

**INFLUENCE OF PEACE BUILDING STRATEGIES ON
ETHNIC COHESION AMONG COMMUNITIES IN MOUNT
ELGON SUB-COUNTY, KENYA**

BY

SARAH CHELIMO NAIBEI

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DECLARATION

This Report is my original work and has not been submitted in any other university.

Sarah ChelimoNaibei

L50/83954/12

Date:

This Project has been submitted to the University of Nairobi for examination with my approval as University Supervisor:

Dr. Ronald W.Kikechi

Lecturer Department of Extra Mural Studies

University of Nairobi

Date:

DEDICATION

This work is dedicated to all Families in Mt. Elgon affected by Ethnic Conflicts.

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ACRONYMS AND ABBREVIATIONS

CBOs	Community Based Organizations
CDF	Constituency Development Funds
FPFK	Free Pentecostal Fellowship in Kenya
IDPs	Internally Displaced Person
IGAs	Income Generating Activities
KNBS	Kenya National Bureau of statistics
NCIC	National Cohesion and Integration Commission
NGOs	Non-Governmental Organizations
PTN	Peace Tree Network
SLDF	Sabaot Land Defence Forces
SPSS	Statistical Package for Social Sciences
TJRC	Truth, Justice and Reconciliation commission
UNHCR	United Nations High Commission for refugees
RCT	Relational Cultural Theory

ABSTRACT

This study sought to evaluate the influence of peace building strategies on ethnic cohesion among in Mt. Elgon Sub-County in Bungoma County. This study specifically sought to: establish how trauma healing as a peace building strategy influence ethnic cohesion; evaluate how resettlement influence ethnic cohesion; determine how community dialogue contribute to cohesion and finally; and examine how capacity building influence ethnic cohesion among communities in Mt. Elgon Sub-County. This Study was important as it explicitly brought out the practical and effective strategies that seek to address root causes of ethnic conflicts in Mt. Elgon Sub County. This information is useful to state and non-state actors as well as institutions seeking to foster sustainable peace and development in the region. Various methods of data collection and analysis were used in this study. Descriptive survey research design was used, with the questionnaire and interview schedule to collect Primary data. Secondary data was collected from published and unpublished literature. Data analysis was done using descriptive and inferential statistics. Sample for the study was 384 drawn from a target population of 172,377. Response rate was at 98.7%. Interviews were held with community opinion leaders; state and non-state actors involved in peace Building in the area. Purposive and stratified sampling techniques were widely used in this study. Both qualitative and quantitative research approaches were used to analyze the data. The theoretical approach of the study stems from foundations of Relational -Cultural Theory (RCT) which brings relationships to the forefront of human psychology. It examines the complexity of human relationships, using concepts of connection and disconnection, it argues that if there is process of breaking down isolation, polarization, division, prejudice and stereotypes between/among groups, then strong relationships as a central ingredient for Peacebuilding and community resilience may emerge. In conclusion, the study found that identity and resources are the major causes of Ethnic violence in Mt. Elgon Sub County. Community dialogues have not been embraced to the extent it deserves due to protracted violence. There are many disgruntled and traumatized people in the area (including former SLDF combatants and widows) in the way communities and the government handles the question of resettlement and poses a challenge to ethnic cohesion. The study concludes that skills and knowledge building has been left to non-state actors who come with short term interventions that fail to completely facilitate processes that seek to address structural factors. Religious structures are strategically placed in ensuring continued cohesion in the area but they also lack adequate capacity. Trauma healing is critical in ensuring that Reconciliation for societies that have undergone conflicts; this study concludes that very little has been done in this regard, yet this strategy is central to transforming human relations and ethnic cohesion. This study recommend that; the County Government and other Peace actors to support stakeholder dialogues and conversations to build trust and promote a culture of tolerance among adversarial groups. Relevant state actors to Fast-track the land titling process and initiate process of collecting and collating data on genuine IDPs with a view to designing a resettlement, return and re-integration plan for the IDPs in Mt. Elgon sub County; The County Government of Bungoma should invest more in building the capacities of communities towards self-advocacy to address poverty and governance issues. Policy makers should invest more in training psychiatry and psychosocial counselors in the region. This should include Religious leaders and institutions.

CHAPTER ONE

INTRODUCTION

1.1. Background to the study

Almost every major region of the world has societies separated along ethnic lines. Intra and inter-ethnic relations involve cooperation, inter-dependence and sometimes conflict in its diverse forms. According to Leone (1998), ethnic conflicts represent one of the oldest scourges of humanity that continue to plague the world even today. Writing on this, Gurr (1993) documents over 300 ethnic conflicts between 1945 and 1994, which were due to mobilized ethno-national movements. In another work, Gurr (1994) sees ethno-national groups as being responsible for the declining ability of various governments to govern effectively, making political and social peace a problematic exercise.

Africa has witnessed the worst ethnic and religious conflicts in the recent past. This has been a case in Nigeria, Somalia, Rwanda, and Sudan among other countries. These tensions and wars have not only resulted to killings, maiming and acts of rape but have also led to political instability, economic degradation, emotional and psychological trauma to survivors most especially women and children (Chetail, 2009).

In Kenya, just as many countries African countries, ethnic tensions are as a result of political elections, the gap between the haves and the have not, tribal and ethnic inclinations and affiliations, discrimination in employment and

promotion of greed, inequitable sharing of scarce resources among other factors. In December 2007 and into 2008, Kenya experienced unprecedented ethnic violence that erupted after the disputed general election. The elections sparked chaos that escalated into ethnic violence pitting political supporters against each other. Over 1,800 people lost their lives and more than 340,000 were displaced from their homes. The violence not only shattered the foundations of Kenya as a nation but also painted a picture of a country severely fractured by ethnic cleavages (Atieno-Odhiambo, 1996). As a consequence, a profound level of distrust and fear exist between some of the 42 ethnic groups that make up the Kenyan population. Many citizens are therefore deeply ignorant of one another's histories and cultures, and have erected imaginary walls between ethnic communities, failing to appreciate the shared histories, narratives, memories, cultural practices and values that unite them. (Lotte 2011; Branch et al. 2010)

There have been various violent conflicts in Mt Elgon District. Conflicts were witnessed in 1963, 1975, 1983, 1987, 1992, 1997, 2006 and the recent one in 2007. This was the worst violence visited on the people of the region and left about 600 people dead, over 84,000 people displaced and many human rights abuses meted on the local people. The violence was quelled by a military operation in the area and a relative calm returned (Simiyu, 2008). Although semblance of law and order has been restored after a military operation by the government to flush out members of SLDF, the devastating effects of the conflict continue to be exhibited. People are now beginning to return to rebuild their lives

after their homes were destroyed in the conflict. But even as people return there is need to implement measures to consolidate peace and create an environment which deters the emergence or escalation of new tensions while seeking to settle or transform existing conflicts (Simiyu, 2008).

1.2. Statement of the problem

In spite of the immense contribution of social sciences to the study of Peace and ethnicity, there exists a gap between academic study and application in the experience of ordinary people. Cultural attitudes and socialization of the Kenyan society have changed little in the post-independence period. Kenyans still maintain deep-rooted loyalties to their ethnic identities and this still influences economic, social and political organization and expression. This has led to ethnicization of politics and sharing of resources and associated negative sentiments. The current ethnic tensions and conflicts in Kenya and Mt. Elgon Sub-County in Particular are the fodder for future violent conflicts and without practical Peace building interventions that seek to understand and effectively addressing the root causes of the conflicts; there is every possibility that they could recur in a larger and deadlier scale. (Aall et al, 2001)

In Mt. Elgon Sub-County, this is confirmed by a Mid Term Evaluation byPeace and Rights Programme (2012) from their findings, the community terms Peacebuilding initiatives in the region as òhit and runö interventions. The report states that there are no serious and coordinated efforts to dig deep to uncover real

reasons and finding real solutions to stable and lasting positive peace and development. The disconnect between numerous peace building interventions strategies among conflicting ethnic communities and its dismal impact is a major interest of this study. This study therefore sought to investigate the influence of peace building strategies and how they have contributed to improving ethnic cohesion by reducing ethnic conflicts among communities living in Mt. Elgon Sub-County.

1.3. Purpose of the study

This study sought to investigate the influence of peace building strategies on ethnic cohesion among communities in Mt Elgon Sub County.

1.4. Objectives of the study

Objectives of this study were:

1. To determine the influence of community dialogue on ethnic cohesion in Mt. Elgon Sub County.
2. To evaluate the influence of resettlement on ethnic cohesion among communities in Mt. Elgon Sub County
3. To examine the influence capacity Building on ethnic cohesion among communities in Mt. Elgon Sub County.
4. To establish the influence of trauma healing on ethnic cohesion among communities in Mt. Elgon Sub County.

1.5. Research questions

1. What is the influence of community dialogue on ethnic cohesion among communities in Mt. Elgon Sub County?
2. What is the influence of resettlement on ethnic cohesion among communities in Mt. Elgon Sub County?
3. What is the influence of capacity building on ethnic cohesion among communities in Mt. Elgon Sub County?
4. What is the influence of trauma healing on ethnic cohesion in Mt Elgon Sub County?

1.6. Significance of the study

Violent ethnic conflicts have had a toll on development as well as loss of life and property. This phenomenon has attracted both local and international bodies with substantial amounts of money being channeled into peace building initiatives. In Kenya today there is a commission ó the National Cohesion and Integration Commission that has been established to oversee the issues of cohesion. The commission's mandate is to facilitate and promote equality of opportunity, good relations, harmony and peaceful co-existence among persons of different ethnic, racial and religious communities in Kenya (NCIC, 2009). All these efforts by state and non-state actors seek to respond to the dire need to foster cohesion in a deeply ethnicized society.

In the midst of numerous peace building interventions; there is need to document and draw lessons from what many actors in the field of peace building

have done especially in conflict prone areas like Mt. ElgonSub County. This Study is important as it will explicitly bring out the practical and effective strategies that seek to address root causes of ethnic conflicts in Mt. ElgonSub County. This information will be useful to state and non-state actors as well as institutions seeking to foster sustainable peace and development in the region. The findings of this study will also inform best practices and policy developments in the peace building processes.

1.7. Delimitations of the study

This study focused on three ethnic communities living within Mt Elgon Sub-County- the Bukusu, Iteso and the Sabaot. It focused on the intra and inter community conflict among the communities in the Sub-County from the year 1992 when inter-ethnic conflicts strongly affected many parts of the county. This helped in an analysis of trends and patterns of ethnic relations and peace building strategies used to address hostilities among communities in the Sub County. The study also considered the views of state and non-state actors involved in security and peace building in the target areas. This study also focused on four peace building strategies-trauma healing; community dialogue; resettlement and capacity development- amidst many other strategies. The researcher finds the four applicable to the study area.

1.8. Limitations of the study

This study was compounded by the following challenges;

The study area had poor road infrastructure. This affected data collection in the field especially during the rainy season of March and April. The researcher therefore visited the community early in the day as the rains mostly began to pour in the afternoons. Language barrier was a challenge as the study sought to examine how ethnic communities are coexisted in the study area. The researcher therefore used the research assistants from the three ethnic communities in the study area.

1.9. Assumptions of the study

This study assumes that the peace actors and the ethnic communities in the district will be available and willing to give honest analysis of their relationships and how peace building interventions have influenced ethnic conflicts among them.

1.10. Definition of significant terms

Peace building: In this study peace building refer to creation and nurturing of constructive relationships across ethnic communities in Mt. Elgon Sub-County by addressing factors that promote negative ethnicity like culture of selfishness and greed, community inferiority or superiority complex, poor leadership, inequitable distribution of resources among other things.

Ethnic cohesion: In this study ethnic cohesion refer to creation of a common vision for ethnic groups in Mt Elgon and making sure everyone group has a sense of belonging by providing opportunities to everyone so that

strong and positive relationships can be forged within the community, preventing a relapse into violence.

Trauma healing: Trauma healing in this study refers to positive return to normalcy after an exposure to extreme pain that may affect the cognitive, Behavioral, physical and emotional sense of an individual. Individuals are often unable to cope with these extreme events, consequently inhibiting both their ability to carry on with life and to function in society resulting into strained relationships.

