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TYPES AND NATURE OF PEACE BUILDING STRATEGIES EMPLOYED BY HUMANITARIAN ORGANIZATIONS AFTER 2007 POST ELECTION VIOLENCE IN UASIN GISHU COUNTY, KENYA

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Abstract: The memories of the events of the 2007 post-election violence that ravaged the country, still brings a lot of pain to many Kenyans. Despite the use of diverse peace building strategies in the region over the years, sustainable peace is yet to be achieved. This situation generated questions as to whether the peace building strategies used were truly effective. This study examined the types and nature of peace building strategies used in Uasin Gishu County after the 2007 post-election violence. Four humanitarian organizations that were active in peace building efforts in the county were involved in the study. The humanitarian organizations studied were the Catholic Justice and Peace Commission (CJPC), Rural Women Peace Link (RWPL), Wareng Youth Initiative for Peace and Development (WYIPD) and Africa Sports and Talents Empowerment Program (ASTEP-Kenya). The conceptual framework of the study was drawn from the Conflict Transformation and Human Needs theories. Descriptive and exploratory designs were used in the study, as well as the quantitative and qualitative approaches. The study population was 894,406. A sample size of 400 respondents was used. This study adopted stratified sampling procedure. The target population was split into three strata and from each stratum, simple random sampling procedure was applied to arrive at the final sample. The research information was collected using questionnaires, interviews, observation and secondary data. The study used Statistical Package for the Social Sciences (SPSS) to analyze quantitative data while the qualitative data was thematically analyzed. The findings of the study indicated that various peace building strategies were used. The findings point to the need for organizations to use diverse peace building strategies that endear to all population groups.

Keywords: Types, Nature, Peace building Strategies, Humanitarian Organizations.

1. INTRODUCTION

Various peace building strategies have been employed by different groups in the quest to find lasting peace in conflict prone areas of the world. International and local actors, religious leaders, media, scholars, humanitarian workers and local citizens all play a crucial role in peace building. Peace building is strategic when resources, actors, and approaches are coordinated to accomplish multiple objectives and address a number of issues in the long term. A strategic peace building approach would include international actors playing mediation roles and monitoring human rights, local religious leaders, media and academics engaging in dialogue across lines of conflict, humanitarian workers integrating reconciliation into their community development programs; and school teachers integrating peace education into school curriculums. These peace efforts by different groups in society are crucial to mitigate the increasing conflicts globally (Shirch, 2008).

Since the end of the Cold War, the world has witnessed an increasing number of intra-state conflicts. Civil struggles in Bosnia and Herzegovina, Nicaragua, El Salvador, Liberia, Sierra Leone, Colombia and Kosovo, among others, have drawn the attention of the international community to intervene in the conflicts. The 1990s were characterized by new epicenters of civil unrest and war theatres that constantly evolved, very often in places that had already secured a peace agreement between the parties to the conflict (Bush, 1998). In 1995, thirty of the major conflicts in the world were within the political boundaries of states, with government forces and revolutionary groups vying for political and economic power (Mingst, 2008). Kenya and Uasin Gishu specifically has experienced conflict particularly during election years. This increase in conflict globally and regionally calls for intervention by all peace actors.

Peace building strategies mainly employed in the post-conflict peace building processes involves a wide range of activities. These activities include disarmament of combatants, procurement of political and economic concessions to stabilize the state, development of infrastructure and consolidation of the legal, financial and political systems. The objective is to identify and support structures which tend to strengthen and solidify peace in order to avoid a relapse into conflict (Helander, Nelson & Goerd, 1989).

Recurrence of conflict where peace had already been secured suggests the need to take a closer look at the already existing cases of both satisfactory and unsatisfactory peace building processes and strategies used in post-conflict areas. This will help create a better outlook on their impact to the peace process. Evaluation of on-going peace efforts and regions that have already completed post-war recovery may offer valuable information about the factors that determine the existence of lasting peace and security (Boyce & Lysack, 1997).

The United Nations Secretary-General Ban Ki-moon, in Addis Ababa, on January 31, 2008 affirmed that the “The United Nations stands ready to provide all necessary assistance Kenya needs to remain stable, prosperous, a model to all Africa. We must all do our utmost to ensure that it does so.” The 2007 post-election violence in Kenya resulted in over 1,000 persons killed and more than 300,000 displaced and an economic crisis felt throughout the Great Lakes region.

Understanding peace building and peace building strategies used by selected humanitarian organizations after the 2007 election violence in Uasin Gishu County is fundamental to promoting human security, policy making, governance, truth telling, training and education in Kenya. Uasin Gishu County, the area under study was largely affected by the 2007 post-election violence. As a result there were many peace actors who came in to introduce or carry on peace building interventions. The peace building interventions were done by various humanitarian organizations including Catholic Justice and Peace Commission (CJPC), Rural Women Peace Link (RWPL), Africa Sports Talent Empowerment Program, Kenya (ASTEP-Kenya) and Wareng Youth Initiative for Peace and Development (WYIPD).

In this study, the term humanitarian organization is used to refer to any organization or institution that is involved in activities that build peace among conflicting groups hence helps restore relationships, prevent conflict and relapse to conflict and at the same time work towards the achievement of lasting peace between these groups. The definition includes international and local organizations, faith based organizations and Non-Governmental organizations (NGOs) that carry out peace initiatives aimed at building peace, alleviating suffering of people in conflict situations, prevention of conflict, and reconstruction of relationships so that communities previously in conflict can peacefully coexist.

2. METHOD

In this study, exploratory and descriptive survey research designs were adopted to examine the peace building strategies used in Uasin Gishu County by humanitarian organizations.

