus was on NO side while the government was on the YES side.

Extent to which Collaboration between CJPC and the Governments of Uganda has led to Conflict Prevention

In Uganda, the Church has been active especially on issues of the legislation which are critical to nation's peace and coherences. Key among these are bills in regards to; Amendment of Chapter five of the constitution representation of the people (Amendment of article 60(1)), legislation of land and environment in Chapter fifteen and constitution amendment bill (2015). This is made possible through the Catholic Members of Parliament who are always in close contact with CJPC Parliamentary Liaison Officer in parliament (Ssemwanga, 2019)[30]. In most of this bills, critical areas that mitigates conflict has been addressed especially the ownership of Land.

Equally, on the crises of the land in Northern Uganda, the CJPC office in *Gulu* and the office of the Archbishop Odama has been in forefront in championing of the dialogue and ceasefire on eviction of the community involved. Indeed, several programs has been initiated to support the affected communities key among them is, Integrated Food Security Project(IFSP), Poverty Reduction Development Programs (PRDP) and Northern Uganda Social Action Fund (NUSAF). This facilitate the recovery of the victim through financial support for the general upkeep, construction of destroyed shelters, civic education among others (Apol, 2019)[31].

After contentious 2011 elections, the opposition fronted "walk to work[32] "initiative which was meant to show their grievance on issues of elections and being oppressed by the ruling government. The Church through the Catholic Secretariat resolved to engage both the opposition and government on the way forward which resolved the stalemate (Aliba, 2019).

It is also good to note the role the youth plays in development of any nation as well as being prone to violence as result of incitement from politicians. In this regards, the CJPC

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[30] Ssemwanga Fredrick. CJPC Parliamentary Liaison Officer in Uganda. Personal Interview. 6 March2019.
[31] Apol Pascal. CJPC Programs Officer for Northern Uganda Region. Personal Interview.6 March2019.
[32] This was a protest walk which was organized by the opposition in regards to 2011 election which they considered had a lot of irregularity.

has worked with the government in organizing the conferences and monthly dialogues like Uganda border conflicts of 2016 at IRCU headquarter where university students from across the nation attended and fight against youth extremism, violence and radicalization conference which was organized by the religious leaders from different denominations on 6th February 2017 to discuss the prevailing issues affecting them like border conflict and cattle rustling in Northern Uganda communities (Baraza, 2019).

Indicators of Successful Collaboration that led to Conflict Prevention between the Government of Kenya and the Catholic Church

Collaboration through Family Institutions

For conflict prevention to be successful, the Institution of family is very important. In Kenya, there have been calls to protect the family unit through measures of a political, economic, social as well as judicial to ensure its stability (Etamalo, 2019). The seriousness of the Church toward this is exemplified by it structures like family catechism, small Christian communities and early childhood education all of which are intended to sanctify human life from tender age (Muiruri, 2019). Equally the government recognizes that children are better placed within a family as an institution and hence has made concerted effort to trace lost children in children home runs by Catholic Church like St Patrick Community Housing which is owned by St Mary's Parish Catholic Church in *Mukuru* and *Kwetu Home for Peace in Kibera* (Kiprono, 2019).

According to Isinya (2019)[33], the civic education is carried out by the CJPC and anchored on the premise of having good family set up and good neighbor interactions that facilitate peaceful communities and ultimately peaceful society. This is also considered in Catholic Social Teachings which upholds that, all social being ought to promote human relationships that aim in fostering Goodwill, Love and Charity (KCCB, 2017). The family is a unit of socialization and thus is most important in moral shaping of the society. In Kenya, the Catholic Church considers as a central role and came up with

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[33] Isinya Catherine. Programme Office, Health: Kenya Conference of Catholic Bishop-CJPC. Personal Interview. 29 February 2019.

Small Christian Communities and family cells which are meant in shaping the family (Amenya, 2019)[34].

Collaboration through Church Institutions

Church Institution has in most instances acted as neutral place in times of conflict and a place where people seek shelter and security during crises. This was more so exemplified by use of Our Lady of Guadalupe Church in Ngong Road as safe zone after 2007 conflict. In Kenya, the Church is considered as voice of the people, and when it speaks, it is always respected by the authority in Government. Due to their central role in shaping the moral conscience of the population, the Government has always seek their audience in time of turmoil especially in elections crises like 2017 where the leadership of the Government together with the Church leadership organized for national prayer for the nation (Kiprono, 2019).

The Government has participated in building Church infrastructure like Our Lady of Nazareth Primary School in *Mukuru* which was built in 1992 by Catholic Church Marianistic Missionary and supported by Government. Through this support, the school has the best library in the region but in most cases, the motive has always been questioned especially where the Government has taken the control of the schools built by the Church (Etamalo, 2019). The Church leadership are always invited to pray in Government meeting and in most instances to show direction like case of IEBC stalemate.

The Church plays a central role in modelling citizens and is an embodiment of societal values. There is coherent working relationship between the Church as an Institution and the Government of Kenya.

Collaboration through Learning Institutions

The indicators of collaborations has been highlighted in various institutions through which the Government and CJPC have partnership. For instance, the Catholic Church has

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[34] Amenya Catherine. Peace building programs coordinator. Hekima Institute of Peace Studies and International Relations. Personal interview. 3rd March 2019.

established schools in conflict prone areas like Christ the King Catholic Church Schools comprising of Nursery, Primary, Secondary, Community Library and Technical School in *Kibera Laini Saba,* where the communities takes their children and thus enhancing cohesion. In these schools, the children are taught moral values and ways through which they can co-exist with each other peacefully. On the other hand, the government through the Ministry of education employs qualified teachers and ensure the schools has adequate learning materials and security. This has been exemplified in areas of *Kibera* and *Mukuru* slums among others where the Church has strong peace groups in schools.

During the political crises of 2007/2008, schools for example St Mary *Viwanda* GDM Center were used by both the government and other non-state actors in accommodating the affected groups. This was done through the supply of medical assistances, counselling, debriefing, food and accommodations.

In the same schools and others across Nairobi, the NCIC with the Ministry of Education, Science and Technology initiated *Amani* (Peace) Clubs in schools with the overall aim of promotion of good relations, harmony and peaceful coexistence among the students, across the schools and neighbors. These clubs are expected to provide young people with means through which they can overcome negative ethnicity, recognize and accept diversity and enhance co-existence of student harmoniously.

The students are also trained on how to reduce conflict through effective dispute resolution, mediation as well as incorporating peace education activities in the schools. This helps in building the character of individuals through guidance to respect diversity in pluralistic society and thus preventing unnecessary conflict (Mwendwa, 2019)[35].

The Church has managed to build strategic schools at the borders of conflicting communities which bring the children's and parents from both side together. Through this interactions, there is socialization and understanding of each other differences (Mwikia, 2019)[36]. This mechanism was considered effective in the conflict prevention between

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[35] Mwendwa Regina. Programme Officer: Peace building and Reconciliation. National Cohesion and Integration Commission. Personal Interview. 26 February 2019.
[36] Mwikia Thomas. Programme Officer, Education: Kenya Conference of Catholic Bishop-CJPC. Personal Interview. 29 February 2019.