Community dialogue: In this study this term is used to refer to the process where members of different ethnic communities are able to seat on a round table, discuss and agree on how to resolve problems causing tensions among them. This can be with or without a mediator.

Resettlement: In this study this term means safe return of persons or communities who have been forced or obliged to flee or leave their homes or places of habitual residence, in particular as a result of armed ethnic conflicts.

Capacity Building: In this study Capacity Development refers to the process of enabling communities to increase control over the factors and decisions that shape their lives. It is the process by which they increase their assets and attributes and build capacities to gain access, partners, networks and/or a voice, in order to gain control. This process is by community leaders and other stakeholders leading to positive change and improved relations in a given society. This can be on political, economic, social, religious and legal matters.

1.11. Organization of the study

The structure of this study takes the form of chapters addressing different issues. The project is organized into five chapters; Chapter one covers the introductory part of the study. The background section is a presentation of the problem being identified; objective of the study; the significance of the study. Chapter two provides an overview of both the existing literature and the international studies in this area, and draws upon key themes within the literature which inform the design of this study. It also contains the conceptual frame work. Chapter three then provides an overview of the design for this descriptive study and of the methods used. It includes an explanation of the survey tool developed and the research approach which was questionnaire based. It also deals with the validity and reliability of the research instruments and the ethical issues in research. Chapter four contains the data analysis, presentation, and interpretation of findings. Chapter five has the summary of findings, discussion, conclusions and recommendations, as well as suggestions for further research.

CHAPTER TWO

LITERATURE REVIEW

2.1. Introduction

This section looks into the relevant literature on peace building and ethnic cohesion among conflicting communities. It will also focus on four peace building strategies- trauma healing; community dialogue; resettlement and capacity development-used by different actors in promoting peace and the influence of these strategies in contributing towards ethnic cohesion in Mt Elgon District.

2.2. Concept of Peace Building and Ethnic Cohesion

Peacebuilding, as defined by the United Nations, involves a range of measures targeted to reduce the risk of lapsing or relapsing into conflict, to strengthen national capacities at all levels for conflict management, and to lay the foundations for sustainable peace and development. Peacebuilding strategies must be coherent and tailored to the specific needs of the country concerned, based on national ownership, and should comprise a carefully prioritized, sequenced, and therefore relatively narrow set of activities aimed at achieving the above objectives (United Nations, 2014). This understanding of Peacebuilding reflects the growing consensus that peace requires more than the absence of direct or physical violence. This, according to Galtung (2012) is seen as negative peace. But he says positive peace is a long-term process that should aim to achieve the absence of indirect or structural violence. Positive peace incorporates notions of social justice and social cohesion. What is however distinctive about community coexistence is that often different groups, whether they are ethnic, or religious

share a common living space, and thereby have to define their relationship to each other. How these relations are developed, sustained and nurtured is a major challenge for the 21st century. For it is at the community level that perceptions are developed transmitted and socialized to the other.

According to Featherstone (2000), Earlier definitions of the objective of community relations work seem to have primarily concerned themselves with emphasizing the idea of a harmonious coexistence between differing groups with the intended goal of integrating the minority groups into the wider community as quickly as possible. Later definitions of objectives have put a far greater emphasis on the idea of equality of basic rights and opportunity for all groups, whilst simultaneously encouraging cultural diversity, as being preferable. If people will live in harmony and peace the people are likely to experience; personal growth, development conscious leaders instead of those who incite others, non-discrimination against any member of the community despite his/her position, gender, ethnicity among other things. This way everybody thrives in the community as they will all be in harmony with one another.

2.3. Community dialogue and Ethnic Cohesion

Dialogue involves a process of genuine interaction through which human beings listen to each other deeply enough to be changed by what they learn. Each makes a serious effort to take the others' concerns into her or his own picture, even when disagreement persists. No participant gives up her or his identity, but each recognizes enough of the others valid human claims that he or she will act differently toward the other (Kakai, 2000).

By promoting dialogue in the community people will be made aware that violence is not the only way to solve crisis but using other means as dialogue and respect for every community and individual despite the reservations one might have. This therefore calls for communities and individuals to make an effort in coming to terms with the violent events of the past, restoring some sense of justice, security and human rights. This can only be achieved by promoting processes that are geared towards achieving interethnic, intra ethnic and intercommunity dialogues. This will in turn build harmony in the clans and ethnic communities that are in conflict. This can only be achieved if efforts are put in place to promote reconciliation and peace so as to avoid future happenings like previous experiences (Augsburger, 1992).

Social cohesion main objective is to have a community that has shared values, challenges and opportunities by a particular community and above all talking to one another. This can only come about by a sense of trust, hope and reciprocity. The communities can only achieve this by the group's willingness to share resources, co-existence and mutual respect for community members where people also abide by the rule of law. This can be achieved through many ways such as reducing the gap between the rich and the poor, political actors are in tandem with each other without anyone feeling left out, communal resources are divided equally in a transparent and fair manner without any discrimination. Cohesion is however not achieved when there is a lot of inequality in the society/

community where people are seen to be left out in activities that are deemed economic, political or socio-cultural. (Simiyu 2008)

According to UNCHR Report (2006) in combating ethnic divisions that are a hindrance to community cohesion and integration many strategies have to be used to ensure communities are living in harmony and in good terms with each other. To ensure dialogue and that everybody is talking to each other a communication strategy that is strong needs to be put in place. This will ensure the stereo types in place are countered together with other negative practices. For community members to be able to dialogue they will need leaders that are visionary and those that can ensure good governance. This can be done through empowerment of communities where they participate in decision making processes. This is only achievable if a bottom up approach and consultation are followed. Activities that encourage dialogue and communication within the community should be encouraged. These activities can include activities like education as schools are socialization places where people of different cultures meet and exchange ideas and cultures as they continue with their everyday learning activities. It is through educational activities that members of a community can engage and critique each other positively.

In school people are able to able to challenge each other politically without raising emotions that are the major cause of conflict. Sports are also an important factor as they unite people across cultures, communities, countries and

continents creating emotional bonds that help reduce conflicts since people will be attached and are less likely to harm each other. Culture if used positively by people in a given community can promote dialogue. Positive ethnicity where the different sub-cultures and ethnicities engage positively capitalizing on the positives can go a long way in creating harmony in a given community(Guterres, 2009).

In addition recreational activities enable people from different communities to meet making people to bond. People can get means of talking to one another through formation of groups that will influence their lives positively. The groups can be like youth groups, women groups which can engage in social responsibility activities or IGAs. This enables people from different areas to meet and as they engage in their core businesses a platform of talking about social issues is formed and also they create communal harmony thus enhancing cohesion. Religion also a platform where people engage each other positively and in the end creates cohesion in the community. In extreme cases if there is need and if peace is at risk, the leaders can spearhead peace building initiatives such as conducting peace rallies and engaging in inter religious dialogues. Thus, if these initiatives are followed and people get to talk to each other the likelihood of having a cohesive society and community is very high (UNCHR Report, 2006).

2.4. Resettlement and Ethnic cohesion

The interconnections between internal displacement and Peacebuilding are gaining policy attention. UN secretary-general Kofi Annan noted in a 2005 speech to the UN High Commissioner for Refugees (UNHCR) that "the return of refugees and internally displaced persons is a major part of any post-conflict scenario – it is often a critical factor in sustaining a peace process and in revitalizing economic activity." (UNCHR Report 2006) In January 2009, UNHCR emphasized that "the scale of return and success of integration are two of the most tangible indicators of progress in any Peacebuilding process.

Mushtaq (2008) also notes that more recently, a report of the secretary-general on Peacebuilding after conflict put the "reintegration of returnees" as a key area where more significant progress must be made. The growing literature on Peacebuilding and internal displacement emphasizes a number of specific interconnections. First, without successful local Peacebuilding, resettlement and reintegration of the displaced to former homes become a potentially dangerous and hence less attractive option. In some cases, return can produce more violence.

Klopp (2010) notes that in Kenya, as elsewhere, IDPs have been killed or maimed when they have attempted to return to former homes in areas without adequate peace and order. Persistent insecurity linked to mobilized youth, local impunity, and the failure of the police and legal system makes resettlement and reintegration of the displaced dangerous. Some argue further that the return of the displaced to their former homes challenges gains in land that play into peace

agreements. This can trigger further violence from those who currently live on the newly appropriated or vacated land unless there is careful mediation of these property disputes and reconciliation processes.

Second, without the healing and reconstitution of local social fabrics linked to successful return and reintegration, a country often moves toward more polarization and ethnic separation. Trauma and anger among IDPs, reinforced by the large concentration of victims with sad and horrific stories to tell means that new settlements of the displaced can easily become recruiting grounds for the next round of violence. The displacements shatter cultural cohesion and undermine traditional practices used to mediate disputes, which often depend on the aggrieved meeting face-to-face where the wrongdoing occurred. When violations of the law are left unaddressed locally as victims flee, impunity at the local level becomes entrenched (Klopp, 2010).

Klopp (2010) further states that the process of separation produced by displacement creates economic challenges. Violence often disrupt the local economy, which depends on interethnic cooperation for market access, labor, and transportation services. The loss of producers' small businesses and farmers' often worsens the prospects for local economic recovery where violence occurs. Where IDPs settle, either as integrated displaced or as impoverished settlers on marginal and unproductive lands and urban slums, they generate new challenges. New ethnically homogenous and unsustainable settlements can increase the potential for violent conflicts between the displaced and host communities, even if

the two groups share cultural identities, as the newcomers' needs for water, firewood, and other resources create environmental and social damages that spill over to the host community. Relief food in such new settlements can also undercut local economies. Finally, for IDPs, it is widely recognized that economic empowerment and property restitution and compensation are perhaps the most effective measures for remedying economic insecurity that results from an individual's displacement and loss of livelihood.

In brief, internal displacement creates serious challenges for Peacebuilding, and the two are intertwined. Preventing further displacement and durable solutions to current displacement requires a peace that involves reconstruction and reform of the state and economy at both local and national levels. This includes not only resettlement but dispute resolution; adjudication of property, especially land disputes; and attack on impunity through reinforcing law and order, in not only the police force but also the courts and mediation systems (Kamoet, 2007).

According to Simiyu (2008) all too often, displacement and its aftermath are viewed within a humanitarian or security lens that obscures these critical but politically charged aspects of how peace must be built. In turn, Peacebuilding often proceeds as if there is no significant need to restructure the local state. The failure to do so, and thus create mistrust in state institutions to deliver law fairly, often means locals rely on traditional or informal mechanisms with mixed results and contradictory effects.

Simiyu (2008) also notes that the various communities residing in Mount Elgon district have different histories of migration into the area and anchor their land rights and competing claims on different narratives. The Sabaot frame their claims over land in the area in terms of autochthony i.e. as indigenous peoples of the area. As such, all other communities found in the area have been variously labeled as 'foreigners', 'outsiders', 'intruders' and *madoadoa*, etc., who are deemed to have no right to any land in the area. In fact, the narrative of uprooting or driving away non-Sabaots from the area has been a common cause of ethnic violence that has almost always resonated with the electoral cycle, which violence has led to deaths, displacements, and destruction of properties. That the land issue is at the core of the episodic politically-instigated violence that has been witnessed over the years in Mt. Elgon is underlined by how difficult it has been to negotiate the return of victims of the violence (i.e. IDPs) back to their land, most of which has since been allegedly taken over by the Sabaot.

2.5. Capacity Building and Ethnic Cohesion

According to Mwaserrah (2008) Capacity development of communities means empowering communities in all aspects of life so that they can have control over everything and decisions that affect their everyday lives. This is done through a process that increases communities' attributes and assets so as to gain access and control and network together so as to be able to gain control. It works in the same way as empowerment as this makes the communities to have increased capacity in all aspects of their life like: social, political, spiritual, and economic. This will in turn empower communities and individuals. This will

make them to develop in capacities and confidence thereby uniting them instead of them fighting each other due to misunderstandings which are a result of low capacity and lack of understanding. This process will lead to community empowerment enabling them to have increased control in over their lives.