Trochim (2006) explains the exploratory research design as a design in which the major emphasis is on gaining ideas and insight. The use of exploratory research design allowed the researcher to gain ideas and insight on the peace building strategies used by the humanitarian organizations and was particularly helpful in breaking the strategies into smaller actions that the organizations engage in to attain sustainable peace in the region. Exploratory research design is flexible and unstructured, which permit for collection of more data. This design was further preferred as an important step towards collection of qualitative data, which allowed respondents to explain their answers and give reasons for particular positions taken. Qualitative research goes to the depth of the phenomenon being studied and provides a detailed description of situations (Robson, 2002).

Jackson (2009) explains that the descriptive design is usually concerned with describing a population in respect to important variables. There are three main types of descriptive methods namely; observational, case study and survey methods. This study used the descriptive survey design. In descriptive survey method research, participants answer questions administered through interviews or questionnaires. After the participants have answered the questions, researchers describe the responses given. In this study, the descriptive survey design allowed for description of the peace building strategies used in Uasin Gishu County. The appropriateness of this design also anchored on its versatility, admissibility of questionnaires, generalization of findings to the population and its leverage in collection of data from a large number of respondents in a relatively short period. Descriptive survey design was used to examine how peace building strategies used contributed to sustainable peace. Finally the design allowed for both the quantitative and qualitative analysis of the data collected.

2.1 Study area:

The study focused on the Uasin Gishu County, one of the 14 counties in the expansive Rift Valley region (Kenya Counties, 2011). The county has three districts namely Eldoret West, Eldoret East and Eldoret South. The county is divided into six administrative divisions namely Soy, Turbo, Moiben, Kesses, Kapsaret and Ainabkoi (Kenya National Bureau of Statistics (KNBS, 2009). Uasin Gishu County covers an area of 3,345 square kilometers (Constitution and Reform Education Consortium (CRECO, 2012). The County borders Trans Nzoia to the north, Elgeyo-Marakwet the east, Baringo to the south east, Kericho to the south, Nandi to the west and Kakamega to the North West. The town of Eldoret is Uasin Gishu's capital which acts as its' administrative and commercial center.

2.2 Study population:

The study population was made up of 4 groups: Employees of 40 Humanitarian Organizations dealing with peace building in Uasin Gishu County, Chief Executive Officers (CEOs) of the Humanitarian Organizations, peace coordinators and community members. Shahale (2011) indicated that the 40 humanitarian organizations altogether had a total of 2,251 employees. The Peace Coordinators in the county dealing with peace matters comprised of 7 individuals from the counties. Community members were divided into two groups: one category comprised of the 73,226 victims of PEV, in Uasin Gishu County (Broeck, 2009) and the other category were people not directly affected by PEV totaling to 818,882, but who come from Uasin Gishu County. The total population of people in Uasin Gishu was 894,179 (KNBS, 2010). The total target population was 894,406 as detailed in Table 1.1.

Table 1.1: Population Size

Population Source	Population Membership	Population Size
Humanitarian Organizations	Humanitarian Organizations	40
	Employees of Humanitarian Organizations	2,251
Verification Groups	<ul style="list-style-type: none"> • Peace Coordinators 	7
	<ul style="list-style-type: none"> • Community Members 	73,226
	<ul style="list-style-type: none"> • People directly affected by PEV 	818,882
	<ul style="list-style-type: none"> • People not directly affected by PEV 	818,882
Total		894,406

Source: Field Data

2.3 Sample size and Sampling Procedures:

Guided by the Gay (1987) rule that the minimum acceptable sample sizes depends on the type of research and that in a descriptive research 10% of the population can comprise a representative sample. The study computed 10% of the 40 humanitarian organizations dealing with peace building in the county to arrive at a sample size of four (4) organizations. The four humanitarian organizations were purposively selected. These humanitarian organizations were: Wareng Youth initiative for Peace and Development (WYIPD), Catholic Justice and Peace Commission (CJPC), Africa Sports and Talent Empowerment Program-Kenya (ASTEP-Kenya) and Rural Women Peace Link (RWPL). These organizations were selected for the study to target organizations directly responsible for peace activities in the county. The selection was based on information from the County Peace Coordinator's office that these four organizations spread their peace building

efforts across the Uasin Gishu County. They were also selected because they had operated for a longer period compared to the other organizations and were consistent in their peace building initiatives throughout the county.

The total target population is 894,406. To determine an appropriate sample size, the following formula proposed by Israel (2009) was applied in determination of the final sample size;

$$n = \frac{N}{1 + N(e)^2}$$

Where

n = Sample size

N = Population size

e = confidence level (0.05)

Substituting N = 894,406 and e =0.05 in the formula resulted in a sample size of 400. Having accounted for 180 humanitarian organizations employees, 4 CEOs of the selected 4 humanitarian organizations, 7 Peace Coordinators, the remainder (400-191 = 209) of the sample size was to come from the community members.

The final sample size adopted in the study was 400 respondents, representing 0.045% of the total population as summarized in Table 1.2.