Marakwet and *Pokot* in 1998 where CJPC came up with Peace Connector Projects to bring communities together. Key among this was building of schools, health centers and cattle dip which contributed to social-economic needs of the community and acted as place where they can meet together (Korir, 2009).

Collaboration through Health Institutions

In health sectors, the Catholic Church has come up with strategic hospitals in most affected areas like, *Mukuru, Kibera and Kariobangi* where first aid services are done in time of conflict. In these facilities, services are affordable due to the minimal charges they charges to the patients. The government has facilitated in training of medical staffs and supply of medicine through the Kenya Medical Supply Association (KEMSA).

Collaboration through Political Institutions

The CJPC has Parliamentary Liaison Desk which is in Parliament Building in Kenya where political issues are highlighted. Through this forum, the CJPC engender their position in critical issues affecting the society and Government especially conflict prevention and give their feedbacks accordingly.

In the event of national issues of high magnitude like post-elections violence, impasse in election, political party conflict and displacement of individuals, both the Church and the Government have formulated mediation channels to address the issues (Onyango[37], 2019 & Etamalo, 2019).

Arising from the findings, *figure 5* indicates the response from the five areas of collaboration in regards to conflict prevention in Kenya. 39% (7) respondents have the view that, the Church has worked effectively with the Government in regard to the institution of the family to address and mitigate conflicts. This is exemplified through Church teaching on upholding family values that enhance harmony in the society and building of children's homes for the lost and vulnerable children. However, the respond in regard to Government was lower at 28% (5) which is attributed to lack of systematized

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[37] Onyango Linus. Risk management and Early Warning Director in IEBC. Personal Interview. 26 February 2019.

programs from the government in addressing the societal ills which affect the family. The five respondents viewed Government has playing vital role with the Church in enumerating key areas like protection of children in children's homes and civic education while the rest viewed the Government has failed to provide social, political and economic support to the family and that the two entity work separately.

In the institution of the Church, 67% (12) respondents indicated that the Church has been doing a lot in sensitization of the public in regards to conflict prevention. This is carried in pulpit preaching, seminars, public rallies and through mediation where Government representatives are presents. On the other hand, 33% (6) respondents viewed the Government has contributing in prevention of the conflict through working with Church in building Church structures, schools and hospital as well as inviting Church leadership in key government events were they leads in prayers and sermons. However, majority viewed the Government as interfering in the coherent work of the Church through politicking and ethnic division across the Church membership.

Majority of the respondents however viewed the institution of learning as key area where the collaboration of the Church at 83% (15) and the Government at 78% (14) has been enhanced. The respondents considered the great effort that both the Church and the Government has put in building and running of schools together where children from different backgrounds are taught about social values and how to live together in harmony. Through this Institution, there developed structures to enhance conflict prevention from early age. 0n the health institution, 56% (10) of the respondent considered Church to have contributed in the harmony on the slums dwellers through construction of health institution which provide cheap services to the community while the government provide assistance in term of drugs and personnel's to work in those facilities. While the Government is considered ahead of the Church in this sector at 67% (12) which is basically due to relentless effort by Government in offering free service and immunization in less privileged members of the society and as well as providing drugs and other services in Church owned health institution at a minimal fees.

On the political institution, half of the respondents considered the Church collaboration with the Government to be effective especially in regard to effective mediation between the IEBC, NASA and Jubilee while the half consider the collaboration as a failure especially inability of the Church in mediating the 2007/2008 PEV where the Church was noted to have taken side (Machel, 2014). On the other hand, majority of respondents considered there is effective collaboration between the Governments and the Church especially due to the invitation of the Church in mediating the impasse between the Government, NASA and IEBC in 2016.

Table 4.1: Response on the five areas of collaboration in Kenya: The respondents who had positive approval

Indicators	Church	Government
Family institutions	7	5
Church institutions	12	6
Learning institutions	15	14
Health institutions	10	12
Political institutions	9	10

Source: Author (2019)

Table 4.2: Response on the five areas of collaboration in Kenya: The respondents who had positive approval in percentage (%)

Indicators	Church (%)	Government (%)
Family institutions	39%	28%
Church institutions	67%	33%
Learning institutions	83%	78%

Health institutions	56%	67%
Political institutions	50%	56%

Source: Author (2019)

Figure: 5: **Graphical Representation of the respondent's response on the five areas of collaboration in Kenya**
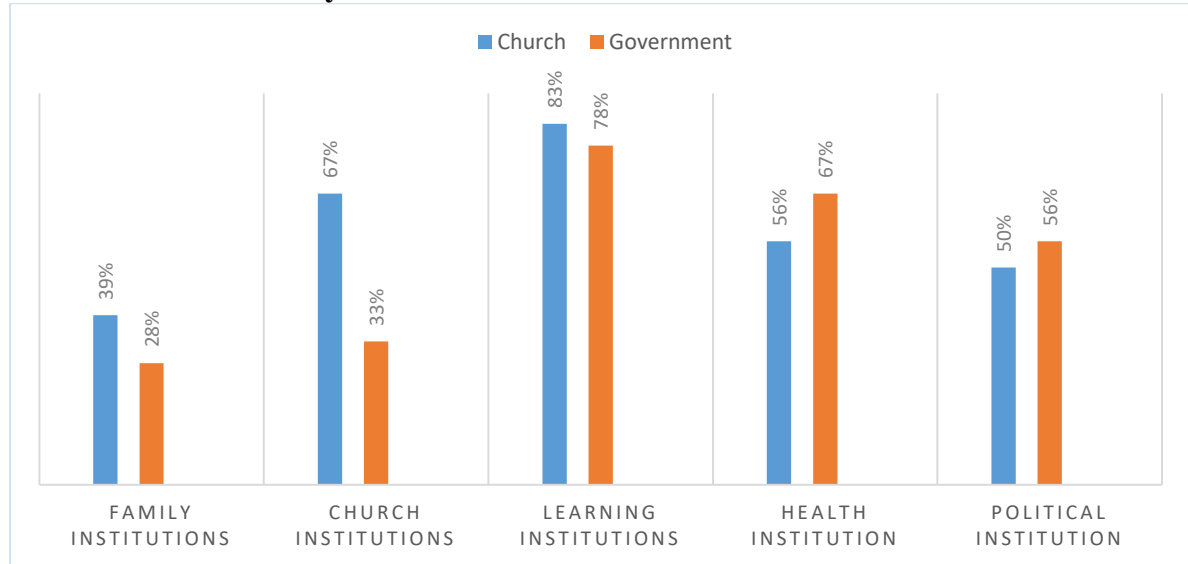
Source: Author (2019)

Indicators of Successful Collaboration that led to conflict prevention between the Government of Uganda and the Catholic Church

Collaboration through Family Institutions

In a situation where there are weak family institutions, there is always moral decay as Ogwang (2019) noted. In order to address these especially in Northern Uganda, the Church has embarked in training the communities in upholding community values that enhance the stability of family.