Important to note is this empowerment and capacity development is so much more the mere involvement and engagement and participation of the communities involved. It means the communities owning all the efforts geared towards political, social and economic change. This calls for activities that address all societal pillars that underpin communities for its welfare which may involve other sectors to find solutions. When communities are empowered they will have capacity to access power and influence to employ when engaging with people in the community and outside thereby avoiding any conflicts that may arise. Developing capacity of the community through empowerment enables members of the community to make proper decisions from the range available both at an individual and communal level. Empowerment also encourages positive thinking which in turn encourages living in harmony without any conflicts. Communities can be developed in capacities in different capacities through empowerment; politically, economically, socially, legally and religiously.

Political capacity building is where awareness is created in the community to enable them elect leaders with integrity so that they cannot easily be misled. Retrogressive cultures of incitement against one community will be done away

with thus enabling people to live in harmony as the leaders chosen have the best interest of the community at heart.

Economic capacity building: is where capacity is built for individuals and communities so that they are able to mobilize resources. This way their aspirations will be realized. If income generating activities can be initiated, or grant and loan facilities are made available incidents regarding conflicts will be very minimal, making the communities to live in peaceful co-existence and cohesion.

Capacity building as regards to legal issues is whereby community members are enlightened so as to enable them understand legal options available as regards policies and advocacy. This awareness plus effective legal frameworks if made available, people in the community will access justice. Justice in turn will ensure human security and less conflicts whose end result is cohesion.

Capacity Building in social issues refers to strengthening different social sectors so as to promote everyone's interest and issues are taken care of in the society. Everyone in the society should be given a chance in social society so that it can be all inclusive. This includes; women, men, youths, people living with disability, old/ senior citizens, among others. This will ensure nobody is discriminated against thus ensuring cohesion in the society.

Capacity building in cultural matters is where members of the society are taught on the impact of cultural practices in a given society. This will be done through a process where the cultural practices that uphold and enhance

development of a given community will be upheld but those on the contrary that are not beneficial and result into conflicts are done away with. Traditional cultural practices like cattle rustling, female genital mutilation (FGM), hunting as this destroys environment among other cultures that are not only harmful to the environment but also contribute to conflicts in the society.

Religious capacity building is whereby communities members understand and appreciate their own religious beliefs at the same time tolerate and appreciate other peoples belief systems and religious practices. When somebody is empowered and developed in matters to do with religion religious extremism will not be experienced. If people again adhere to good religious practices everyone is bound to do what is right thus conflicts will be less as no religion embraces conflicts and wrangles among people living in the same community.

All these capacity building in areas proposed above take place the quality of life among people living in a given community will be improved. The leaders chosen can also enhance cohesion and development if they are accountable and transparent in their undertakings. This will also only be effective if they promote inclusion of every community and member, this will therefore result to no marginalized and disadvantaged communities thereby there will be no likelihood of any conflict. These measures of capacity development if followed to the later will thus promote community cohesion whose end result is peace.

2.6 Trauma Healing and Ethnic Cohesion

The aftermath of any conflicts causes a lot of trauma to the people involved; they are more likely to experience a lot of negative emotions that are traumatizing. People are left with fear, loss, pain, suspicion and all types of negative emotions. The distressing events violate and tamper with the autonomy of a person both psychological and bodily. This destroys links between people and community and their outlook of life. Several communities that go through conflicts undergo difficult phases in trying to reconstruct the society to be what it used to be prior to the conflict/war. This is especially so when the peace settlement is negotiated. The society is presented with immense challenges and opportunities which need to be traded on carefully. The demand and need to build the divided societies which have engaged in conflicts over a long period is overwhelming. The need for social transformation and founding and maintaining lasting peace can be overwhelming given the numerous challenges. This is because peace building in itself is a long process that comprises of a wide range of activities that occur in a sequence (Aseka, 1999)

The pain caused by the conflicts is evident and return to normalcy is not easy. The physical, mental and emotional challenges are an important concern to those that seek to rebuild their life. Trauma healing and peace building can only be attained by inter-communal relationships, psychological repair of relationships scattered by the injustices committed. Peace and cohesion in a community that has experienced trauma starts with reconciliation which is only possible if the victims who suffered during the conflict are healed psychologically from the trauma they

experienced. This trauma is as a result of torture physical and emotional abuses together with indiscriminate killing which leads to lose of life and experiencing of emotions that are negative. The trauma experienced includes and is not limited to mental deprivation, loss of control and meaning of one's life among other negative emotions. The victims become vulnerable mentally as people experience loss of social support and loss of income. This therefore calls for helping of the victims to overcome trauma so as to regain their self-esteem. Programs in the community need to be put in place a variety of victims such as; women sexually assaulted, people exposed to physical brutality and all those with psychological wounds. By helping the victims deal with these situations amicably a road map towards reconciliation and cohesion will have been laid out. Reconciliation also helps and contributes to the return of normalcy if all the social and psychological needs are taken care of. Apologizing, acceptance of apology offered and compassion are important aspects of reconciliation. Psychological rehabilitation and reintegration back to the society is therefore important this will lead to personal healing which will in turn to group harmony that is responsible for cohesion. (Boothby, 1996)

Lederach (2010) states that Building peace involves healing the hearts, minds and psyches of people who have been raped, sexually abused, physically abused, and maimed and those who are languishing in poverty as a result of their belongings destruction, burning and plundering by the militia. It is only through the change of mind and heart that positive peace through reconciliation is to be sustained in the case of Mt. Elgon conflict transformation.

The people of Mt. Elgon need opportunity and space to express to and with one another the trauma of rape, sexual violence, cut, lost and their grief of the pain endured. This assumes an encounter between and among different ethnic groups of the region. Encounter will therefore provide opportunity to look forward and envision their shared future. Reconciliation-as-encounter suggests that space for acknowledging of the past and envisioning of the future is the necessary ingredient for reframing the present. For this to happen, people must find ways to encounter themselves and their enemies, their hopes and their fears (Lederach, 2010).

Experts have found that if an individual cannot cope with their past trauma, there is a high chance that they will pass it on to the next generation. Collectively, communities affected by long-term conflict become engaged in highly self-destructive political dynamics in which they become locked in unending conflict with their hated enemies. Therefore if psychosocial trauma in Mt. Elgon is not addressed all other efforts towards peace and development will not be achieved and if they are, it will not be sustained hence the urgent need to address the post conflict Trauma in the Region in a more coherent manner.

2.7. Theoretical frame work

This study was based on the foundation of Relational -Cultural Theory (RCT) which brings relationships to the forefront of human psychology. According to McCauley (2013) RCT examines the complexity of human relationships, using concepts of connection and disconnection, as well as recognizing and exploring the social implications of psychological theory. The cultural aspect brings into focus the influence of larger culture and power differentials on the quality and nature of relationships and the subsequent effects on healthy coexistence. RCT borrows heavily from the field of psychology and examines ways in which it informs and intersects with conflict transformation and Peace building.

The ever-increasing globalization that marks our time in history brings with it great potential for change in relational awareness and dynamics, along with great danger in perpetuating inauthentic, non-mutual relationships. As our social relations extend further, the pool of people in which we interact becomes not only larger, but also increasingly diverse. The need for strategies of coexistence and mutual connection has become more essential to the well-being and ultimate growth of the human race (Jean, 2007). The role that disconnection plays in conflicts around the world, both within and across borders, must be brought to the forefront of awareness. Both relational theorists and peace builders alike espouse the primacy of relationships in human lives. Peacebuilding, at its core, aims to build sustainable, just relationships.

It is within this space of moral imagination that the creation of a world in which the pursuit of development does not sacrifice human connectedness becomes possible. The reality of our global interdependency can only be denied at a cost that affects each and every one of us. We must adopt, what Evelyn Linder terms, a new global culture of 'connected individualism. This implies a widespread attitudinal shift, which would require support mechanisms within societies to promote and enhance a new relational culture. Incorporating a relational view to policy-making, infusing the rise of a human rights culture with a relational lens, engaging in a relational approach to decision-making and the implementation of power structures, and inducing structural changes that reflect positively on interpersonal relations within a culture are all approaches that could provide this support. (Lederach, 2010)

Relational theorists assert that individual freedom implies a sense of responsibility that may too often be overlooked. Adopting a culture of 'connected individualism' would entail a coordinated, collective effort of people at all levels, of all backgrounds to participate in an increased moral responsibility. Peacebuilding requires steadfastness. The absence of immediately visible change should not thwart Peacebuilding efforts, for patterns of thinking and behaving are deep-rooted. The intersection of RCT and Peacebuilding principles and interventions provides a rich space for further exploration of research and concrete intervention strategies in moving forward. (McCauley, 2013)

In this study the RCT is well demonstrated; community dialogue as a Peacebuilding strategy seeks to promote understanding and eventually increase ethnic tolerance as communities end up pledging support for a shared future through formal and non-formal agreements. Displacement as a result of ethnic conflicts disrupts social cultural and economic patterns of communities, creates tensions and disconnections. Safe return to normalcy through resettlement of internally displaced ensures that individuals and communities connect back as they seek to heal their relations and begin to embrace tolerance. Communities need therefore capacity to make informed choices and consider array of options that seek to promote peace and good relations especially in post conflict situation. This study driven by the RCT theory therefore evaluated the influence of capacity building on ethnic relations as this Peacebuilding strategy enhances greater individual and community responsibility on decisions that shape their surrounding and development. More importantly trauma healing is central to all human relations. If victims and perpetrators are not supported to deal with their pain and loss, they are likely to pass on the trauma to the next generation locking up communities in cycle of violence. This theory argues that it is imperative that the psychological realities of human existence no longer get relegated to the sidelines as a private matter. Centrality of mutual understanding among ethnic groups and the reality of global interdependence must be used as seeds for sustained growth and change toward peaceful coexistence among societies divided along ethnic lines as is the case of Mt. Elgon Sub County.

2.8. Conceptual frame work

The study adopted the conception that effective Peace Building strategies influence ethnic cohesion. The dependent variable is ethnic Cohesion. The independent variables are the Peace buildings interventions. Other important control variables in measuring the influence of the independent variable on the dependent variable include the National and international Policies on Peace and religious interventions.

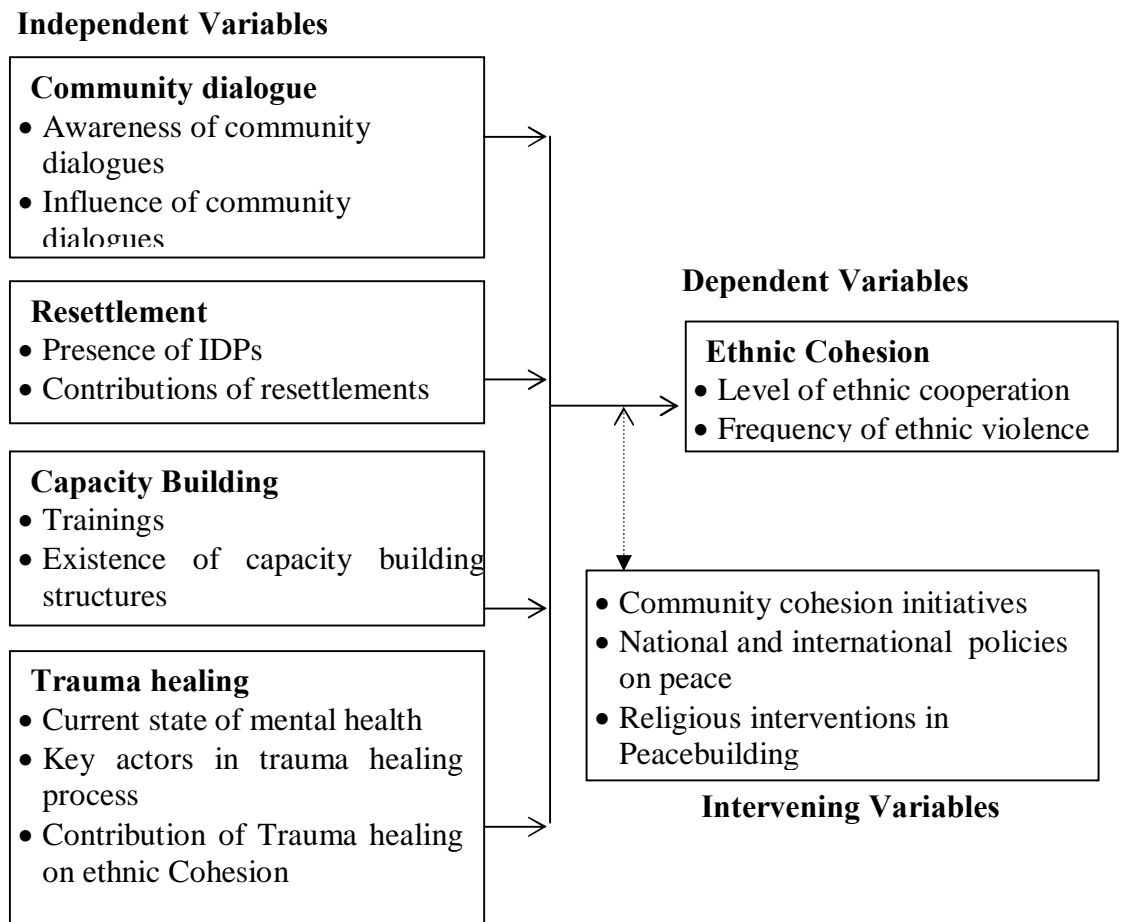


Figure 2.1: Relationship between independent, dependent and intervening variables