Table 1.2: Sample Size of Humanitarian Organizations and Verification Group

Population Source	Organization/Unit	Categories	Population Size	Sample Size	Percentage Population
Humanitarian Organizations	Wareng Youth Initiative for Peace and Development	Permanent staff	8	8	100%
		Voluntary staff	5	5	
		Youth development coordinators	7	7	
		Youth group coordinators	27	27	
	CJPC	Total	47	47	100%
		Office employees	5	5	
		Community mobilizers	5	5	
	ASTEP-Kenya	Field coordinators	37	37	100%
		Total	47	47	
		Permanent employees	12	12	
		Zonal coordinators	14	14	
		Coaches	10	10	
	Rural Women Peace Link	Members	8	8	100%
Total		44	44		
Permanent Staff		12	12		
Network leaders		14	14		
CEO	TOTs	16	16	100%	
	Total	42	42		
	TOTAL (4 Organizations)	180	180		
Verification Group	a)Peace Coordinators	TOTAL (4 Organizations)	40	4	10%
		County Peace Coordinator	1	1	100%
b)Community members		Divisional Peace coordinators	6	6	100%
		People directly affected by PEV	73,226	105	0.139%
GRAND TOTAL		People not directly affected by PEV	818,882	104	0.013%
		GRAND TOTAL	894,406	400	0.045%

Source: Researcher

The number of employees in each of the four organizations ranged from 42 to 47 personnel. WYIPD and CJPC each have 47 employees. ASTEP-Kenya had 44 members of staff while RWPL has 42 personnel. As a result of the small employee

sizes, the study applied a census of all the employees resulting in a sample size of 180 respondents from the 4 organizations. A census was applied in selecting all the Chief Executives Officers, one from each of the organizations for an interview.

The verification group comprised of government officers including the County Peace Coordinator, Divisional Peace Coordinators and Community Members comprising of those directly affected by PEV and those not directly affected by PEV. There is only one County Peace Coordinator, based in the Provincial Commissioner's office in Eldoret town that coordinates the District Peace Committee efforts in all the three districts in the Uasin Gishu County. This one (1) County Peace Coordinator was selected as part of the verification group. There are six administrative divisions in the county, hence six (6) Divisional Peace Coordinators, who coordinate the peace efforts each in the divisions they come from. The six (6) Divisional Peace Coordinators were all picked to take part in the study. In total 7 peace coordinators were included in the sample used in the study. The 7 peace coordinators were all interviewed.

This study adopted stratified sampling procedure. The target population was split into three strata. The first stratum was the humanitarian organizations where purposive sampling was used. The four humanitarian organizations were purposively selected for the study to target organizations directly responsible for peace activities in the county, organizations consistent in their peace efforts and whose activities were spread across the Uasin Gishu County. The study did a census of all the personnel working with these organizations including their Chief Executive Officers. The second stratum was the peace coordinators where a census of the entire group was done. The verification group included County Peace Coordinator, who is only one in the county and 6 divisional peace coordinators since there are 6 administrative divisions in the county. The study did a census of the peace coordinators in the county. The third strata comprised community members divided into those directly affected by PEV and those not directly affected. Simple random sampling procedure was used for this category of sample population.

2.4 Data collection:

The study collected both primary and secondary data. In the case of primary data, observation, questionnaires and in-depth interviews were used. Secondary data was collected from information from books, journals, previously conducted research reports, policy documents, reviewed academic journals, special government reports including and sessional papers.

2.5 Reliability and validity of the instrument:

The questionnaires were subjected to a validity and reliability test. A pilot survey was done to test for the face validity of the study instrument. This pilot study was done in Baringo County. The respondents were asked to make comments on questions or terms which were unclear or ambiguous. Their feedback was used to remove vague questions, double barreled questions and to improve the research instruments that were then adopted in the survey. The study checked for validity by submitting the tools to the experts in peace building for verification.

3. FINDINGS AND DISCUSSIONS

One of the questions raised for the research was to examine the types and nature of peace building strategies used by humanitarian organizations in Uasin Gishu County. Respondents from the humanitarian organizations indicated that diverse peace building strategies were used in the search for sustainable peace in the county.

3.1 Peace building Strategies used by Wareng Youth Initiative for Peace and Development (WYIPD) in Uasin Gishu County:

From the interview session with the Chief Executive Officer, WYIPD, the organization worked mostly with the youth across the Rift Valley region. The organization aimed at involving the youth in conflict resolution and peace building activities. The goal of the organization was to reach out to the youth who felt were usually left out of conflict resolution and peace building efforts.

The findings in Table 1.3 indicate the peace building strategies used by WYIPD. Respondents from the humanitarian organizations indicated that WYIPD mostly used peace dialogue meetings as well as negotiation and reconciliation. This is shown by 37 (78.7%) humanitarian organizations respondents for each of these two peace strategies. The findings

agree with Korir (2009) literature on peace building, he explains that peace dialogue meetings brings people together to talk about the conflict situation. He explains that getting people to dialogue helps them to interact therefore improve their relationships. The CEO, WYIPD, during an interview with him made the following comments:

We specifically invite the youth to be part and parcel of discussions during the peace dialogue meetings, with the intention of making them feel that they are important members of the community and that their voice and advice is heard. This enables them to seek to build peace rather than be the cause of conflict (Interview, CEO WYIPD).

The organization also largely used the council of elders as entry points into communities as indicated by 35 (74.5%) humanitarian organizations respondents shown in Table 1.3. WYIPD peace efforts included participation in peace marches as elaborated by 35 (74.5%) employees of the humanitarian organizations, indicated in Table 1.3. UN (2012) highlights the peace runs and peace walks done annually during the International Day of Peace. Peace marches offer opportunity for people who have been in conflict to interact as well as hear different messages of peace.

The findings indicated that for WYIPD, the strategy that they least used for peace building in the region was traditional healing rituals with only 3 (6.4%) of respondents from humanitarian organizations respondents saying it was used, this is shown in Table 1.3. Further, devolved funds training was also not used as such with only 6 (12.8%) respondents from humanitarian organizations indicated its usage. Other methods that the organization hardly used included resources management agreements and ethnic group alliances all illustrated in Table 1.3.