Indeed, a lot of Gender Based Violence has been reported in Northern Uganda which has called the Church and other stakeholders into action. In these region, there are several GBV projects which have been running to address this like the Faith-based Gender Based Violence (GBV) and Prevention Advocacy which aims in building the capacity to religious leaders in both national and their constituents in grassroots of *Acholi* and *Teso*

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sub-regions and Family Care Practices in Northern Uganda especially Gulu and *Karamoja* Sub- region which run by the Church and Ministry of Health (Focus Group Discussion, 2019)[38].

Collaboration through Church Institutions

In Uganda, the Church has been fronting "Annual Peace Walk" since 2007 like in *Gulu* where there are organized by the CJPC with the support of the Bishop Odama office of *Gulu* Archdiocese. Through this events, the faithful in the Church participate in distribution peace brochures, singing peace songs, offering prayers as well giving peace messages in various stop over while the Government plays a crucial role in offering security and participating as well (Ogwang, 2019). Equally, the government has been involved in re-building of shrines like *Namugongo* where the President and top leadership has shown their pledge in support of Church. However, despite the recognition of the crucial role that the Church play, it has occurred in most instances a situation where the Government aspired to control the Church like when the Church mentioned it's stand on Age Bill which was prompted by Government and the Government was so harsh on the Church (Apo, 2019).

The Church has a network of media channels like Radio *Pacis in Gulu,* Radio *Sapienta* in Kampala and Uganda Catholic Television (UGT) which are used by the Governments and Church in airing their message. This is valued because of the large following that the Church has and in most case when they want to pass a message showing a common stand, their invite these media. Through this media, the issues relating to conflict prevention especially in Gulu have been highlighted as well as prompting Government to act accordingly.

Collaboration through Learning Institutions

In Uganda, the Church has initiated programs to support youth in vocational skills as well as giving them tools to improve their income to prevent them from engaging in violent practices. Equally, there is concerted effort to lobby for their internship in both private

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[38] Focus group discussions was carried out in Archdiocese of Gulu headquarters, Gulu. Three parishes were represented by CJPC officials from the local areas on 8/3/2019 (*Kanyogoga A, Kony Paco, Pece lukung* Parishes).

and government institutions (Ogwang, 2019). The Church has also cooperated with the Government through Directorate of Research, Education and Documentation (RED) which has thematic areas to address conflict issues and integration of students through human rights clubs and demystification of law (Lubega, 2019).

The education system in Uganda has been an important tool in providing information of where the country has come from. This is because of various atrocities which has come up from the period of coups and insurgency in Northern Uganda. In doing so, the Catholic Church has come up with resource centers which have documentations of the conflict that have engulfed the country and measures which the Church has taken. Key among these institutions is the Uganda Martyrs University Resource Center, John Paul II Justice and Peace Center and Catholic University for Peace and Conflict Studies in Gulu (Ika, 2019[39]). Equally, in this institutions, they have managed to employ qualified personnel who guides the visitors, scholars as well as organized education forums through which different conflict and researchers are called to facilitate.

Collaboration through Health Institutions

In Uganda, the Church has remarkable health institutions like St Mary's Laco Hospital in Gulu which have advance machines and qualified personnel. This institutions are widely distributed across the country and ensure that services are accessible even in volatile areas and are used as center of excellence in research, offering first response to affected communities, treatment of Gender Based Violence victims among others. In this centers, the Government is the certifying body and in most instances has provided personnel's to work there as well as providing medicines (Apol, 2019).

Collaboration through Political Institutions

In Uganda, the parliamentary Liaison Desk is situated in the Parliament building which cooperate directly with the Association of Catholic MPs who spearhead the opinion and Catholic position on Key issues like the issues of land in *Adjumani* and *Amuru* region in Gulu. Through this desk the CJPC has managed to organize various forum for discussion like land conference which was held at Pope IV Memorial Hotel in Kampala in 2016

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[39] Ika Leno. Lecturer in Uganda Martyrs University and CJPC Consultant in Peace building, Conflict Resolution and Governance. Personal Interview. 6 March 2019.

which brought together different members of parliament as well as publish the bills emanating from the parliament with the CJPC position in their journal, " *The Parliamentary and Social Justice Reader*" (Ssemwanga, 2019). This is an educative journal which provides the Church position in regards to Parliament Bills/Legislations and are well articulated by the CJPC lawyer.

It should be noted that the conduct of elections in Uganda has been a contentious issues from the participants. The Church in Uganda has been instrumental in advocacy of electoral reforms which ensure smooth elections. However, this has not been easy because of the vested interests of the Government officials who in times has resulted in results manipulations (Apol, 2019).

Figure 6 indicates the response from the five areas of collaboration that led to conflict prevention in Uganda where 50% (9) respondents held the view that, the Church has worked effectively with the Government in regard to the institution of the family. This is made possible through the social teaching through the mass media like Radio and Television from the Church which entrench values that enhance harmony in the society especially in the Northern Uganda were the communities suffered from mass displacement during LRAs insurgence. However, in regard to Government, the response was lower with 33% (6) having the view that, the Government has been trying to bring calm in Northern Uganda and united the families members of the returnee from IDPs but majority consider the Government to be perpetrator of the agony of the large majority of Adjumani and Amuru communities who have experienced clashes. According to them, instead of the Government supporting the Church in providing the shelters of the affected families, the Government deployed the security personnel who ended up intimidating the communities.

In the institution of the Church, 56% (10) respondents indicated that the Church effort in ending conflicts in Northern Uganda and more so linkage of the local leaders with the Government is worth noting. This like Kenya, is carried out in pulpit preaching, seminars, public rallies and through mediation where Government representatives are presents. On the other hand, 28% (5) respondents viewed the Government has

contributing in prevention of the conflict however majority consider the continuous harassment of the CJPC leaders especially on the Gulu Region by the Government representative as curtailing the effectiveness in conflict prevention.

In learning institutions, both the Church and the Government performed poorly with each having 39% (7) support of the respondents. This was attributed to poor learning environment in the Northern Uganda especially Gulu region. Majority of the respondents observed that, the Church and the Government have not done enough to address the high rate of illiteracy facing the communities in the region.

0n the health institution, 56% (10) of the respondents did recognize the great effort the Church has put in place in investing in health infrastructure across the country. This has been used to treat the affected group during the conflicts and more so provide cheap and affordable treatment to the society while 44%(8) respondents viewed the Government to have done a lot in supply of drugs, doctors and protection to both the Government run health institutions and Church thus enhancing the harmony in the society. However, majority viewed the response of the Government especially in forcing the Church to accept some of its health policies like vaccinations without proper discussion as affecting their relationship.