2.9. Knowledge gaps

From the literature review it is clear that current Peacebuilding in Kenya including monitoring efforts, rarely tap into informal or formal networks of local people and institutions, such as IDP networks, local elders' councils or religious networks, which are already trying to manage frayed local relations through their own creative mediations and interactions. It also fails to address cultural practices and narratives that can aggravate tensions and interethnic relations. Additionally, little evaluation of past efforts appears to take place, thus there is no coherent and more systematic contextual picture of contribution of peace building intervention on ethnic coexistence and what main supporting and limiting factors exist. This study sought to fill this knowledge gap.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This chapter deals with the research design, research site, study population, sample and sampling procedures, research instruments, data collection procedures, procedures for data analysis, and the logistical and ethical considerations.

3.2 Research Design

This study was conducted using descriptive survey research design. This method of research which concerns itself with the present phenomena in terms of conditions, practices, beliefs, processes, relationships or trends invariably is termed as "descriptive survey study". According to Kahn (2007) descriptive research is devoted to the gathering of information about prevailing conditions or situations for the purpose of description and interpretation. This type of research method is not simply amassing and tabulating facts but includes proper analyses, interpretation, comparisons, identification of trends and relationships.

According to Jackson (2009) descriptive research is used to obtain information concerning the current status of the phenomena to describe "what exists" with respect to variables or conditions in a situation. The methods involved range from the survey which describes the status quo, the correlation study which investigates the relationship between variables, to developmental studies which seek to determine changes over time. This method was suitable for

this study as the data sought to facilitate the understanding of Peace Building strategies in Relation to Ethnic Cohesion.

3.3 Target Population

The target population of this study was the Sabaot, Bukusu and Iteso households resident in the four divisions of Mt. Elgon Sub County. The Sub-county is divided into four divisions namely Kapsokwony, Kaptama, Kopsiro and Cheptais, which are further sub-divided into sixteen locations and forty sub-locations. Most of the population estimated at 172,377 (KNBS, 2009) live in the southern part, which is more fertile, compared to the northern part which is higher in altitude and almost entirely covered by forests.

The population in the sub-county is multi-ethnic, although the Sabaot account for 60% of the population. The Sabaot are a sub-tribe of the Kalenjin, and are comprised of the dialectical groups; that is Someek and the Bok, Koony, Sabiny, Bongomek and Ogiek. The Ogiek who account for about 20 % of the dwellers occupy the northern and higher part of the region and mainly engage in herding and foraging in the forest, while the other groups (making up 80%) have settled on the lower slopes in the south of the region and are mainly agro-pastoralists. Other communities living in the in the sub-county are the Bukusu who account for 25% of the population followed by the Iteso who account for about 13%. The remaining 2% is made up other communities who form part of the Population. This study will focus on the three major communities as key units of analysis. Community leaders-youth women, religious, politicians Government, NGOs and, CBOs working in the area will form part of the unit of analysis.

3.4 Sampling Procedure and Sample size

3.4.1 Sampling procedure

This study used Purposive and stratified sampling design to acquire the desired units of analysis. Purposive sampling technique was used to acquire the following respondents: community leaders-youth women, religious, politicians Government, NGOs and, CBOs working in the area.

3.4.2 Sample size

Stratified sampling technique with the aid of the following Fishers Formula, as stated in KothariR(2007), was used to determine the respondents as per the households.

$$n = \frac{z^2 pq}{d^2}$$

Where: n= the desired sample size

Z = the standard normal deviate at the confidence level of 95%=1.96

P= the proportion in the target population estimated to have characteristics being measured is 50%

Q = 1-p

D = level of statistical significance set at 0.05

N = $3.8416 \times 0.5 \times 2 / 0.0025 = 384$

The number of Households in each division will be proportionate to population size of 384.

Table 3.1: Distribution of Sample size in Mt. Elgon Sub County

Division	Households	Sample Size	%
Cheptais	10,301	115.00	29.9
Kopsiro	9,303	110.00	28.6
Kapsokwony	6,567	80.00	20.8
Kaptama	6,290	79.00	20.7
Total	32,461	384	100

Source: KNBS 2009

3.5: Research instruments

This study utilized both Primary and secondary data. This was an empirical study based on both written and oral sources of information. The following methods were used to collect data:

Interview Schedule-this comprised a written list of questions consisting of both open and closed-ended questions this allowed the researcher to get a complete and detailed understanding of the issues under research from separate groups of consisting of sampled NGOs, Government actors and selected community opinion leaders- youth, women, elders promoting issues of Peace and cohesion in the Sub County. The interview schedule was designed according to the main themes of the study objectives and was administered to the respondents

A household survey questionnaire was administered to adult members in the sampled households to gather both quantitative and qualitative dimensions of

the population on peace interventions and their influence on ethnic cohesion. This was an important source of primary data.

Document analysis formed an important source of secondary data. This was obtained from documents such as theses, dissertations, books, newspapers, reports and periodicals. Relevant literature was reviewed for purposes of collaboration of information from other sources of data to ensure consistency of information.

3.5.1 Piloting of the instruments

A pilot study was conducted as a technique of testing the validity of the data collection instruments especially the questionnaire and the interview schedule. This was carried out on households that did not take part in actual study.

3.5.2: Instrument Validity

Validity of instruments is meant to ensure that data collected is current and true leading to objective findings. In this study, validity of the research instruments started at the design stage. According to Leedy and Ormrod (2005) and Silverman (2005) content and construct validity is supposed to be established by referring the instruments for professional judgment to check whether it measures what it claims to measure. Thus, the researcher sought the advice of his supervisor and other experts from the Department of Extra Mural Studies- Kitale office, University of Nairobi to validate the instruments. Their corrections and suggestions were used to produce the final copy of the questionnaire.

3.5.3: Instrument Reliability

This study ensured that respondents with severe opinion and may have not been affected by ethnic conflicts or benefited from any interventions are included to ensure objectivity. The reliability of an instrument is the degree of consistency with which a research instrument measures whatever it is intended to measure and yields consistent results. It refers to the extent to which findings can be replicated by another researcher (Silverman 2005). Thus, the accuracy and consistency of the instruments was determined before they were used for actual data collection. This established the extent to which they measured accurately the attributes under investigation.

Reliability of the instruments was therefore established by computing a reliability coefficient therefore through a test-retest method. It yielded a Coefficient of Correlation of 0.76 for the household questionnaires. According to Kathuri and Pals (1993), a Coefficient Correlation of 0.7 and above shows that the instrument is reliable and it may be used for data collection for a scientific study. Given the high correlation value, the instrument was adopted and used for the subsequent data collection process.

3.6 Data collection procedure

On approval of the proposal by the department of extra-mural studies, the researcher got an approval letter from the school of Continuing and Distance Education (University of Nairobi). The letter was used by the researcher to acquire a research permit from the National Commission for Science, Technology and Innovation (NACOSTI). Then the researcher got field entry permission.

The questionnaires were hand delivered by the researcher to the respondents and given time of around 30 minutes to respond to the questions. The questionnaires were administered in a period of two months. Given that community leaders- youth women, religious, politicians Government, NGOs and, CBOs working in the area were few in number, the interviews were only conducted by the researcher. Before the interview the respondents were given an initial introductory and motivating talk by the Researcher to prepare them psychologically and also to inform them the rationale for the study. The research was as brief as possible to avoid boredom.

3.7: Data Analysis Techniques

Simple descriptive statistics was obtained using the Statistical Package for Social Sciences (SPSS). Data collected was analyzed through measures of frequencies and percentages (descriptive statistics). Data presentation was in the form of frequency tables, bar graphs and pie charts. For qualitative data, a qualitative thematic strategy of data analysis was employed. Inferences were made objectively and systematically by identifying specific characteristics of text units, searching for emerging themes and teasing anomalies. The information was summarized under common themes and used in the triangulation of study findings.

Table 3.2: A summary of data analysis

Objective	Variable	Indicator	Measurement scale	Data collection Technique	Data analysis Technique
To establish how Trauma healing influence ethnic cohesion among communities in Mt. Elgon District	Trauma Healing	<ul style="list-style-type: none"> É State of mental health É Reoccurrence of violence É Drug abuse É Personal development É Level of forgiveness É Level Reconciliation É Social skills 	Numerical Nominal	Questionnaire Interview	Correlation Ranking Descriptive statistics
To evaluate how Resettlement influence ethnic cohesion among communities in Mt. Elgon District.	Resettlement	<ul style="list-style-type: none"> É Existing camps É Economic activities É Better relationships É Safety and security É Number of people resettled 	Numerical Nominal	Questionnaire Interview	Correlation Ranking Descriptive statistics
To evaluate how Capacity building influence ethnic cohesion among communities in Mt. Elgon District.	Capacity Building	<ul style="list-style-type: none"> É Conflict Resolution skills É Intercommunity events É Voting patternse.g. on Ethnicity 	Numerical Nominal	Questionnaire Interview	Correlation Ranking Descriptive statistics
To examine how Community dialogue influence ethnic cohesion among communities in Mt. Elgon District	Community Dialogue	<ul style="list-style-type: none"> É Understanding É Tolerance É Reconciliation É Resource sharing É Distribution of leadership positions at all levels 	Numerical Nominal	Questionnaire Interview	Correlation Ranking Descriptive statistics

3.8 Ethical Considerations

Before the administration of the questionnaire, the researcher sought to be granted permission to conduct the study. Thus, after clearance from the School of Continuing and Distance Education, the researcher applied for a permit from the National Council of Science, Technology and Innovation (NACOSTI). The permit is a requirement by NACOSTI for all research projects and was used to seek permission from the participants. Informed consent was sought from all respondents before data collection (Bogdan and Biklen, 1998). The researcher will also acknowledge the work done by other scholars by citing the references. The researcher also ensured confidentiality of the data and individual names of community leaders-youth women, religious, politicians Government, NGOs and, CBOs working in the area - were not to be revealed as data was aggregated during analysis and reporting.

CHAPTER FOUR

DATA ANALYSIS, PRESENTATION, INTERPRETATION AND DISCUSSION

4.1 Introduction

The purpose of this chapter was to analyze, present, interpret and discuss data in order to answer the research questions. Data collection tools were questionnaires which contained open ended and close ended. An interview schedule was also used. Secondary data was acquired from relevant literature. This chapter looks at questionnaire response rate, demographic characteristics of the respondents. The variables under the area of study included; how community dialogue influence ethnic cohesion; how trauma healing influence ethnic cohesion; how resettlement influence ethnic cohesion and how capacity building influence ethnic cohesion. Data analysis was to determine to what extent the variables influence ethnic cohesion in Mt. Elgon Sub County.

4.2 Questionnaire response rate

The researcher distributed questionnaires to 384 respondents which represented 100%. Out of this 379 (98.70%) were returned. The rest 5 (1.30%) were misplaced by the respondents. This was sufficient enough to give the researcher more reliable findings.