Table 1.3: Peace building strategies used by Wareng Youth Initiative for Peace and Development

Strategy Employed	Number of Respondents	Percent
Peace dialogue meetings	37	78.7%
Negotiations and reconciliation	37	78.7%
Peace marches	35	74.5%
Use of council of elders	35	74.5%
Capacity building	34	72.3%
Person to person contacts	30	63.8%
Forums to air grievances/open forums	30	63.8%
Shared/collaborative projects	29	61.7%
Entrepreneurship Training	28	59.6%
Income generating activities	27	57.4%
Peace tournaments	25	53.2%
Leadership Training	25	53.2%
Traditional peace conferences/Dialogue	25	53.2%
Theatre performance	23	48.9%
Traditional authorities	23	48.9%
Civic education	22	46.8%
Discussions on peace curriculum	21	44.7%
Women empowerment	17	36.2%
Government led initiatives	17	36.2%
Inter-ethnic Marriages	17	36.2%
Village assemblies	17	36.2%
Use of customary law	16	34.0%
Environmental conservation training	15	31.9%
Immediate humanitarian responses	15	31.9%
Enhancing cultural values	15	31.9%
Age-grade associations	15	31.9%
Resource management agreements	8	17.0%
Ethnic group alliances	8	17.0%
Devolved funds training	6	12.8%
Traditional healing rituals	3	6.4%

Source: Field Data

Further, the interview with the CEO, WYIPD revealed that the open forums were a significant method that was effective especially among the youthful generations. During this session, the organization would invite the community to an open forum to take part in various activities. CEO, WYIPD made the following comments on the open forums:

The youth love energized and entertaining activities. We therefore plan for events of this nature; we include music performances by renowned musicians from all communities in the region, form drama teams that require them to have the key participants from all ethnic groups in the region, and peace tournaments like football and volleyball teams whose players were also from all ethnic communities represented. For any group to be admitted to the tournaments, their members had to be a mixed group in terms of ethnicity. (Interview, CEO WYIPD).

Other peace building efforts by WYIPD included involving the youth in community projects as revealed in the interview with the CEO, WYIPD. A case in point is where 25 youth groups within the county were each funded with Kenya Shillings 78,000/- to work for 21 days rehabilitating schools, roads and bridges. One of the schools that had been totally burned down and destroyed during the 2007 post-election violence was a school called Usalama; the youth supported the rehabilitation of the school. Another community project that the youth did as a shared project was a bridge in a place called Kimure; this was a connector bridge that connected two conflicting communities whose relationship had been destroyed during the PEV. The joint re-building of the bridge signified a re-connection of the two communities that had fought each other during the PEV.

3.2 Peace building strategies used by Catholic Justice and Peace Commission (CJPC) in Uasin Gishu County:

The Catholic Justice and Peace Commission, which is under the Catholic Diocese of Eldoret have been involved in spearheading peace building in the various conflict zones over the years (Korir, 2009). The findings from the employees of humanitarian organizations indicate that this institution mainly used person to person contact as shown by 45 (95.7%), peace dialogue meetings shown by 44 (93.6%), shared collaborative projects indicated by 43 (91.5%), open forums shown by 42 (89.4%) and use of council of elders as shown by 42 (89.4%) respondents, all from the humanitarian organizations employees as indicated in Table 1.4. The findings indicate that CJPC used a variety of strategies. This practice agrees with the suggestion by Shirsch (2004) on the need to use diverse peace strategies to accommodate the different categories and ages in a population. The findings from humanitarian organizations indicate that the institution did not make much use of resource management agreements since only 2 (4.3%) respondents indicated its usage. This was the same case for traditional healing rituals as shown by the fact that only 3 (6.4%) respondents indicated the strategy was used. Table 1.4 gives these illustrations.

Table 1.4: Peace building strategies used by Catholic Justice and Peace Commission

Strategy Employed	No. of Respondents	Percent
Person to person contacts	45	95.7%
Peace dialogue meetings	44	93.6%
Shared/collaborative projects	43	91.5%
Forums to air grievances/open forums	42	89.4%
Use of council of elders	42	89.4%
Peace marches	37	78.7%
Negotiations and reconciliation	36	76.6%
Peace tournaments	34	72.3%
Inter-ethnic Marriages	34	72.3%
Traditional peace conferences/Dialogue	33	70.2%
Capacity building	30	63.8%
Leadership Training	30	63.8%
Immediate humanitarian responses	29	61.7%
Women empowerment	28	59.6%
Discussions on peace curriculum	28	59.6%
Government led initiatives	28	59.6%
Enhancing cultural values	26	55.3%
Civic education	23	48.9%
Age-grade associations	23	48.9%
Ethnic group alliances	22	46.8%

Entrepreneurship Training	18	38.3%
Income generating activities	17	36.2%
Use of customary law	16	34.0%
Environmental conservation training	14	29.8%
Village assemblies	14	29.8%
Traditional authorities	9	19.1%
Devolved funds training	8	17.0%
Theatre performance	7	14.9%
Traditional healing rituals	3	6.4%
Resource management agreements	2	4.3%

Source: Field Data

3.3 Peace building strategies used by Africa Sports Talent Empowerment Program in Uasin Gishu County:

As its name suggests, this organization mostly used sporting activities in building peace. This is indicated by 45 (95.7%) respondents from humanitarian organization indicating usage of peace tournaments as shown in Table 1.5. Infact, information gathered from the interview with the CEO ASTEP-Kenya, indicated that all the other methods were employed within the sporting events. The CEO, ASTEP-Kenya during an interview session with him, made the following comments:

We mainly target the youthful groups, the young in age, strong in body and those full of energy, to get them to channel their energy to sports rather than in conflicts (Interview, CEO ASTEP-Kenya).