On the political institution, majority of respondents 61% (11) held the view that, the Church through it institutions like CJPC has managed to shape the ideology in politics. This is done through Parliament Liaison Desk in CJPC which is in Parliament and as well engaging the public directly through local leadership in the grassroots. Equally, the Church has managed to bring on board different political leaders to discuss the issues relating to political conflicts. Key among this was 2016 meeting were Kizza Bisigye who is the leader of opposition and President Yoweri Museveni decided to end protest and preach peace and harmony.

Table 4.3: Response on the Five Areas of Collaboration in Uganda: The Respondents who had Positive Approval

Indicators	Church	Government
Family institutions	9	6
Church institutions	10	5
Learning institutions	7	7
Health institutions	10	8
Political institutions	11	7

Source: Author (2019)

Table 4.4: Response on the Five Areas of Collaboration in Uganda: The Respondents who had Positive Approval in Percentage (%).

Indicators	Church (%)	Government (%)
Family institutions	50%	33%
Church institutions	56%	28%
Learning institutions	39%	39%
Health institutions	56%	44%
Political institutions	61%	39%

Source: Author (2019)

Figure: 6: **Graphical representation of the respondent's response on the five areas of collaboration in Uganda**
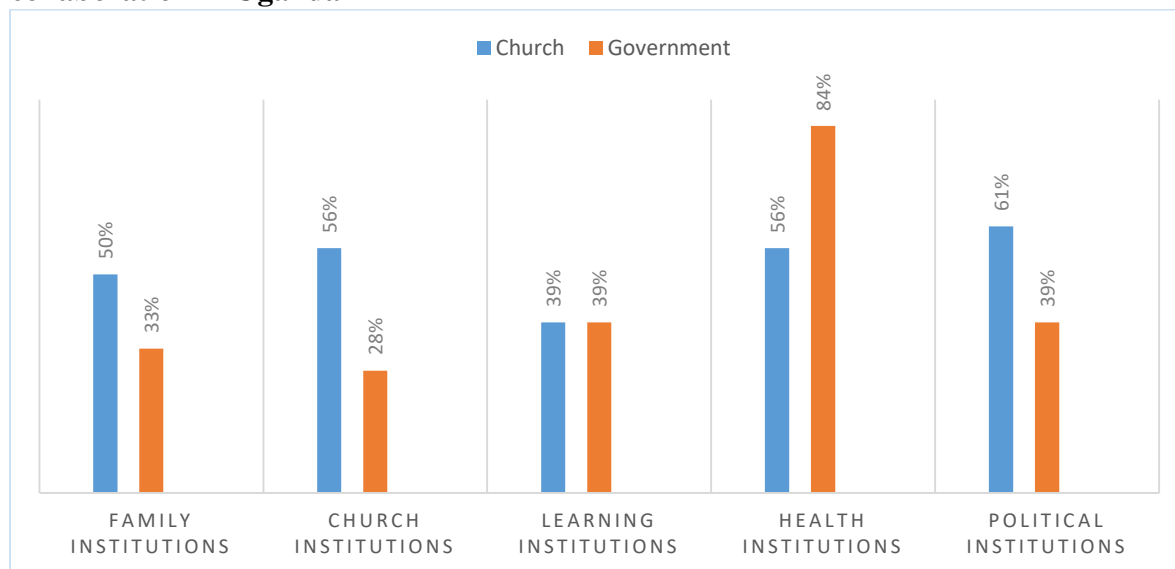
Source: Author (2019).

The Challenges and Successes Arising from the Collaboration between CJPC and the Governments of Kenya

Successes in Kenya

A lot has been done by the CJPC and Government institution in Kenya and Uganda which is considered as a success. Key among these include, concerted efforts in having a peaceful referendum in 2010 and elections in 2013 in Kenya. According to respondents, various measures were taken especially from the lessons learnt from the post-election violence of 2007-2008. These include; formation of peace committees, reaching out by the government to other non-state actors like CJPC and other CSOs, formation of frameworks for Conflict Early Warning System (CEWS) and National Early Warning and Early Response System (NCEWERS) (Mamachi, 2019).

Equally, it was also noted that, the joint intervention for instance in conflict mediation which was led by the Catholic Bishops and National Dialogue Group prior to 2017 elections which facilitated electoral reforms was a major milestone. This reforms include among others, result transmission and tallying which aimed at ensuring accountability on Independence Electoral and Boundaries Commission (IEBC) (Etamalo, 2019).

During conflict, the CJPC has succeeded through the Church to offer humanitarian support to the affected communities like the use of Holy Trinity Catholic Church in *Kariobangi* during 2007/2008 PEV in Kenya and Holy Rosary Catholic Church in Gulu which was used accommodating election violence victims. This includes; medication, clothing, bedding, sanctuary, counselling and financial aid.

On the electoral institution in Kenya, there has been a lot of change since the promulgation of constitution in 2010. Key among them is the formation of IEBC in 2011 which is an independent commission and mandated to foresee and manage electoral process. This was exemplified through peaceful election in 2013 elections which was the first to be conducted by IEBC. Equally, in their mandate as election body, they have managed to address electoral offences and through the cooperation with *Uwiano* Initiative and NCIC promoted peaceful campaigns (Onyango, 2019).

Challenges Faced in the Collaboration between Kenya Government and CJPC

Despite the highlighted milestone in the collaborations between the CJPC and the Governments, both have encountered numerous shortcoming which in one way or the other delays their effectiveness. Key among them is the mistrust amongst the two. This was more mentioned as the greatest setback in the CJPC work where the spies from the Government were sent to infiltrate Church programs in Kenya (Muiruri, 2019). The worst scenario was exemplified through concerted effort to paralyze the CJPC training in *Bomas* of Kenya in 2017 were the Government booked the venues where these forums where to take place without using the venue (Etamalo, 2019). Equally, there was concern from the respondents especially due to lack of good will from the Government in supporting the Church in implementing some peace projects like rehabilitation of the 2007/2008 IDPs in areas like *Kibera* where families took resident in the Church.

However, the financial constraints were earmarked as challenge cutting across on both the government institutions and donor conditionality on the CJPC. This is more so exercibated due to minimal budgetary allocation for these institutions and sometimes the funds being diverted to others departments like security by the Executive.

The independency of the independent institutions is also a great concern as it was noted by Onyango (2019) and Aludi (2019). In Kenya, Onyango highlighted the plight of the government and other influential group working together in influencing the institution like the IEBC which affect it implementations of it duties. This is seen from the way the staff are recruited to their positions to conditions attached to their funding of their projects among others in Kenya and Uganda and coercion of Government officials in duties who tend to work with the Church.

Successes and Challenges Faced in Collaboration between Uganda Government and CJPC

According to Aludi (2019), the CJPC has managed to voice is concern to the President and most instance call upon to give the position of the Church though Episcopal Conference. This is exemplified through the expert consultation in the land reforms and work in Northern Uganda conflict.