Table 4.1: Questionnaire return rate

Return rate	Frequency	Percentage (%)
Returned	379	98.70
Not Returned	5	1.30
Total	384	100.00

4.3 Demographic characteristics

This section discusses the demographic characteristics of the respondents considering gender, age, level of education, marital status, ethnic community and duration of stay in the target area. It also sought to understand causes, effects and interventions of ethnic conflicts among respondents. This was important as the study ensured that the views of both men and women were considered as impact of violent conflict is gender specific given their roles in the violence. Age and duration of stay was important as the history of violence in the area was critical. Level of education enabled the researcher determine ability of the respondent to understand and answer the questions. The respondents in the study were drawn from different categories of the members of the communities in the region. A bigger proportion of those in the study interviewed through the household survey, while other respondents participated through the key informant interview. They included community elders/cultural leaders, elderly women and women's leaders, widows, Government officers, DPC chairmen, religious leaders and youths (Former Combatants) and non-state actors involved in Peace building in Mt. Elgon Sub County.

3.3.1 Gender of Respondents

The respondents were asked to indicate their gender as shown in Table 4.2

Table 4.2 Distribution of respondents by Gender

Gender	Frequency	Percent
Male	217	57.2
Female	162	42.7
Total	379	100

Table 4.2 shows that among the households interviewed, the number of males interviewed was higher than that of the females, where 57.2% of those interviewed as survey respondents were male, while females accounted for 42.7% of the total household survey sample. This shows that both men and women were able to contribute to understanding the influence of the four Peacebuilding interventions in this study on ethnic cohesion in Mt. Elgon Sub County.

The study considered the views of both men and women because they are differently exposed to, and affected by conflict and violence within both the domestic realm and in the community generally. They also play different roles in the perpetration of communal violence as well as in conflict management and ethnic cohesion. This is strongly advanced in the UN resolution 1325 on role of women in peace building.

4.3.2 Age of respondents

Age was an important factor in the study in understanding personal experiences with conflicts.

Table 4.3 Distribution of respondents by Age

Age	Frequency	Percent
18-30	108	32
31-39	120	28
40-49	89	23
50 and above	62	17
Total	379	100

Table 4.3 shows that respondents between age 18 and 39 were the majority. Those aged 40 and above were less than 50%. Whereas this study would have benefited from the experience and history from respondent above 50 years; the contribution from the those aged 18 and 40 forming 60% of the respondent was equally useful as this is the most active group in perpetuating ethnic conflicts. With appropriate interventions, they form an important group in reshaping conflicts and promoting ethnic cohesion.

The study found it essential to understand the age distribution of respondents at least of age 18 and above. The researcher found this age distribution relevant as they would give independent and personal experience with ethnic violence in the target area. This served to enrich the validity of the study.

4.3.3 Level of Education

Level of education was useful in the study as it shapes opinions.

Table 4.4 Distribution of Respondents by Level Education

Level	Frequency	Percent
No Education	76	20
Primary School	124	33
Secondary Level	100	26
More than Secondary	79	21
Total	379	100

Table 4.4 shows that 76 (20%) of the respondents had no education and (124) 33% had primary education. This group is vulnerable to ethnic violence. The less vulnerable group

was of 100(26%) with secondary education and 79(21%) with post-secondary education. The study benefited from their opinions on ethnic cohesion and Peacebuilding interventions in the study area.

Education shapes individual opinions and perceptions around ethnic cohesion. It also influences individual economic capacity and potential sources of livelihoods as most people with education may not be easily influenced into ethnic violence. Those with less or no education are likely to perceive other communities as intruders denying them resources like land and can easily take up arms. The study captures the views of both.

4.3.4 Marital status of respondents

Marital status of respondents was useful as Conflicts affects family relations.

Table 4.5 Distribution of Respondents by Marital status

Status	Frequency	Percent
Single	97	26
Married	166	44
widowed (Victim of ethnic violence)	87	23
divorced/separated	29	7.0
Total	379	100

The respondents gave their marital status as shown in Table 4.5. The results show that whereas 166(44%) of the respondents are married, a significant 87(23%) and another 29 (7%) have been affected by ethnic violence through death of a wife or husband or separation of families for ethnic reasons.

The study found it necessary to establish the marital status of respondents. Ethnic violence has significant impact on family integration as violence causes instability and separation of families. It also leads to death as many are left as widows, widowers and orphaned. This eventually leads to trauma among community members and if not addressed ends up locking communities into cycles of violence and strained relationships.

4.3.5 Ethnic community of respondent

Participation of different ethnic groups in the study was critical as it contributed to the major objective of the study.

Table 4.6 Distribution of respondents by Ethnic group

Ethnic group	Frequency	Percent
Sabaot	208	55
Bukusu	95	25
Iteso	57	15
Others	19	5
Total	379	100

Table 4.6 shows that 208 (55%) of the respondents were drawn from the Sabaot community. The Bukusu are second at 95 (25%) and Iteso formed 57 (15%) of the respondents. The three communities are the dominant but views from 5% of other ethnic groups were also captured. This was appropriate as the Sabaot community form 60% of the ethnic groups in Mt. Elgon Sub County.

The major objective of the study was to establish how ethnic cohesion has been influenced by peace building interventions in the target area. Participation of different

ethnic groups in the target area therefore ensured that the views of all groups were considered, a critical factor in the study.

4.3.6 Duration of stay of Respondents in the area

Duration of stay of respondent was important for historical knowledge and conflict trends.

Table 4.7 Distribution of Respondents by Duration of stay in the area

Years	Frequency	Percent
1-6 years	15	4.0
7-14 years	39	10.2
15-20 years	69	18.2
more than 20 years	256	67.6
Total	379	100

From Table 4.7, most respondents 256 (67.6%) had lived in the study area for over 20 years. This means that they had enough knowledge and experience of ethnic conflicts hence the reliability of the information gathered.

The duration of stay in the target area by the respondent was important in determining the reliability and accuracy of information provided because of experience and historical knowledge.

4.3.7 Presence of ethnic conflicts in the target area

The study found it necessary to confirm presence of ethnic conflicts to validate the research questions as shown table 4.8.

Table 4.8 Presence of conflicts among/ between ethnic communities in your area

Opinion	Frequency	Percentage
Yes	334	88
No	45	12
Total	379	100

Table 4.8 show that the respondents confirmed that the study area experience ethnic conflicts as 334 (88%) of the Respondents answered yes when asked if ethnic conflicts are present in their area. 45(12%) said No. These were respondents from the relatively peaceful border points of the sub county.

The researcher found it necessary to confirm if ethnic conflicts were real from community perspective. This was important to ensure that the responses to the questions were relevant to the study.

4.3.8 Major causes of ethnic conflicts in the target area

Conflicts are driven by specific structural or proximate causes. The study confirmed this as shown in table 4.9

Table 4.9 Causes of ethnic conflicts

Causes	Frequency	Percentage
Land/boundary disputes	92	24
Idle youths	58	15
Political incitements	86	23
Small arms and light weapons	25	7
Historical injustices	43	11
Ethnicity	75	20
Total	379	100

Table 4.9 confirms that a number of closely related factors drive and sustain ethnic violence in the target area. 92(24%) of the respondents said land/ boundary disputes is major cause. This explains the presence of internally displaced persons and justifies resettlement of internally displaced persons as a strategy of promoting ethnic cohesion. 86 (23%) of respondents considered political incitement as a cause and 75(20%) of the respondents said ethnicity was a major cause. Understanding of these causes enriched examination of the strategies in place and informed the study conclusions and recommendations.

The researcher sought to establish the major causes of the ethnic conflicts in the area. This was necessary to cross examine if the interventions under the study were corresponding to the causes.

4.3.9 Interventions in place to address Ethnic conflicts

The study asked respondents if they were aware of any interventions in place to address the conflicts. This is shown in table 4.10.

Table 4.10 Interventions to address Ethnic Conflicts

Intervention	Frequency	Percentage
Government security involvement	113	30
Dialogue by elders	47	12
Land settlement	87	23
Formation of community based groups	36	10
NGO involvement	96	25
Total	379	100

Table 4.10 shows that 113(30%) of respondents believed that government security involvement was the common strategy they were familiar with that seek to address ethnic conflicts. This is associated to the recent 2008 OkoaMaisha Operation in the target area that paralyzed the operations of the outlawed Militia group SLDF. Approximately 96(25%) of the respondents although not specific associated another of interventions to NGO involvement in the target area. There are number of NGOs that work in the target area the researcher interviewed some and their views were considered. 87 (23%) said that land resettlement was another intervention to resolve conflicts.

The researcher sought to establish how four selected peace building strategies have influenced and contributed to ethnic cohesion in the target area. However the researcher found it necessary to understand other relevant strategies in the target area. This contributed to understanding of effective Peacebuildingstrategies in different contexts and informed study recommendations.

4.4. Community dialogue and ethnic cohesion

The study on this objective sought to establish how community dialogue influences ethnic cohesion. Through secondary and primary Data the researcher established that community dialogue is one of the key strategies of building community cohesion. In the study area a number of dialogues have been held at the intra and inter community level efforts that were aimed at restoring peace in the area that has experienced ethnic violence for decades.

The research questions under this objective asked respondents to confirm if they were aware of any community dialogues they were further asked to specify which groups were involved in the dialogues; the respondents were also asked to evaluate whether the

said dialogues have contributed to ethnic cohesion. Through key informant interviews and document study the researcher established how and the extent of influence of community dialogues on ethnic cohesion. This enabled the research draw important conclusions on relationship between community dialogues and Ethnic cohesion.

4.4.1 Awareness of Community dialogues conducted

The study sought to establish level of awareness on community dialogues conducted in the community and how they have influenced ethnic relations over time.

Table 4.11 Community dialogues conducted

Response	Frequency	Percentage
Bukusu and Sabaot	79	21
Ndorobo/Ogiek, Someek, Bok, Sabiny, Kony, Bongomek	84	22
Sabaot, Iteso, Bukusu	103	27
None	24	6
Do not Know	89	23
Total	379	100

From table 4.11, the highest number of 103 (27%) respondents confirmed that they are aware of dialogues between Sabaot, Iteso and Bukusu; 79 (21%) confirmed dialogue between Bukusu and Sabaot; while 84(22%) confirmed that they are aware of dialogue among the Sabaot Sub clans (the Ogiek, Someek, Bok, Sabiny and the Kony). Significant 89(23%) of the respondents said they do not know of any dialogues. This was supported by some of the key informants in the study. For example the Sabaot council of elders Chairman had the following to say:

“...the Sabaot sub clans have coexisted peacefully until the recent 2002-2008 Mt. Elgon Conflict that saw the Sabaot kill one another. These sub clans share socio-linguistic and economic values and have harmoniously

lived next to each other since time immemorial. However, latent and open conflicts have been on the rise in the recent past attributed to various. This has led us into mediating between the sub clans of the sabaot community”.

A religious leader in Cheptais division had also the following to say about the mediation that was being undertaken between the Sabaot sub clans:

“... the long standing deeply rooted differences are putting the dialects into high level mistrust, suspicion and social frictions undermining development in the area, hence the need for mediation that is going on...”

According to the documents analyzed-Sabaot inter Dialect report (2011) - there has been a sequence of conflicts in the region showing that the Sabaot have been known to violently engage the other neighboring ethnic groups like the Bukusu, Teso and the Kikuyu on what may be associated to resource and election /politically motivated conflicts. Contrary to this trend was the case of 2006/2008 where the Sabaot turned against each other at the sub clan level i.e. Bok against Ndorobo leading to loss of property and lives.

The documents further observe that there have been several dialogues among the Sabaotsupported by Peace and Rights programme a Faith based Organization that has been working in the area since 2008. This organization enabled them to dialogue for the first time as a community. Series of dialogues withcommunityelders were held. Among the elders were some professionals drawn from different fields. All these groups showed a lot of commitment to finding lasting solutions to the conflicts in the region and a deep yearning for sustainable peace and development. This was reflected in the way they turned up in large numbers and the way they openly/genuinely expressed their concerns that they had bitterly kept for many years. These dialogues were held between 2010 and 2011(Sabaot inter Dialect report, 2011).