The interview session with the CEO ASTEP-Kenya revealed that the highly energized youth participate in the peace marches that were occasionally arranged either by specific organizations or during the International Day of Peace when most peace-building organizations participated in the peace marches. This explains the reason why 36 (76.6%) of the humanitarian organizations respondents indicated that peace marches was a key method of peace building used by ASTEP-Kenya as shown in Table 1.5. Another peace building initiative that was used by ASTEP-Kenya was the use of council of elders to reconcile conflicting youths. The elders were respected and their advice and direction guided the path that the youth took. The humanitarian organizations respondents, indicated by 33 (70.2%) of them emphasized that the council of elders were used to reach the communities, illustrated in Table 1.5.

The findings indicate that ASTEP Kenya made very little use of traditional healing rituals since only 1 (2.1%) humanitarian organization respondent indicated this method was used, devolved funds training was also not used as much as shown by only 2 (4.3%) employees of humanitarian organizations respondents. The organization also did not use women empowerment strategy as much. The use of this strategy was indicated by only 3 (6.4%) humanitarian organizations respondents as depicted in Table 1.5.

Table 1.5: Peace-building strategies used by ASTEP-Kenya according to Humanitarian organizations

Strategy Employed	No. of Respondents	Percentage
Peace tournaments	45	95.7%
Peace marches	36	76.6%
Use of council of elders	33	70.2%
Discussions on peace curriculum	30	63.8%
Shared/collaborative projects	29	61.7%
Peace dialogue meetings	29	61.7%
Negotiations and reconciliation	28	59.6%
Forums to air grievances/open forums	26	55.3%
Leadership Training	26	55.3%
Theatre performance	25	53.2%
Person to person contacts	24	51.1%
Traditional peace conferences/Dialogue	23	48.9%
Traditional authorities	23	48.9%
Village assemblies	23	48.9%
Capacity building	22	46.8%
Civic education	21	44.7%

Income generating activities	21	44.7%
Government led initiatives	21	44.7%
Age-grade associations	21	44.7%
Environmental conservation training	19	40.4%
Immediate humanitarian responses	19	40.4%
Entrepreneurship Training	17	36.2%
Resource management agreements	12	25.5%
Use of customary law	9	19.1%
Enhancing cultural values	9	19.1%
Inter-ethnic Marriages	6	12.8%
Ethnic group alliances	5	10.6%
Women empowerment	3	6.4%
Devolved funds training	2	4.3%
Traditional healing rituals	1	2.1%

Source: Field Data

3.4 Peace building strategies used by Rural Women Peace Link (RWPL) in Uasin Gishu County:

The CEO, RWPL in the interview session, indicated that this is a women led organization and its main target is the female gender. This organization mainly used peace dialogue meetings and capacity building as peace building activities as illustrated by 42 (89.4%) humanitarian organizations respondents in each case. This is shown in Table 1.6. The CEO, RWPL during an interview session with her made the following comment:

As an organization, we put a lot of emphasis on building the capacity of women so that we can increase their knowledge on how to generate income. This helps to reduce poverty in their communities. Once poverty is reduced, the causes of conflict will be minimized (Interview, CEO RWPL).

Other methods that were mainly used by this organization were laying a lot of emphasis on open forums and the use of council of elders. For each of this strategies, 41 (87.2%) of humanitarian organizations respondents indicated their use as shown in Table 1.6. However, traditional healing rituals was not used as much by the organization, this is shown by the fact that only 5 (10.6%) of the humanitarian organizations respondents affirmed that the method was used. Similarly, peace tournaments was indicated by only 9 (19.1%) and devolved funds training indicated by only 11 (23.4%) humanitarian organizations respondents that they were used as strategies. This is an indicator that these strategies were not used as much as illustrated in Table 1.6

Table 1.6: Peace building strategies used by RWPL

Strategy Employed	No. of Respondents	Percent
Peace dialogue meetings	42	89.4%
Capacity building	42	89.4%
Open forums	41	87.2%
Use of council of elders	41	87.2%
Theatre performance	40	85.1%
Peace marches	39	83.0%
Person to person contacts	39	83.0%
Shared/collaborative projects	38	80.9%
Negotiations and reconciliation	38	80.9%
Traditional peace conferences/Dialogue	37	78.7%
Entrepreneurship Training	36	76.6%
Traditional authorities	34	72.3%
Civic education	33	70.2%
Leadership Training	30	63.8%
Income generating activities	30	63.8%
Women empowerment	30	63.8%
Use of customary law	30	63.8%
Village assemblies	30	63.8%
Resource management agreements	26	55.3%

Government led initiatives	25	53.2%
Enhancing cultural values	24	51.1%
Immediate humanitarian responses	21	44.7%
Age-grade associations	20	42.6%
Ethnic group alliances	18	38.3%
Discussions on peace curriculum	17	36.2%
Inter-ethnic Marriages	16	34.0%
Environmental conservation training	14	29.8%
Devolved funds training	11	23.4%
Peace tournaments	9	19.1%
Traditional healing rituals	5	10.6%

Source: Field Data

3.5 Types and nature of Peace building Strategies used by humanitarian organizations in Uasin Gishu County:

This section seeks to give a clearer perspective of each peace building strategy used by the humanitarian organizations. Table 1.7 presents the combined responses from all the humanitarian organizations under study.