The CJPC also initiated mediation which took place after the election of 2011 and 2016 where the opposition leader Kiiza Bisigye and the President Yoweri Museveni were met individually by the Church bishops and both agreed to cease from protest and attack of each other to having a dialogue (Barasa, 2019, Lwebega, 2019[40]).

Equally in Uganda, there is a feeling of mistrust between the CJPC officials and the Government especially the peace building actors where there is concern in most cases from the Government Institutions towards fear of destabilization through their works This is more so common in Apaa land issues where the Church is taking the center stage in conflict prevention of which the Government is accused of being part of (Baraza, 2019). As like Kenya, the independency of the independent institutions is also a great challenge to the Church (Aludi, 2019). This follows intimidation and influence by the governments in key policy like President Age Bill which the Government used its power to pass it despite great opposition from the Church and electoral reforms which ensure free and fair elections.

4.2 Critical Analysis of the Findings

This chapter provides an elaborate discussion of the major findings of the collaboration between the CJPC and the Governments of Kenya and Uganda toward conflict prevntion.

According to the research findings, evidently, there is positive collaboration between the CJPC and the Governments of Kenya and Uganda. From the interviews which were conducted, the experience of challenging seasons like the one of the post-election violence of 2007-2008 in Kenya and crises as a result of decades of war in *Gulu* and Northern Uganda, as well as unrest during elections have made the Governments through their institutions to realize the need to collaborate with other non-state actors to prevent conflict.

The efforts of CJPC in conflict prevention is remarkable in all the institutions of the government especially due to their strong structures which they have come up with for conflict prevention. This has facilitated their engagement with government institutions

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[40] Lwebega Diana. Programs Officer: Ministry of Ethics and Integrity, Uganda. Personal interview. 6 March 2019

especially in capacity building, human resource and training. These findings do agree with Bercovitch et.al (2009) who recognizes the strong role that a religious institution plays especially in building strong institutions, working with other groups in facilitating long term solutions to conflicts issues and in defining the identity of community as well as their social life.

In Kenya and Uganda, the CJPC through the Catholic Church has institutionalized their measures towards prevention of conflicts. This is seen through organized departments with areas of specialization in conflict prevention, management, resolution, transformation, mediation and advocacy. In these areas, there are qualified officers who are responsible in day to day activities from national to grassroots in local parishes. There is clear line of communication facilitated by the national coordinators who link the CJPC and the Government. On top of the work of CJPC is the Secretariat[41] lead by the Bishops and are key in addressing the recurrent issues of concern to the country. They lead the mediation and dialogue guided by the research from the CJPC Officials.

The result of many training and participating together in capacity building which are guided by Catholic Church and being members of Pontifical Rome JPC[42], Symposium of Episcopal Conferences of Africa and Madagascar (SECAM)[43] and Association Member Episcopal Conferences in East Africa (AMECEA)[44] has made the conflict prevention mechanisms to be congruent in Kenya and Uganda.

However, there is slight difference in conflict prevention operations of CJPC Uganda which is attributed to some Diocese having weak offices especially human resource where the key issues relating to staffing and placement is made and having weak staffs who have no capacity to address the conflicts issues and delay in communication as a result of Church bureaucracy (Okot, 2019).

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[41] Refer to figure 3&4

[42] This is the top most organ of the Catholic Justice and Peace Commission which has headquarter in Vatican, Rome.

[43] SECAM is the decision making organ for the Africa Catholic Justice and Peace Commission

[44] This the East Africa CJPC organ with the head office in Nairobi.

Both the Governments of Kenya and Uganda, have a lot of challenges that impend their effectiveness in conflict prevention. This is as a result of political environment which in most time has been continuous overshadowing underling conflict issues. The conflicts as a result of land has always been overlooked by both the Governments since the time immemorial and has been used as trigger to conflict despite the effort by other non-state actors to address it. This is mainly due to emotive nature of land issues which the politician has considered to propagate politics of ethnicity and tribal groupings and some of the politicians have been the beneficiary of these land instead of the local dwellers.

The independency of independent institution which handle issues of high magnitude and which are key for nation peace has always been contentious. From the finding, these has been interfered with since the recruitment phase to financing of which the Government seem to take side and influence all the matters of such institutions. This has resulted to antagonism from other parties and more so bringing intolerance of the decision that emanate from the institutions. The voice of the Church and other non-state actors has always been muted by the powerful Government elite.

However, despite these obstacles, the Government of Uganda has a lot to do in regards to conflict prevention. Most of the frameworks which are used are basically from the CJPC and other non-state actors which in most of the time have complained of being overloaded by the work (Aliba, 2019).

Equally, several commissions has been formed from the recommendations from findings of other stakeholders on root causes of Kenya conflicts and promulgation of 2010 constitution. Key among this is the National Cohesion and Integration Commission (NCIC) which was formed after Truth, Justice and Reconciliation Commission (TJRC) term came to an end. Through this commission, the Government has managed to address issues relating to hate speech, tribalism and negative ethnicity, exclusion in Government among others.

It has been observed that the Governments of Kenya and Uganda has been collaborating with CJPC in different areas key among them in education, family, church, health, and politics, among others. For instance in schools, the CJPC has come up with an inclusive

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structures where they have introduced peace clubs to address issues pertaining to peace in the society. This has been a great milestone especially in the affected areas by the conflicts. However, there is little which is done in the Government lead school institutions which imped the efforts done in Church institution in Kenya.

In health, both the Church and Government in Kenya and Uganda have a good records of working together. This is exemplified by the mere fact of placement of health professional in Church Hospital and also acceptance by this hospital to offer attachment to student from Government who are pursuing medicine in Kenya and Uganda (Aliba, 2019 & Etamalo, 2019). This cooperation has necessitated them to have similar approach in regards to addressing conflict issues especially GBV in slums and *Gulu* Region.

The Church has been in the forefront in pinpointing issues which affect the health of the society as it was noted in disbanded vaccine campaign and issues of abortions in 2016 in Kenya. However, in equal measures, it has contributed a lot in medical research, for instance in examination of the tetanus vaccine suspected to have negative effect to population in 2016, provision of free medicines and social support during conflict crises like camps organized by St Mary's Parish Catholic Church in *Mukuru* and *Guadulape* Parish in *Kibera* during 2007/2008 Post-Election Violence and as well as offering affordable medical care in most slums through their dispensaries and clinics like *Mukuru MMM* Clinic and Mother *Ippolata Mukuru* Clinic and St Monica Vocation School Health Center in *Gulu* region.

The political institutions in Kenya and Uganda are complex. This is because they are characterized by ethnicity and tribalism profiling, exclusivity, bad governance, laxity in implementation of policy statements among others. This has made the cooperation to be more complicated and in some cases suspicion has been reported. The available research has indicated a strained relationship between the Church and the Government, for instance, accusation of being compromised in the way they handled the outcome of PEV as well their failure to rise against the obstacle of tribalism and ethnicity in 2007/2018 (Parsitau, 2012).