This was supported by one of the officials of the CBOs working in the sub-county and had the following to say:

“FPFK has initiated dialogues that have enabled the Sabaot sub-clans to discuss the causes, effects and the way forward for the community through drafting of dialogue resolutions. Issues have narrowed down to individuals from particular sub clans but for the sake of healing and reconciliation a collective responsibility approach has been applied. Those mentioned and were present in the meeting stood up and presented their case. Requests were made that those adversely mentioned be called to the forum or be reached by a small inter clan committee...”

The District Peace Committee (DPC) members especially supported the dialogues by attending all sessions and appending their signatures to the resolutions. Some security agents from National Intelligent Security services attended most meetings but monitored all and gave advice where necessary. Their presence was a pointer that the government was keen and fully supports the process of building cohesion among these communities.

Further interviews with the Iteso and Bukusu council of elders confirmed that the Sabaot, Iteso and Bukusu intercommunity dialogues have been held. This involved series of dialogues leading to the signing of a peace agreement dubbed Mabanga Peace Agreement (MPA). This is a peace social contract signed by the Iteso, Bukusu and Sabaot. The MPA was the outcome of a long process of facilitated community dialogues. One of the elders of the council observed that:

“The process that took well over two years started with intra community dialogues for Sabaot, Bukusu and Iteso communities. The communities were facilitated to identify internal conflicts which were solved through problem solving workshops and community conversations”.

Following successful intra community dialogues, the communities filled with intense desire to reach out to their neighbors for dialogue, were capacity built in mediation, negotiation, dialogue and conflict management processes. Equipped with these skills, the community leaders were brought together for inter community dialogues. Each community identified issues that they perceived to cause intractable ethnic violent conflicts. Community to community dialogues was conducted lasting three days each where others met more than once to reach consensus. At the end of these dialogues, cross cutting issues involving all the three communities were identified and brought in a common peace conference.

An analysis of Mabanga Peace process Report (2012) shows that the inter community peace conference brought together over 130 elders, some women and a few youths including their leaders. The conference was held in Mabanga Agricultural Training Centre (ATC) in the week of 16th to 21st October 2011. The major issues discussed during the one week conference were intercommunity prejudices, Proliferation of Small arms and Light Weapons (SALW), Displacement and destruction of properties, Land injustices, Historical injustices, distorted history, Political domination by majority communities and unequal distribution of resources and opportunities. These were considered to be the underlying or the root causes of the intractable conflicts in the area.

4.4.2 Influence of Community Dialogues on Ethnic Cohesion

The study sought to establish contribution of Community dialogues on ethnic cohesion.

Table 4.12 Contribution of community dialogues on Ethnic Cohesion

Opinion	Frequency	Percent
Agree	98	25.9
Strongly agree	131	34.6
Disagree	67	17.6
Strongly disagree	1	0.3
do not know	82	21.6
Total	379	100

From table 4.12, the study sought to establish Influence of Community Dialogues on Ethnic Cohesion and how they have influenced ethnic relations over time. The respondents were asked whether the said dialogues had any influence on ethnic cohesion, the respondents gave their views with 131(34.6%) strongly agreeing that community dialogues have enhanced cohesion. 98(25.9%) said they agree, 82(21.6%) said they do not if the dialogue have influenced cohesion, while 67(17.6%) of the respondents Disagreed.

According to an interview with Bungoma Peace Monitor Mt. Elgon Sub County, he had the following to say:

“....the dialogues have contributed to ethnic cohesion. Notable is the Change of attitudes from a narrow focus on the neighborhood to a broader focus on intercommunity interests. Communities were initially ethnocentric in their engagements in politics and development matters but after the interventions, they now have gained an understanding that other communities were important and need to participate and be included in the running of the affairs of the sub-county...”

The DPC chairman, Mt. Elgon Sub County, had the following to say about the dialogues between the sub-tribes of Mt. Elgon Sub-County:

“Dialogues have created platforms for truth telling that led to confessions, forgiveness and healing among community members. Public confession and forgiveness have led to restored relationships, increased mutual trust and respect encouraging erstwhile enemies to elect or appoint each other into leadership positions. For example look at the story an Iteso elder who had suffered discrimination for over 50 years but after the dialogue he was elected the chairman of Sasur Coffee factory by the majority Sabaot...”

Through document analysis it was observed that the evidence of this outcome was further confirmed by the sharing of political positions through negotiated democracy during the March 2013 general Elections with minority Sabaot getting various elective seats voted in by the majority Bukusu. The Sabaot gained the Senatorø seat, one Member of Parliament (MP), four Members of County Assembly (MCAs) and a deputy Speaker of the County Assembly. This had never happened in the history of elective politics in Kenya. There is general sensitivity to inclusion of communities in appointments to boards of schools, health institutions, and cooperative societies. There is also evidenced that Restored relationships between the evictees of ethnic clashes and their host communities has been realized. This is illustrated by the return of 24 evictees to their land where they were warmly received by their hosts (former enemies).

Further analysis of the documents (Mabanga Peace process Report, 2012) shows that the County and National governments continue to show respect and commitment to the MPA. There is increased reference to the Mabanga Peace Agreement (MPA) by local leaders/ politicians whenever there is contention or tension over resource sharing and allocation. There is recognition that the MPA is an important document guiding decision

making among leaders and requires more support from all stakeholders. But while the noble intentions of the Mabanga Peace Accord(MPA) having never been in doubt some of the Key informants were of the contrary opinion on MPA and its real impact on inter-ethnic relations in Mt. Elgon Sub county and Bungoma County by extension. There are growing suspicions among the elders as well as the communities and their leaders as to each party's sincerity, honesty and commitment to the agreement. From the interviews a Bukusu elder lamented that;

“Whereas we have on our part faithfully observed the peace agreement and to the best of our ability played our designated role in ensuring its implementation, our Sabaot friends have not done a single thing that was required of them under the agreement. This people only want to benefit from the accord but they are not interested in the rest at all. They are taking us for a ride.”

Another Bukusu elder had the following to say:

“The Sabaot elders have are unwilling to negotiate for and allow the return of Bukusu and Iteso IDPs back to their homes in Mt. Elgon. Although us the Bukusu have ensured that the Sabaot are well represented in the Bukusu-led county government, the Sabaot continue to discriminate against us and exclude the us and Iteso from appointments and other social and economic opportunities in Mt. Elgon. We are not represented in the sub-county administration, CDF and bursary committee structures among others”.

This implies that there is a general feeling among the Bukusu population that the Mabanga accord only benefited the Sabaot and that from the Bukusu perspective it has done little to improve the Bukusu-Sabaot inter-ethnic relations. The Bukusu elders point out, for example, that;

4.5 Resettlement of internally displaced persons and ethnic cohesion

There are many people in Mt. Elgon Sub County who have been uprooted from their homes at different historical junctures by various events, including politically instigated violence and armed conflicts. Issues surrounding the displacement and/or

resettlement of some of these IDPs have been a (potential) source of conflict not only between individuals and communities, but also, in certain instances, between individuals and/or communities and the state.

4.5.1 Presence of internally Displaced persons

The study sought to confirm presence of IDPs in the study area.

Table 4.13 Presence of internally displaced persons

Response	Frequency	Percentage
Yes	184	49
No	108	28
Do not Know	87	23
Total	379	100

From table 4.13 the study established from the household questionnaire that 184 (49%) of the respondent agreed that that there are IDPs in the community in Mt. Elgon sub county. 108(28%) however felt that there are no IDPS, while 87(23%) said they do not know if there are IDPS or not. This was supported by document analysis where the Kenya Land Alliance (2007) observed that the political violence unleashed against opposition-inclined communities by Sabaot warriors and retaliatory revenge attacks in Mt. Elgon in the context of the 1991-2 transitional politics is estimated to have displaced about 6,500 families comprising about 40,000 members in all. These IDPs comprised mostly of the Bukusu and Teso. Some respondents 87(23%) however of the respondents dismissed claims that there are any IDPs that are yet to return to their lands, noting that if there are any IDPs then they have simply refused to return to their homes. This was supported by a member of the Sabaot Supreme Council of Elders who claimed that:

“..those people who are making noise are just inciters and not IDPs because anybody with evidence of land ownership has returned to their home peacefully...”

This implies that a few of the displaced people have returned to their farms courtesy of the peace dialogues initiated by the council of elders in all the sub-tribes of Mt. Elgon. Those who have not returned to their farms due to their own volition.

4.5.2 Influence of resettlement processes on ethnic cohesion

The study sought to establish contribution of Resettlement of IDPs on ethnic cohesion.

Table 4.14 Contribution of Resettlement to Ethnic Cohesion

Response	Frequency	Percentage
Agree	95	25
Disagree	195	51
Do not know	89	24
Total	379	100

Table 4.14 above confirms that Land remains to be an emotive factor contributing significantly to ethnic tension in Mt.Elgon Sub County. Demand for land has resulted into increased violence and consequently increased displacement. Resettlement of the IDPs remains complicated in the target area as multiple factors come into play. This was confirmed by 195(51%) of respondents from the Household survey who disagreed that resettlement process has not contributed to Ethnic cohesion.

Some documents analyzed such as The Kenya Land Alliance (2007) concurred with this findings indicating that although some IDPs returned and resettled on their farms, others have remained displaced and their resettlement has been a subject of protracted

contestation between the Bukusu and the Iteso on the one hand, and the Sabaot on the other. The issue has continued up haunt the concerned the communities as commented by one Iteso elder who said:

“These people [Sabaot elders] are not ready to accommodate others. When we meet they pretend that they don’t have a problem with the return of IDPs but they don’t mean it. They just talk for the sake of it.”

Another Bukusu elder had contrary opinion to that of the Iteso elder and had the following to say:

“How will someone who attacked you and looted your property in broad daylight feel when you go back. He will not feel comfortable. In some cases the property they took from you is still visible in their homes. It is difficult to live side by side with such people.”

Despite the contrary opinions, the study established through Key informant interview that Restoration of some sense of justice, security and human rights has been achieved so far: The Mabanga Peace process required that all persons who were genuine victims in Bungoma and Trans-Nzoia Counties and who held legitimate Title Deeds or any other supporting evidence confirming ownership but were forcefully evicted from their land due to clashes, be assisted to repossess their lands or be issued with Titles, or be allowed to access and use their lands freely, or seek legal redress for any other disputed land cases.

4.6 Capacity Building and Ethnic Cohesion

The study in this objective sought to determine how capacity building among different community groups has enabled them improve relationships with their neighbors. Capacity Building of communities means empowering communities in all aspects of life

so that they can have control over everything and decisions that affect their everyday lives. This is done through a process that increases communities' attributes and assets so as to gain access and control and network together so as to be able to gain control and increase capacity in all aspects of their life. The study established the categories of community groups trained in Peacebuilding and how they have added value to ethnic cohesion. It also evaluated if the community has capacity to handle future conflict if they occurred. Their ability to handle conflicts is a measure that they have benefited from the trainings offered by different actors and therefore able to influence ethnic cohesion.

4.6.1 Community groups trained

Table 4.15 show community groups trained in peace building

Table 4.15 Community groups trained in Peacebuilding

Respondents	Frequency	Percentage
Women	75	20
Youth	84	22
Administrators	40	11
Elders	53	14
Religious leaders	103	27
Politicians	24	6
Total	379	100

Table 4.15 shows community groups trained with various skills in Peacebuilding. Religious leaders were highly rated with 103 (27%) of respondents in the household survey saying they have been equipped. Youth was the second group with 84(22%), followed by women at 75(20%), Elders with 53(14%) administrators were at 40(11%)

and the politicians were the least reached with 24(6%). This was supported by the interviews conducted where one the Sabaot elders said:

“... however Peace and Rights programme has consistently focused on building capacities of different groups in our region. This has influenced public decisions and policy making concerning peace in our region. With increased capacity of women leaders, youth leaders, elders, clan leaders, local administrators and religious leaders by the programme we believe they would be able to participate and engage in family and community decisions leading to social harmony”.

In addition, a church elder had also the following to say:

“Over 300 women and youth groups have been trained by the Peace and Rights programme. Capacities of over 1000 religious leaders and community elders were also built in relation to their role in preventing and addressing conflicts and social injustices especially for vulnerable members of society like the widows , orphans, women and children....”.