Table 1.7: Peace building strategies used by humanitarian organizations

Strategy Employed	No of Respondents	Percentage
Peace dialogue meetings	152	84.4%
Use of council of elders	151	83.9%
Peace marches	147	81.7%
Shared/collaborative projects	139	77.2%
Forums to air grievances/open forums	139	77.2%
Negotiations and reconciliation	139	77.2%
Person to person contacts	138	76.7%
Capacity building	128	71.1%
Traditional peace conferences/Dialogue	118	65.6%
Peace tournaments	113	62.8%
Leadership Training	111	61.7%
Entrepreneurship Training	99	55.0%
Civic education	99	55.0%
Discussions on peace curriculum	96	53.3%
Theatre performance	95	52.8%
Income generating activities	95	52.8%
Government led initiatives	91	50.6%
Immediate humanitarian responses	84	46.7%
Village assemblies	84	46.7%
Age-grade associations	79	43.9%
Women empowerment	78	43.3%
Enhancing cultural values	74	41.1%
Inter-ethnic Marriages	73	40.6%
Use of customary law	71	39.4%
Environmental conservation training	62	34.4%
Ethnic group alliances	53	29.4%
Resource management agreements	48	26.7%
Devolved funds training	27	15.0%
Traditional healing rituals	12	6.7%

Source: Field Data

Further, the data collected from community members was also examined. This category of respondents verify the usage or non-usage of the strategies that the humanitarian organizations indicated they used. The findings indicated that some of the peace building strategies were used more than others as illustrated in Table 1.8.

Table 1.8: Peace building strategies used as indicated by community members in general

Peace Strategy	Frequency	Percent
Peace dialogue meetings	105	71.9%
Peace tournaments	94	64.4%
Negotiations and reconciliation	86	58.9%
Use of council of elders	78	53.4%
Peace marches	68	46.6%
Village assemblies	64	43.8%
Forums to air grievances/open forums	59	40.4%
Women empowerment	55	37.7%
Shared/collaborative projects	52	35.6%
Inter-ethnic Marriages	46	31.5%
Leadership Training	43	29.5%
Person to person contacts	36	24.7%
Traditional peace conferences/Dialogue	35	24.0%
Capacity building	34	23.3%
Discussions on peace curriculum	32	21.9%
Civic education	30	20.5%
Environmental conservation training	27	18.5%
Income generating activities	27	18.5%
Devolved funds training	27	18.5%
Government led initiatives	24	16.4%
Enhancing cultural values	24	16.4%
Theatre performance	22	15.1%
Entrepreneurship Training	20	13.7%
Immediate humanitarian responses	17	11.6%
Ethnic group alliances	12	8.2%
Traditional healing rituals	12	8.2%
Use of customary law	11	7.5%
Resource management agreements	9	6.2%
Age-grade associations	4	2.7%

Source: Field Data

The specific responses of the community members was collected and presented in Table 1.9. The responses are categorized from community members directly affected by post-election violence and those not directly affected.

Table 1.9: Peace building strategies as indicated by community members, those directly affected by PEV and those not directly affected by PEV

Peace building Strategy	Did it have influence?	Respondents			
		Directly affected		Not Directly affected	
		Frequency	Percentage	Frequency	Percentage
Peace tournaments	Yes	44	60.3%	50	68.5%
	No	22	30.1%	14	19.2%
Entrepreneurship Training	Yes	14	19.2%	6	8.2%
	No	52	71.2%	58	79.5%

Theatre performance Peace Link	Yes	9	12.3%	13	17.8%
	No	57	78.1%	51	69.9%
Peace marches	Yes	38	52.1%	30	41.1%
	No	28	38.4%	34	46.6%
Shared/collaborative projects	Yes	30	41.1%	22	30.1%
	No	36	49.3%	42	57.5%
Person to person contacts	Yes	16	21.9%	20	27.4%
	No	50	68.5%	44	60.3%
Forums to air grievances/open forums	Yes	27	37.0%	32	43.8%
	No	39	53.4%	32	43.8%
Peace dialogue meetings	Yes	54	74.0%	51	69.9%
	No	12	16.4%	13	17.8%
Capacity building	Yes	16	21.9%	18	24.7%
	No	50	68.5%	46	63.0%
Leadership Training	Yes	25	34.2%	18	24.7%
	No	41	56.2%	46	63.0%
Civic education	Yes	16	21.9%	14	19.2%
	No	50	68.5%	50	68.5%
Environmental conservation training	Yes	17	23.3%	10	13.7%
	No	49	67.1%	54	74.0%
Income generating activities	Yes	13	17.8%	14	19.2%
	No	53	72.6%	50	68.5%
Devolved funds training	Yes	19	26.0%	8	11.0%
	No	47	64.4%	56	76.7%
Women empowerment	Yes	31	42.5%	24	32.9%
	No	35	47.9%	40	54.8%
Discussions on peace curriculum	Yes	16	21.9%	16	21.9%
	No	50	68.5%	50	68.5%
Immediate humanitarian responses	Yes	9	12.3%	8	11.0%
	No	57	78.1%	56	76.7%
Government led initiatives	Yes	13	17.8%	11	15.1%
	No	53	72.6%	53	72.6%
Resource management agreements	Yes	9	12.3%	0	0.0%
	No	57	78.1%	64	87.7%
Use of council of elders	Yes	40	54.8%	38	52.1%
	No	26	35.6%	26	35.6%
Inter-ethnic Marriages	Yes	20	27.4%	26	35.6%
	No	46	63.0%	38	52.1%
Ethnic group alliances	Yes	4	5.5%	8	11.0%
	No	62	84.9%	56	76.7%
Use of customary law	Yes	7	9.6%	4	5.5%
	No	59	80.8%	60	82.2%
Enhancing cultural values	Yes	8	11.0%	16	21.9%

	No	58	79.5%	48	65.8%
Traditional peace conferences/Dialogue	Yes	19	26.0%	16	21.9%
	No	47	64.4%	48	65.8%
Traditional authorities e.g. Chiefs	Yes	29	39.7%	32	43.8%
	No	37	50.7%	32	43.8%
Village assemblies	Yes	31	42.5%	33	45.2%
	No	35	47.9%	31	42.5%
Traditional healing rituals	Yes	8	11.0%	4	5.5%
	No	58	79.5%	60	82.2%
African Art (Music, song, dance, folklore)	Yes	9	12.3%	21	28.8%
	No	57	78.1%	43	58.9%
Negotiations and reconciliation	Yes	44	60.3%	42	57.5%
	No	22	30.1%	22	30.1%
Age-grade associations	Yes	2	2.7%	2	2.7%
	No	64	87.7%	62	84.9%