In Uganda for instance, Aliba (2019) detailed how the CJPC has advocated for widening the democratic space in Uganda through advocacy for free and fair elections. They have engaged in training politicians on deepening multiparty and working with Catholic MP in the parliament on issues affecting the society.

In Kenya, there has been concern by the CJPC where the Government has tried to frustrate the work of CJPC. For instance, one of the respondent indicated a situation where they cancelled a planned workshop in *Bomas* of Kenya in 2017 as a result of Government double booking of the space without prior knowledge and also not being occupied. This has made them operate with fear, suspicion and anxiety since they did not understand how the Government infiltrated to their operations (Muiruri, 2019). This is not different in Uganda, it was noted existence of intimidation by government to CJPC officials and those cooperating with them as exemplified on killing of police officer who was against the eviction of residents and encouraged dialogue with the involved groups in Adjumani (Okot, 2019).

However, despite the mentioned setbacks, the Church through CJPC is respected by the Government and especially the Church leadership through Priesthood. This is exemplified through the ability of the Church Bishop making a courtesy call to the President like on issues of *Apaa* land where Bishop Odama called the President to address the stalemate in 2015 as well as meeting after 2016 election where they discussed the importance of dialogue and peace in the country (Aliba, 2019) and during the IEBC stale in Kenya where Bishops through the leadership of Bishop Kivuva the chairman of *Ufungamano Initiative* were in constant communication (Etamalo, 2019) and promptly getting a positive feedback.

The Catholic Church through CJPC has a parliamentary liaison desk both in Kenya and Uganda which seeks to influence policies in parliament in cooperation with legislature. However, there are instances when this cooperation has failed to succeed especially in conflicting legislation like 2010 referendum in Kenya and Age Bill in 2015 in Uganda where the government side has taken the day.

CHAPTER FIVE
CONCLUSION AND RECOMMENDATIONS

5.0 Confirming the Hypothesis

The study sought the following hypothesis

i. The CJPC and the Government of Kenya are collaborating in preventing conflicts in Nairobi City County

The study confirmed that there are various mechanisms which have been established by the Governments of Kenya and Catholic Justice and Peace Conflict aimed in conflict prevention. This include early warning mechanisms in Kenya and conflict mapping especially in Slums areas. However, the study established that in some situations, the collaboration between the CJPC and the Government have failed to address conflicts or have not been effective. For instance, in 2007/2008, both the CJPC and the Government measures were unable to prevent conflicts in Kenya and were totally ineffective since a lot of casualties were reported. In conclusion, despite having the necessary mechanism toward conflict prevention, the collaboration that exist between the CJPC and the Government of Kenya is ineffective in preventing conflict.

The CJPC and the Government of Uganda are collaborating in preventing conflicts in Gulu Region

Just like the case of Kenya, the study confirmed that there are various mechanisms which have been established by both the Governments of Uganda and Catholic Justice and Peace Conflict aimed in conflict prevention. This include Poverty Reduction Development Programs in Uganda which are anchored on the premise of mitigating conflicts. However, similar to the case of Kenya, the study established that in some situations, the collaboration between the CJPC and the Government of Uganda have failed to address conflicts or have not been effective. For instance, in 2016 Uganda post-elections violence. In conclusion, despite having established different mechanisms in regard to prevention of conflict, the collaboration that exist between the CJPC and the Government of Uganda is equally ineffective in preventing occurrence of conflict.

ii. **The Government of Kenya and Uganda have institutions that collaborate with CJPC in conflict prevention**

The study findings confirmed presence of specific institutions and mechanisms in conflict prevention in both Kenya and Uganda. Key among this is NCIC in Kenya and UHRC in Uganda which addresses key issues in regards to conflict prevention.

iii. **There are indicators that implies that collaboration that led to conflict prevention is taking place between the CJPC and the Government of Kenya and Uganda**

The study made an observation that, in five institutions, "health, Church, learning, family and political" both the CJPC and the Government of Kenya and Uganda have been involving ensuring conflict prevention measures are executed.

5.1 Recommendations

Short Term Recommendations for Kenyan Government

According to the study, there is generally lack of enough finances to deal with peace building and conflict prevention programs. This study therefore recommends that, the government of Kenya should increase the budget allocations to National Steering Committee and National Cohesion and Integration Commission (NCIC) institutions which deals with conflict prevention. For instance, in 2017/2018 NCIC budget, the national treasure initiated a budgetary ceiling which affected their expenditure to an average of 32.62% or an adjustment of (Kshs.203, 184,320) (NCIC Annual Report, 2017-2018).The rationale is that, conflict prevention mechanisms require adequate funding for promotion of peace initiatives, early warning systems and conflict sensitizations and awareness portfolio, all of which are expensive. Increasing funding to these institutions will increase innovation and enhance better ways to the prevention of conflicts.

Long Term Recommendations for Kenyan Government

i.   It was also noted in the study that there is slow response by the Government during crises. This has led to many people being injured and even dying. The study therefore recommends that the Government should establish conflict transformation centers in Government Institutions which deals in conflict prevention on a continuous basis not

waiting for a crisis to occur. This centers entails programs which bring on board different stakeholders in conflict prevention and respond to day and day issues before conflict arises and expediting the response of the institutions during conflicts. A good example of this center is Nelson Mandela Center for Peace & Conflict Resolution in New Delhi.

ii. The study established that there is lack of integrated approach on conflict prevention, management and resolution among different institutions and organizations in Kenya. The study therefore recommends that, the Government establishes a policy which enables integration of peace building and conflict prevention mechanism in the country. There should also be monitoring mechanisms to ensure that such mechanisms work. The rationale of this is in streamlining the different strategies that are employed by different groups sometimes overshadowing each other and creating a competition where one want to be seen as the victor. This will also lead to harmonization of different activities to avoid duplication as well.

Short Term Recommendations for Catholic Justice and Peace Commission in Kenya
The study found out that, there is overdependence on donor like UNDP to fund conflict prevention projects. Therefore, there is need for the Church to have enough budgetary allocations toward conflict prevention. It's only by doing so that the church can effectively deal with the ills in the society which are causing conflict.

Long Term Recommendations for Catholic Justice and Peace Commission in Kenya
The study found an existence of mistrust between the CJPC and Government of Kenya. According to this finding, the study recommend enhancement of cooperation between the Government and CJPC especially in critical areas where sensitive issues are being handled. The continuous engagement will enhance building of trust.

Short Term Recommendation for the Ugandan Government
The study found interference of the independency of independent institutions like Electoral Commission of Uganda from different parties. To avoid this interferences, the study recommends that, the Government strengthens the Independent Institutions through adhering to set standards of rules by the Constitution. The rationale is the independent

institutions will facilitate trust and respect from the citizen on those institutions hence their directives will be adhered to.