This implies that women leaders, youth leaders, elders, clan leaders, local administrators and religious leaders when trained in peace building they can play an important role in keeping peace. These findings corroborates with the Peace and Rights Report (2013) which observed that religion, the media, local administrators and culture are key in influencing individual behavior and public attitudes. Therefore, they form a strong sphere of influence in transforming conflicts and social injustices in Mt. Elgon Sub County. Religious leaders for example would educate their congregations and communities through religious texts to create awareness and knowledge on responsible behaviors, respect and dignity of all persons and defend the sanctity of life. They would be inspired to create networks and partnerships for their effective response to the social ills affecting their congregation and the community at large.

4.6.2 Existing structures and their influence on Ethnic Cohesion

The study found it necessary to establish if there are any institutions in the community that have capacity to influence cohesion in a sustainable manner. This is shown in table 4.16

Table 4.16 Existing institutions and their ability to influence Cohesion

Response	Frequency	Percentage
Community leaders	42	11
Religious leaders networks	88	23
Council of elders	43	11
Courts	124	33
Civil society (e.g. NGOs)	82	22
Total	379	100

Table 4.16 show that most respondent 124 (22%) recognized the legal courts) structures as the means for cohesion. Religious networks with 88(23%) was said to be one of the existing and functional structures. Civil society structures with 82(22%) was also recognized by the respondents as some of the structures involved in peace and cohesion. But according to some documents analyzed it must be pointed out, however, that the councils of elders for all communities as presently constituted are not anchored on, nor do they emanate from any such authentic traditional system or norms and practices. The study established that the councils of elders are faced with challenges that limit their effectiveness. One the NGO officials had the following to say:

“... some members of the Bukusu Council of Elders are ‘floating elders’ who are not firmly rooted in their communities and do not even understand the issues that affect their communities, some of them had spent many years of their productive lives outside the county and were elitist”.

Another elder among the Bukusu elders had the following to say:

“Some elders have been perceived to be partisan and/or to be susceptible to political manipulation. As a result of this, they are unable to mediate in political conflicts within their communities. This has been particularly the case with Bukusu Council of Elders, which has been generally perceived to be strongly behind the Bungoma Senator”.

A Sabaot elder observed said:

“...financial handicap has limited the our councils’ capacity to discharge our mandate and exposed us to manipulation, especially by rich politicians...”.

4.7 Trauma Healing and Ethnic Cohesion

The study under this objective sought to establish the contribution of Trauma healing processes in Mt. Elgon on ethnic cohesion.

4.7.1 Current Situation of community Trauma

The study established the current state of trauma in the study area as shown in Table 4.17

Table 4.17 Current situation of trauma in your area

Respondents	Total frequency	Percentage
bad	75	20
Improving	253	66
Worse	36	10
Do not Know	15	4
Total	379	100

From Table 4.17 the study established that the community generally feels that their psychological state is improving following continued exposure to extreme state of ethnic violence in the target area. About 253(66%) of the respondents said that the state of trauma among the residents of Mt Elgon sub-county is improving. This implies that the community is hopeful that eventually cohesion will be achieved with continued

interventions in the area. This finding is in tandem with the finding of Boothby (1988) who observed that psychologically, ethnic violence creates immense human suffering associated with trauma, loss, uprooting, poverty, destruction of normal patterns of living, worsened economic status, political persecution, separation of families, and uncertainties about the location and safety of loved ones. According to a Baseline survey (2009) conducted by Peace and Rights Project, the religious leaders who were expected to facilitate healing were also suffering from Post Trauma Stress Disorder.

4.7.2 Key actors in trauma healing processes

The study found out key actors helping community deal with trauma as in Table 4.18

Table 4.18 Key actors helping the community deal with Trauma

Respondents	Frequency	Percentage
Government	73	19.2
NGOs	118	31.1
Churches	145	38.3
Elders	43	11.3
Total	379	100

From Table 4.18 a total of 145 (38.3%) respondents rate church leaders as the key actors in community healing processes. NGOs are rated second with 118 (31.1%) of respondents saying they are the key actors in trauma healing. The study through the interviews found out that indeed the church and the NGOs have immensely contributed to the current healing in the target area. One of the council of elders in Kapsokwony had the following to say:

“Peace and rights, Action Aid, Pact Kenya, Kamadep, NSC, NSC and other actors have facilitated various trauma healing workshops for victims of

violence in this region to overcome trauma and regain their emotional and mental health...”.

This implies that the key actors such as Peace and rights, Action Aid, Pact Kenya, Kamadep, NSC and NSCare playing a big role in trauma healing among the victims of ethnic violence. This finding corroborates with the finding of Wessells (1999)who observed that if individual cannot cope with their past trauma, there is a high chance that they will pass it on to the next generation. Collectively, communities affected by long-term conflict become engaged in highly self-destructive political dynamics in which they become locked in unending conflict with their hated enemies.

4.7.3 Influence of Trauma healing on ethnic Cohesion

The study determined contribution of trauma healing on ethnic cohesion as shown in table 4.19.

Table 4.19 Influence of Trauma Healing on Ethnic Cohesion

	Frequency	Percentage
Agree	153	40
Strongly agree	84	22
Disagree	63	17
Strongly disagree	52	14
Do not know	27	7
Total	379	100

The findings as shown in table 4.19 state that 153(40%) respondents agreed and another 84(22%) strongly agreed that trauma healing has contributed to ethnic cohesion in Mt.Elgon Sub County. Only 63(17%) of the respondents disagreed, 52(14%) strongly

disagreed and 27(7%) said they do not know. These findings were supported by an NGO official who had the following to say:

“...the psychological intervention by the different actors for the targeted groups was the beginning of personal healing. These interventions have also contributed to change of attitudes, increased trust and Tolerance, increased self-awareness and return to normalcy for the communities living in Mt. Elgon Region. Today there is more openness and willingness to apologize and accept apology unlike before”.

It was also established that there were cases of healed relationships. This was confirmed by one particular pastor from Cheptais division who confessed that:

“I could not even accommodate some people into my church. I used to cold towards them but after the workshop conducted by peace and Rights Project embraced them”.

Another pastor had the following to say:

“I had kept bitterness for twenty years, but after going through anger management I have let go my bitterness... Before the workshops some of us were living in a state of denial, arguing that prayer was sufficient...”

This implies that the Government and other non-state actors have done a great job in trauma healing and ethnic cohesion in Mt Elgon Sub County. This finding further corroborates with Truth, Justice and Reconciliation Commission (TJRC-Kenya) report (2013) which observed that the Government and other non-state actors should immediately carry out counseling services, especially to those who lost their entire families to avoid mental breakdown. These Traumas in individuals result into sustained community trauma which in turn affects community rebuilding efforts.

CHAPTER FIVE

SUMMARY OF FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

This chapter provides a summary, conclusion and recommendations, contribution to the body of knowledge and gives suggestions on areas for further research in the specific study objectives.

5.2 Summary of Findings

Data obtained from relevant literature, household questionnaire, FGD, Key informant interview and from observation was analyzed and provided answers to the research questions of the study. The details are presented in Chapter four. This section presents summary of the findings.

5.2.1 Community Dialogue and Ethnic Cohesion

The study established level of awareness on community dialogues conducted in the community and how they have influenced ethnic relations over time. the highest number of 103 (27%) respondents confirmed that they are aware of dialogues between Sabaot, Iteso and Bukusu; 79 (21%) confirmed dialogue between Bukusu and Sabaot; 84(22%) confirmed that they are aware of dialogue among the Sabaot Sub clans (the Ogiek, Someek, Bok, Sabiny and the Kony); while a significant 89(23%) said they do not know of any dialogues. Asked whether the said dialogues had any influence on ethnic cohesion, the respondents gave their views with 131(34.6%) strongly agreeing that community dialogues have enhanced cohesion. A few 98(25.9%) said they agree, 82(21.6%) said they do not know if the dialogue have influenced cohesion, while

67(17.6%) of the respondents Disagreed. The key informants applauded the efforts of different actors that saw community embrace negotiated democracy and ensuring that leadership positions were shared among the 3 communities. However some cast doubt on the role, capacity and credibility of established structures to carry forth the gains from processes like Mabanga peace Agreement. Ethnic tensions and suspicions emerged to be some of the challenges the community still has to live with despite inter and intra community dialogues conducted.

5.2.2 Resettlement of Internally Displaced persons and Ethnic cohesion

The study established that that there are IDPs in the community in Mt. Elgon sub county. They fall in two broad categories; those who were displaced in 1992 during the inter community ethnic clashes and those who were recently displaced during the SLDF intra Sabaot community menace. This was confirmed by 184 (49%) of the respondent who agreed. 108(28%) however felt that there are no IDPS, while 87(23%) said they do not know if there are IDPS or not. Land remains to be an emotive factor contributing significantly to ethnic tensions in Mt. Elgon Sub County. The demand for land has resulted into increased violence and consequently increased displacement. Resettlement of the IDPs remains complicated in the target area as multiple factors come into play. This was confirmed by 195(51%) of respondents from the Household survey who disagreed that resettlement process has contributed to Ethnic cohesion. Some Sabaot elders however concurred with 108(28%) of the respondents from the household questionnaire who dismissed claims that there are any IDPs that are yet to return to their lands, noting that if there are any IDPs then they have simply refused to return to their homes.

5.2.3 Capacity Building and Ethnic Cohesion

The study showed that different community groups had been reached with various skills in Peacebuilding. Religious leaders were highly rated with 103 (27%) of respondents in the household survey saying they were equipped. Youths second with 84(22%), followed by women at 75(20%), Elders with 53(14%) administrators were at 40(11%) and the politicians were the least reached with 24(6%). State actors like the NSC through the District peace committees and non-state actors including religious organization were said to have contributed to supporting different community groups to ensure that they take full control of the decisions that shape their lives as they coexist with one another.

To sustain knowledge and skills, community based structures play a critical role in continuously empowering and shaping attitudes and relationships. Most respondent 124 (22%) recognized the legal (courts) structures as the means for cohesion. Religious networks with 88(23%) was said to be one of the existing and functional structures. Civil society structures with 82(22%) was also recognized by the respondents as some of the structures involved in peace and cohesion. The NGOs played a key role although most of them were engaged in short term interventions that fail to address the root causes of ethnic violence.

5.2.4 Trauma Healing and Ethnic Cohesion

The study established that the community generally feels that their psychological state is improving following continued exposure to extreme state of ethnic violence in the target area. 253(66%) of the respondents said that the state is improving. Key informants associated this to the resettlement of the over 700 people in Chepyuk settlement scheme.

Others associated to inter and intra community Dialogues that led to the Peace agreement signed at Mabanga by the elders. Some victims of the violent conflicts felt that with the MPA in place they will be able to return back to their farms or some form of compensation will be achieved. The study established that the community is hopeful that eventually cohesion will be achieved with continued interventions in the area. However ethnic tensions and suspicions still exist. The study found out key actors behind the psychosocial wellbeing of the community in the study area. From the FGDs and Key Informants the researcher established the key activities being undertaken by the actors. Church leaders were said to be key actors in community healing processes with 145 (38.3%) respondents supporting. NGOs came second with 118(31.1%) of respondents saying they are the key actors in trauma healing. The study established if numerous Trauma healing intervention had contributed to ethnic cohesion. The findings state that 153(40%) agreed and another 84(22%) of respondents strongly agreed that trauma healing had contributed to Ethnic cohesion in Mt.Elgon Sub County. 63(17%) disagreed, 52(14%) strongly disagreed. Those who disagreed felt that the interventions had not reached a significant number of victims and perpetrators of ethnic conflicts in the area and therefore negatively impacting on ethnic relations.

5.3 Conclusion of the Findings

In conclusion, the study found out that Peacebuilding strategies that formed the objectives of the study significantly influenced ethnic cohesion in Mt.Elgon Sub County. Identity and resources based conflict came out strongly as the major causes of violent ethnic conflicts and the politicians use these factors to advance their agendas. The four

strategies are closely intertwined and the each approach contributed to promoting good relationships among individuals and ethnic communities.