Source: Field Data

Peace dialogue meetings:

Findings collected from selected humanitarian organizations indicate that peace dialogue meetings was the most used strategy, with 152 (84.4%) of employees from the humanitarian organizations affirming this position. Table 1.7 illustrates this position. Community members, including both those not directly affected by PEV and those directly affected by PEV confirmed that peace dialogue meetings, was the most used strategy, with 105 (71.9%) of these community members confirming this position as indicated in Table 1.8. Specifically, 54 (74.0%) community members directly affected by PEV and 51 (69.9%) of those not directly affected by PEV as indicated in Table 1.9 indicated that peace dialogue meetings played a key role in peace building. Korir (2009) explains that peace dialogue meetings play a key role in peace building. He emphasized that dialogue has the ability to stimulate change by bringing together partners in order to discuss ideas, share experiences, and agree on new approaches to work in conflict-affected and fragile contexts. Peace dialogue meetings therefore help to reconstruct relationships between conflicting communities. This strategy is therefore social in nature, addressing the relational aspects of people who have been in conflict. This emerged in the interview session with the CEO CJPC. Dialogue provides a forum for discussions and innovations that leads to improved interactions and peaceful co-existence of warring communities.

The interview session with the Chief Executive Officer, Catholic Justice and Peace Commission made the following comments on peace dialogue meetings:

Peace dialogue meetings were very frequently used and very popular in our peace building activities. The reason behind this is that these meetings are held at village level rather than in big hotels in urban areas. We met at border border points, land that did not belong to any of the conflicting communities. These kinds of meetings gives opportunity for members from all communities to speak publicly and emotionally about how they had been hurt by people from communities in conflict with them, therefore improving the social relationships between the communities in conflict. In these meetings, the participants identified what the problem was, discussed the issue, the possible ways of resolving it and ensured they came up with a solution (CEO, CJPC).

Korir (2009) affirms that this idea of holding the meetings at the boarder points of the communities created a sense of freedom and confidence that there would be no favoritism. A facilitator would normally moderate the discussions and a member at the floor speaking, would be allowed to say all he/she has to say without interruption. The issue was discussed by the two groups until a solution was found. This provided an opportunity for release of pent up emotions and an opportunity to understand things from the position of one's opponent. This paved way for opportunities for forgiveness and reconciliation to be done. Peace dialogue meetings led to the development of home grown solutions to the problems experienced in the region and gave the conflicting communities a sense of ownership towards the set plans of action; this is what made this peace strategy very popular.

Use of council of elders:

The use of the Council of Elders emerged as the second most used strategy in peace building in the region, with 151 (83.9%) of the employees from the humanitarian organizations expressing this. Table 1.7 illustrates this more. On the other hand, Table 1.8 shows that 78 (53.4%) of the community members in general, both those directly affected by PEV and those not directly affected by PEV affirmed that the council of elders played a key role in peace building within the region. On the other hand, Table 1.9 illustrates the specific voices of community members as per their categorizations, 40 (54.8%) community members directly affected by PEV and 38 (52.1%) community members not directly affected by PEV confirmed the usage of the council of elders as a key strategy of peace building in the region.

Further, the interview session with CEO RWPL revealed that council of elders played a vital role of being the decision makers in their communities hence acted as entry points to any activity in local communities. Due to the conflicts, suspicions and clashes that had happened previously between communities in the region, communities became closed to themselves. Entry into the communities within the region therefore had to be through the council of elders, who were authority figures and opinion leaders within their communities. The use of the council elders, according to the interview session with CEO RWPL addressed the socio-cultural issues in society hence the strategy was social cultural in nature. She explained that there were cultural issues of respect and adherence to the norms of the community that the elders helped the younger generation to adhere. Similarly, the hierarchical authority they hold gave them ability to make binding decisions on behalf of the community.

Oricho (2013) explains that the council of elders are regarded as men and women of wisdom with Plato's attributes of philosopher kings who listens to and handle diverse cases within communities or across communities. He indicated that they may not have much formal education but are men and women of wisdom who manage to bring the community together when there was conflict and disorder. Their mode of leadership is centered on the human core values of love, relationships, respect and recognition. Their main task is to reconcile disputing families, clans or communities based on the fact that disconnected relationships within the community and their neighbors bring shame, and in turn reduces social cohesion.

The interview session with the Divisional Peace Coordinator, Soy division, revealed that the use of the council of elders was a very popular strategy for the following reasons. Traditionally, the council of elders, for example, among the Agikuyu and the Kalenjin communities had authority of administering binding decisions on behalf of an entire community. The fact that they were a respected group and had authority over communities made it easier for peace-builders to easily reach members of local communities through them. As a result of the council of elders played the key role of introducing peace-builders to the community, the community trusted the peace-builders and gave them opportunity to work within the community.

Muhammad & Ruto (2006) explains that the age of the council of elders gave them accumulated experience and practical wisdom useful for making decisions which were not only for the good of the parties to the conflict but also for the good of the whole of community. The council of elders used to sit and adjudicate disputes. The institution of elders was greatly respected. Elders were seen as trustworthy and knowledgeable in community affairs thus enabling them to make informed and rational decisions.