Long Term Recommendations for the Ugandan Government

i. The study established that there is a weak judicial system which impacts on ruling of political conflict cases. The study therefore, recommends that the judicial system be strengthened to bring objectivity especially in such cases since the nature of conflicts impact negatively on people involved and thus should be dealt with seriously and appropriate punishments given to the perpetrators. A strong and objective judicial system will also act swiftly and ensure due process is followed in solving cases that may lead to conflicts and war.

ii. There is also lack of comprehensive national policy on conflict prevention and management in the in Uganda. The study therefore recommends that, the legislature provides the necessary legislations to govern conflict prevention which are as per now lacking. The rationale for this is because there exist currently guidelines which are not anchored on legislation at all and thus not viable to deal with the said conflicts

Short Term Recommendations for Catholic Justice and Peace Commission in Uganda

There is lack of enough human resource capable of addressing recurrent conflict issues. The study recommends to the Church to employ more experienced staffs in conflict prevention. This is due to the fact that, the expert knowledge is crucial especially in volatile areas of *Gulu* in which a lot of suspicion exist on peace mediator and conflict prevention actors.

Long Term Recommendations for Catholic Justice and Peace Commission in Uganda

The study found an existence of mistrust between the CJPC and Government of Uganda especially in dealing with critical areas like land conflicts. According to this finding, the study recommend enhancement of cooperation between the Government and CJPC especially in areas where sensitive issues are being handled. This continuous engagement will enhance building of trust.

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Atamalo Eusabasia. CJPC Programme officer: Parliamentary Liaison Office. Personal Interview. 30th January 2019.

Baraza Patrick Nicholas. Inter-Religious Council of Uganda: Research Office/ Youth Assistance. Personal Interview. 5 March 2019.

Chivusia Suzanne. Kenya National Commission on Human Rughts Commissioner: 20 February 2019.

Ika Leno. Lecturer in Uganda Martyrs University and CJPC Consultant in Peace building, Conflict Resolution and Governance. Personal Interview. 6 March 2019.

Isinya Catherine. Programme Office, Health: Kenya Conference of Catholic Bishop-CJPC. Personal Interview. 30 January 2019.

Kingi Samuel. Programme Officer, National Council of Churches in Kenya. Personal Interview. 20 February 2019

Kiprono Festus. CJPC Programme Officer: Governance. Personal Interview. 18 February/2019.

Lubega Maureen. Uganda Human Rights Commissioner Officer. Personal Interview. 6 March 2019.

Lwebega Diana. Programs Officer: Ministry of Ethics and Integrity, Uganda. Personal interview. 6 March 2019.

Mamachi, Peter. National Steering Committee Secretariat. Personal interview. 22nd January 2019.

Muiruri Simon. CJPC Coordinator, Nairobi Archdiocese. Personal Interview. 29 January 2019.

Mwendwa Regina. Programme Officer: Peace building and Reconciliation. National Cohesion and Integration Commission. Personal Interview. 26 February 2019.

Mwikia Thomas. Programme Officer, Education: Kenya Conference of Catholic Bishop-CJPC. Personal Interview. 27 February 2019.

Ogwang Roginwa. Caritas Program Officer for Relief and Rehabilitations, Gulu. Personal Interview. 7 March 2019.

Okot Jecintol. CJPC Gulu Archdiocese: Diocesan Program Officer. Personal Interview.7 March 2019.

Onyango Linus. Risk management and Early Warning Director in IEBC. Personal Interview. 26 February 2019.

Ssemwanga Fredrick. CJPC Parliamentary Liaison Officer in Uganda. Personal Interview. 6 March 2019.

Tebere, Martin. Local Council 5 Chairman in Gulu District. Personal Interview.7 March 2019.

ANNEXES

ANNEX I: INTERVIEW QUESTIONNAIRE

Dear Respondent,

My name is Francis Njiraini Mwaniki, a student in the Department of Political Science and Public Administration pursuing a Master of Arts Degree. As part of the requirement for the award of a Master's Degree in International Relations, I am conducting a study on, "PREVENTING CONFLICT THROUGH COLLABORATION IN EAST AFRICA: THE CASE OF CATHOLIC JUSTICE AND PEACE COMMISSION AND THE GOVERNMENTS OF KENYA AND UGANDA (2007-2017)."

I am requesting for an interview with you to discuss the role of the Church/Government Institution in conflict prevention in the country. Please note that any information which you will give in this study will be treated as confidential and private and will be only used for academic purpose only.

Interview Questions

Part 1: Motivating factors leading to collaboration

1. In regards to conflict prevention, what role does CJPC/ government institutions play

a) CJPC--

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b) Government---

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2. In the five stage of conflict i.e stable peace, unstable peace, open conflict, crisis period and war. Briefly explain how CJPC worked with the government and the government with CJPC in addressing this in regard the years 2007 - 2017?

- Stable peace--

- Unstable peace---

- Open conflict---

- Crisis period---

- war---

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3. What are the reasons for working together?---

Part II: Areas of collaborations

1. What are the areas of cooperation in regard to conflict prevention?-----------------------

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2. To what extent has the Church/Government managed to cooperate in those to address

conflict?---

Part 11I: Indicators that show that collaboration has been taking place

1. In the following institution, how can you show that, there has been collaboration?

- Family---

- Church---

- Learning Institutions ---

- Health--

- Political institution---

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2. Since 2007-2017, what are the measures that have been take in regard to conflict prevention to strengthen or build the above institutions?-----------------------------------
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Part 111: Success, challenge and way forward

1. Having been working together, what can you consider as success of the collaboration? ---
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   ----

2. What are the areas that requires improvement? --

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3. a) Are there challenges that you have encountered?--

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   b) How did you address this? --
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4. Are there policy gaps that need to be addressed in regard to conflict prevention and your collaboration?---

THANK YOU

ANNEX II: INTERVIEW SCHEDULE

Interview Schedules

1. In regards to conflict prevention, what role does CJPC/ Government institutions play
2. In the five stage of conflict i.e stable peace, unstable peace, open conflict, crisis period and war. Briefly explain how CJPC worked with the government and the government with CJPC in addressing this   from 2007 - 2017?
3. What are the reasons for working together?
4. What are the areas of cooperation in regard to conflict prevention?
5. In the following institution, how can you show that, there has been collaboration
   a. *Family*
   b. *Church*
   c. *Learning Institution*
   d. *Health*
   e. *Political institution*

6. Since 2007-2017, what are the measures that have been take in regard to conflict prevention to strengthen or build the above institutions?
7. Having been working together, what can you consider as success of the collaboration?
8. What are the areas that requires improvement?
9. What are the challenges that you have encountered?
10. How did you address this?
11. Are there policy gaps that need to be addressed in regard to conflict prevention and your collaboration?