Intra and Inter Community dialogue from the findings was a strategy that had not been embraced to the extent it deserved. This was due to the strained relations among groups. Its full potential was only realized with the support of external facilitators. Lack of strong community structures that are self-reliant remain to be a big challenge to improved and sustained ethnic relations. Dialogue is more than just meeting to talk. It is the intentional and well planned creation of safe spaces for legitimate actors to engage with opposing groups to sort out grievances and reach for common ground. The process need to be balanced to compensate the party of less power. The dialogue process facilitated by the Peace and Rights Programme held outstanding value as an example of systematic and faithful effort to gradually build up conditions for reconciliation among a deeply divided ethnic group. Dialogue need include youth and women. In a Kenyan context, working through elders as representative of communities seems obvious. But the emergent learning is that, although the dialogue process with elders proved very successful, it left youth and women feeling excluded. This undermines the achievements.

The study established that resettlement of internally displaced people has not been adequately addressed. Land remains to the only source of livelihood with a lot of historical narratives around it making the land and IDP issue more complicated. This strategy has not influenced cohesion as the government was blamed for using force to settle people ignoring community participation processes. There are many disgruntled and traumatized people in the area (including former SLDF combatants and widows) in

the way communities and the government handles the question of resettlement and poses a challenge to ethnic cohesion.

Communities recovering from post conflict need a lot of skills and knowledge to cope with their situation and address factors that increase their vulnerability. This way they are empowered to take full control of the decisions that shape their relations and social, political and Economic empowerment. The study concludes that this responsibility has been left to non-state actors who come with short term interventions that fail to completely facilitate processes that seek to address structural factors. Little has been done; which has targeted a small section of a very vulnerable community in the area. Religious structures are strategically placed in ensuring continued cohesion in the area but they also lack adequate capacity.

Trauma healing is critical in ensuring that Reconciliation for societies that have undergone conflicts; this will transform human relationships from conflictual to peaceful. Reconciliation, aims to transform the temporary peace of a written agreement, signed by representatives of the parties, to a lasting and stable end to the conflict, encompassing a majority of society members, whether they were perpetrators or victims, active or passive during the violent conflict. As societies which have undergone conflict are more prone to fall back into violence, referred to as the conflict trap, reconciliation should not only be seen as a means to improve the functioning of the post conflict society, but also as an acute effort to prevent future conflicts; again this study concludes that very little has been done in this regard, yet this strategy is central to transforming human relations and ethnic cohesion.

5.4 Recommendations

Peacebuilding strategies and their influence on ethnic cohesion in Mt. Elgon sub County have been discussed and demonstrated in this study. In this sub section, a number of practical and policy recommendations to ensure that sustainable ethnic cohesion is achieved are provided.

There is an urgent need for the County Government and other Peace actors to support stakeholder dialogues and conversations to build trust and promote a culture of tolerance especially among the Sabaot on the one hand, and the Iteso and (particularly) the Bukusu on the other hand.

The County Government of Bungoma should work with the National Land Commission and the Ministry of Lands to Fast-track the land titling process in Mt. Elgon. In the immediate term, the County Government should, in liaison with relevant statutory institutions, initiate a process of collecting and collating data on genuine IDPs with a view to designing a resettlement, return and re-integration plan for the IDPs.

The County Government of Bungoma should invest more in building the capacities of communities towards self-advocacy to address poverty and governance issues. There is an urgent need for civic education and alternative skills for living. This should touch on a broad range of issues to equip the residents of Mt. Elgon Sub County with the necessary knowledge and skills to enable them to play their roles and execute their responsibilities and obligations effectively in the governance and socio-economic development of the area.

Trauma healing is key to ending the cycle of violence in communities experiencing intractable violent conflicts. It is the starting point for healing and reconciliation in Post conflict situations. Healing starts from within. The connectedness

between individual, intra- group, inter-group healing and reconciliation must inform the process of involving survivors of violence and conflicted communities. Since trauma healing is among the initial activities in Peace Building Processes policy makers should invest more in training psychiatry and psychosocial counselors in the region. This should include religious leaders and institutions as the community in Mt. Elgon Sub County have strong ties with their faiths.

5.5 Contribution to body of knowledge

From the study, the following is contribution to the body of knowledge.

Table 5.1 contributions to the body of knowledge

Objectives	Contributions
To determine how community dialogue influence ethnic cohesion in Mt. Elgon District	Many Peace building interventions fail to consider the local culture and context for which local people feel part of the process and take ownership. When The outside experts have left, the programs frequently collapse. This study contribute to the concept of Building local capacities and culturally sustainable approaches.
To evaluate how Resettlement influence ethnic cohesion among communities in Mt. Elgon District	Often healing and restoration of hostile relationships occur through the resumption of normal activities and patterns of living, which provide a sense of continuity. Material rebuilding is key part of ethnic cohesion.
To examine how capacity Building influence ethnic cohesion among communities in Mt. Elgon Sub county	To enable transformation for peace, empowerment must voice to excluded people, builds solidarity across group lines, and creates processes for full participation especially In situations in which tensions divide ethnic groups
To establish how Trauma healing influence ethnic cohesion among communities in Mt. Elgon District	In the aftermath of violent conflicts; the systemic violence and rapid social change, disrupts and erodes patterns of culture and meaning that often provide a sense of continuity and well-being. In this context, healing must be social, culturally grounded, and oriented toward systemic, collective change for peaceful coexistence.

5.6 Suggestions for further research

In consideration of the findings of this study on the influence of Peacebuilding strategies on ethnic cohesion the study established that Trauma healing and reconciliation is core to all other peace building strategies and if achieved, ethnic cohesion will be sustainable. In this regard, three areas have been suggested for further research; role of religion on ethnic cohesion, effects of forced disarmament on Peace and ethnic cohesion and influence of reparation on Trauma healing and ethnic cohesion.

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APPENDICES

APPENDIX I: Transmittal Letter

University of Nairobi
P.O. Box 30197 - 0100
Nairobi

Dear Respondent,

My name is Sarah ChelimoNaibei. I am a Post Graduate student at the University of Nairobi pursuing a Masters Degree in Project Planning and management. I am currently conducting a study on the influence of Peace building Strategies on ethnic cohesion among communities in Kenya with a focus on Mt. Elgon Sub County in Bungoma County. The findings of this study will contribute to effective and efficient Peacebuilding interventions to ethnic conflicts which will enhance ethnic cohesion leading to development.

Kindly be free to complete the questionnaire below and other tools of data collection herein. Note that all information obtained in this study will be treated confidentially and will only be used for the stated purpose.

Your honest response will be highly appreciated.

Yours faithfully,

Sarah ChelimoNaibei

APPENDIX II: Household Questionnaire

Introduction

My name is Sarah ChelimoNaibei. I am a Post Graduate student at the University of Nairobi pursuing a Masters Degree in Project Planning and management. I am currently conducting a study on the influence of Peace building Strategies on ethnic cohesion among communities in Kenya with a focus on Mt. Elgon District in Bungoma County. The findings of this study will contribute to effective and efficient Peacebuilding interventions to ethnic conflicts thus enhanced ethnic cohesion leading to development. Kindly answer the following questions:

Division: _____

Code NO: _____

Date: _____

PART A: RESPONDENT'S CHARACTERISTICS

1. How old are you? **(1)** 18-30 **(2)** 31-39 **(3)** 40-49 **(4)** 50 & above
2. Gender of respondent **(1)** Male **(2)** Female
3. What is your marital Status? **(1)** Single **(2)** Married **(3)** widowed (victim of ethnic violence) **(4)** Divorced/ separated
4. What level of education have you attained? **(1)** No Education **(2)** Primary School **(3)** Secondary Level **(4)** More than secondary
5. Which ethnic community do you come from?
(1)Sabaot**(2)**Bukusu **(3)**Iteso**(4)** others
6. How long have you lived in this area? **(1)** 1-6 year **(2)** 7-14 Years **(3)** 15-20 Years **(4)** More than 20 years
7. Are their conflicts among/between ethnic communities in your area? **(1)**Yes**(2)**No
8. If yes, what are the causes of these conflicts(**tick all that apply**)
 - a) Land/boundary disputes

- b) Tribal hatred
- c) Clan conflicts
- d) Political incitements
- e) Idle youths
- f) Small arms and light weapons
- g) Historical injustices
- h) Leadership positions
- i) Prejudice/stereotypes
- j) Others _____

9. What has been done to solve these conflicts

-
- 1. -----
 - 2. -----
 - 3-----
 - 4 -----

PART B: COMMUNITY DIALOGUE AND ETHNIC COHESION

10. Have you ever participated or heard of any community dialogues aimed at building peace among ethnic communities in your area? Yes (1)No(2)

11. If yes, these dialogues took place between which communities or clans (e. g- Sabaot, Iteso, Bukusu)

- a) -----
- b) -----
- c) -----

12. In your opinion do you think community dialogues have contributed to Peace in your area?

(1) Agree (2) strongly agree (3) Disagree (4) strongly disagree (5) Do not Know

PART C: RESETTLEMENT IDPS AND ETHNIC COHESION

13. Have there been any internally displaced people in your area?

Yes (1) No (2)

14. If yes, what was the major cause of their displacement?

- 1. -----
- 2. -----
- 3. -----
- 4. -----

15. In your opinion do you think resettlement of internally displaced persons has contributed to peace (1) Agree (2) Strongly agree (3) Disagree (4) Strongly disagree (5) Do not know

PART E: CAPACITY BUILDING AND ETHNIC COHESION

16. Who among the following has been trained in conflict management in your area (tick all that apply)

- a) Women
- b) Youth
- c) Administrators
- d) Elders
- e) Religious leaders

f) Politicians

17. Which national/local peace building actors are linked to the community?

18. In your opinion do you think the community has the ability to handle another conflict if it occurred?

(1) Agree (2) strongly agree (3) disagree (4) strongly disagree (5) Do not know

PART C: TRAUMA HEALING AND ETHNIC COHESION

19. How would you rate the current situation of trauma now in your area?

(1) Improving (2) bad (3) worse (4) Do not Know

20. Who has been helping the community deal with this problem

a) Government

b) NGOs

c) Churches

d) Elders

e) Others _____

21. In your opinion do you think Trauma healing has contributed to peace in your area?

(1) Agree (2) strongly agree (3) Disagree (4) strongly disagree (99) do not know

APPENDIX III: Interview Schedule

1. How would you describe the Ethnic relations in Mt. Elgon?
2. Based on your knowledge and experience, what is the magnitude of the problem of violence and community disintegration in this area? Who is most affected? How long has it persisted?
3. What are some of the causes and actors of these conflicts in this community?
4. What do you think are your roles and responsibilities in preventing violence and promoting community cohesion?
5. Do you think the people and stakeholders in this community have done enough to prevent violence and promote community cohesion?
6. Partnerships: which actors have you or your organization/office been working with in the field of Peace building and community cohesion? How has been your working relationship and which interventions have you been involved in-which strategies have you used to partner? How has the community benefited through your partnerships?
7. What has been your contribution towards Peace and ethnic cohesion? How has the community benefited through your interventions
8. What are other processes at community/district/county level that promote Peacebuilding and cohesion?
9. Which key lessons have you learned from working with ethnic communities in Mt. Elgon
10. What can you recommend as better ways of promoting cohesion in the District? Inter and intra community

APPENDIX IV: Research Authorization



NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY AND INNOVATION

Telephone: +254-20-2213471,
2241349, 310571, 2219420
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9th Floor, Utalii House
Uhuru Highway
P.O. Box 30623-00100
NAIROBI-KENYA

Ref: No.

Date:

10th November, 2014

NACOSTI/P/14/9559/3912

Sarah Chelimo Naibei
University of Nairobi
P.O. Box 30197-00100
NAIROBI.

RE: RESEARCH AUTHORIZATION

Following your application for authority to carry out research on *"Influence of peace building strategies on Ethnic cohesion among communities,"* I am pleased to inform you that you have been authorized to undertake research in **Transzoia County** for a period ending **22nd February, 2015.**

You are advised to report to **the County Commissioner and the County Director of Education, Transzoia County** before embarking on the research project.

On completion of the research, you are expected to submit **two hard copies and one soft copy in pdf** of the research report/thesis to our office.


DR. S. K. LANGAT, OGW
FOR: SECRETARY/CEO

Copy to:

The County Commissioner
Transzoia County.

The County Director of Education
Transzoia County.



National Commission for Science, Technology and Innovation is ISO 9001:2008 Certified

APPENDIX V: Research Clearance Permit from University Of Nairobi