ANNEX III: AREA OF STUDY

Map of Nairobi City County
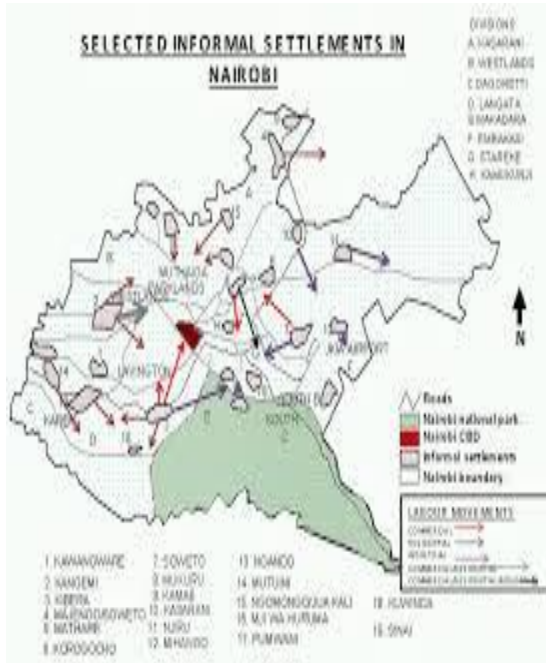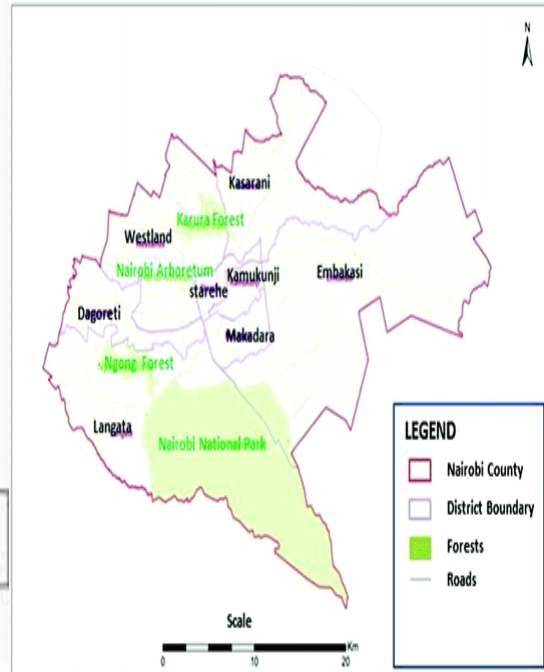
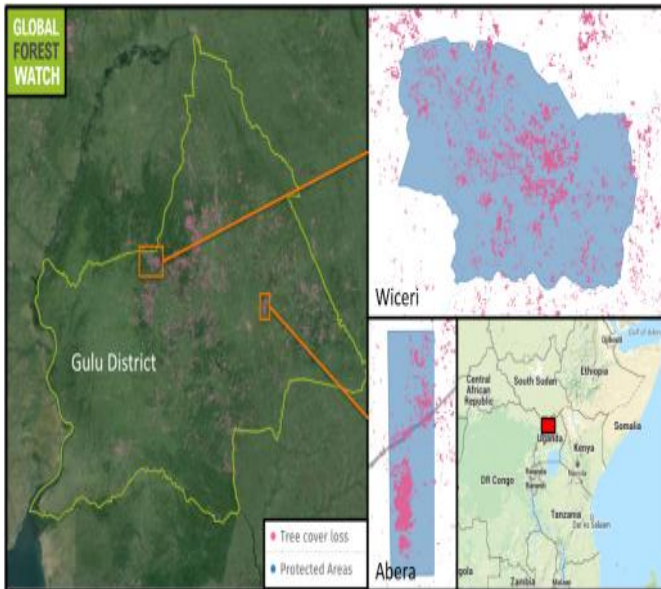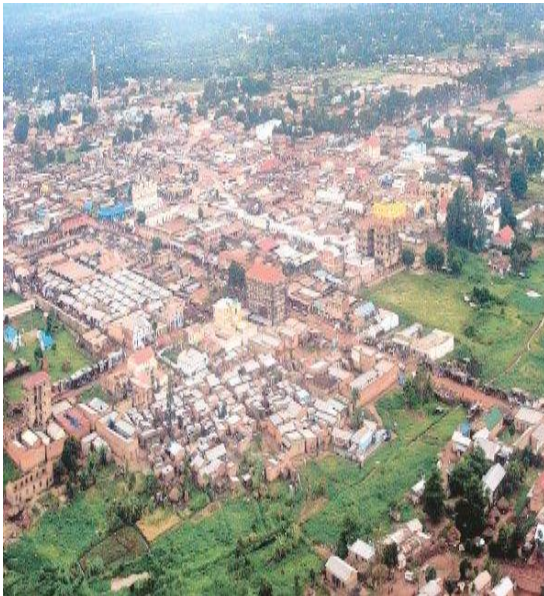Source: Syagga, 2001   Source: Mundia, 2017

Map of Gulu Region

Source: Doya, 2009   Source: Erickson-Davis, 2016

ANNEX IV: INTERVIEW RESPONDENT'S TABLE
KENYA

Category	Designation	No. Interviewed	Location	Date
CJPC HQ	CJPC Coordinator	2	Waumini House	30th January 2019
Slums	CJPC Nairobi Coordinator	1	Ufungamano house	29th January 2019
KCCB Education Commissions	Programme Manager-Education	1	Waumini House	27th February 2019
Churches	Local Parishes CJPC Coordinators Holy Trinity Kariobangi St Mary Mukuru Our Lady of Guadalupe Gong Road	7	Ufungamano House/ Archdiocese of Nairobi Headquarter	29th January 2019
	Caritas	1	Archdiocese of Nairobi Headquarter	26 February 2019
	National Steering Committee	1	NSC Headquarter	22nd January 2019
	Kenya National Cohesion and Integration Commission	1	NCIC Headquarter	26th February 2019
Education Institution	Hekima Institute of Peace Studies and International Relations	1	HIPSIR Center	3rd March 2019
	National Conferences of Churches in Kenya (NCCK)	1	NCCK Headquarters	
	Kenya National Council of Human Rights (KNCHR)	1	KNCHR Headquarter	20th February 2019
	IEBC	1	Anniversary tower	26th February 2019
TOTAL		18		

UGANDA

Category	Designation	No. interviewed	Location	Date
CJPC HQ	CJPC Coordinators	2	Nsambya/ Uganda Catholic Secretariat Headquarters	6th March 2019
	CJPC Gulu Coordinator	1	CJPC Gulu Headquarter	7th March 2019
KCCB Education Commissions	Programme Manager-Education	1	Nsambya/ Uganda Catholic Secretariat Headquarters	6th March 2019
Churches	Local parishes CJPC Coordinators *Kanyogoga A, Kony Paco, Pece lukung*	7	CJPC Gulu/ Gulu Archdiocese Headquarter	7th March 2019
	Caritas Gulu	2	Caritas office, Gulu	7th March 2019
	Gulu Local Government	1	Gulu Local Government office	7th March 2019
Education Institution	Uganda Martyrs University	1	UMU Center	5th March 2019
	Uganda Joint Christian Council(UJCC)	1	UJCC Headquarter, Kampala	6th March 2019
	Uganda Human Rights Commission	1	UHRC Offices	6th March 2019
	Ministry of Ethics and Integrity	1		6th March 2019
		18		