However, some scholars do not agree that the use of the council of elders is an important peace building strategy. Mburugu & Hussein (2002) conducted a study amongst the Turkana, Borana and Somali communities and established that the institution of the elders are very much in use even today but somewhat weakened as the elders are unable to enforce the punishment meted out. Ruto, Muhammad & Masinde in their study of indigenous conflict resolution mechanisms amongst the pastoralists Pokot, Turkana, Marakwet and Samburu, also obtained the same information, that the council of elders were used in reconciling families, clans and communities but were weak in the sense that they cannot enforce the punishment and the action points they come up with. Although the use of the council of elders has these weaknesses as a strategy for peace, they still play a vital role especially as entry points to communities that otherwise remain closed to themselves as a result of conflicts with neighboring communities.

Peace marches:

The findings from this study, as illustrated by Table 1.7, indicates that 147 (81.7%) of the employees of the humanitarian organizations, pointed out, that peace marches was a strategy that was used in building peace in the region. Among the community members in general, 68 (46.6%) of them, a combination of those directly affected by PEV and those not

directly affected by PEV, as shown in Table 1.8 indicated that this was a strategy used by the humanitarian organizations in peace building within the county. Table 1.9 indicates that 38 (52.1%) community members directly affected by PEV and 30 (41.1%) community members not directly affected by PEV confirmed that peace marches was indeed used by humanitarian organizations as a strategy for peace. This indicates that both the humanitarian organizations and the community members recognize that peace marches play a significant role in creating massive awareness on the need to maintain peace within the county.

UN (2012) indicates that each year on September 21, the United Nations invites all nations and people to honor a cessation of hostilities and commemorate the International Day of Peace through education and public awareness on issues related to peace. In the quest for sustainable peace, the Universal Peace Federation and its Ambassadors for Peace around the world organize commemorations of the International Day of Peace each year. The youth and other members of communities are engaged in promoting a culture of peace through service, sports, music, drama, public information campaigns, peace walks and peace marches. Following the UN practice, peace builders in Uasin Gishu County organize peace marches and other events to remind people that they should cultivate a culture of peace. This is done on the International Day of Peace and on other organized forums.

This strategy works well only around the International Day of Peace because of the hived activities especially around this time. Different humanitarian organizations come together to actualize the peace activities on the International Day of Peace or any other organized forum. The limitation with this strategy is that it comes only once in a year unless other forums outside the International Day of Peace activities are organized. This strategy would therefore have to be complemented with other activities that are done more often.

The Interview session with the Chief Executive Officer, Wareng Youth Initiative for Peace and Development explained that his organization always participated in the planning of the activities of the International Day of Peace and eventually participated in these activities including the peace marches, this therefore indicated the strategy was used by WYIPD. He indicated that the youth have a lot of energy that needed to be channeled in socially acceptable activities like peace runs and peace marches. Participation in such activities helps to be physically fit as the release their energy in a constructive activity through the peace marches. Peace actors and community members derived from all communities especially those initially in conflict came to run or walk together, giving them an opportunity interact, this therefore eased any existing tensions between communities. Peace marches were therefore social and physical in nature according interview session findings from CEO, WYIPD.

Collaborative joint projects/shared projects:

The findings of the study show that 139 (77.2%) of employees of the humanitarian organizations highlighted that collaborative joint projects or shared projects are a key strategy they used in peace building within the region as illustrated in Table 1.7. Among the community members, 52 (35.6%) of them, both those directly affected by PEV and those not directly affected by PEV indicated that this method was used in peace building as seen in Table 1.8. Specifically, Table 1.9 indicates that 30 (41.1%) community members directly affected by PEV and 22 (30.1%) community members not directly affected by PEV affirm that shared projects was used as a strategy for peace in the region.

Korir (2009) explains that once dialogue meetings become more productive and less tense, it is helpful for groups to initiate collaborative joint projects, events or activities. These are aimed at solving common problems faced by both communities and build experience of working together for common goals. The initial shared projects or activities should be short-term and fairly simple, such as management of local relief efforts or sports days. As the group gains experience, they should be encouraged to take on more complicated projects like building schools, roads, bridges or destroyed homes. Korir argues that the experience of working together reduces tension and builds solidarity across ethnic lines.

The interview session with the Chief Executive of Catholic Justice and Peace Commission revealed an example of a shared project done within the study area, which was the rebuilding of the Kiambaa Church that had been burnt down during the post 2007 election violence. Members of the conflicting communities, mainly the Agikuyu and the Kalenjin communities came together to rebuild the church. They physically built the church together to accord themselves time to work and interact with each other, thereby neutralizing tension levels in the region leading to reconstruction of formerly strained relationships. The CEO, CJPC therefore indicated that this strategy was to fulfill the social need of getting people to interact as they worked together, hence the strategy was social in nature.

Korir (2009) was also keen to highlight that not all shared projects and activities are particularly effective. He emphasized that focusing solely on joint church services may distract people from the reality of conflict and suffering outside the church's walls. He reiterated that the call of peace building was much more than prayer and worship, it required people to understand, love and to assist their neighbours. He further indicated that another potential danger in collaborative joint projects, especially if they were poorly managed, is that they could become divisive. This is especially so if resources or supplies are not distributed in a transparent manner. Figure 1.0 shows youth from the Agikuyu and Kalenjin communities working together to build a road connecting Yamumbi and Kapteldon villages.



Source: Scott Baldauf & The Christian Science Monitor, March 2011

Figure 1.0: Youth from Yamumbi (Kikuyu Village) and Kapteldon (Kalenjin Village) build a connecting road to the two villages

Open forums:

Findings from the study, as seen in Table 1.7, indicates that 139 (77.2%) of employees from the selected humanitarian organizations, identified open forums as a strategy they used in peace building. On the other hand, 59 (40.4%) of the community members, both those directly affected by PEV and those not directly affected by PEV agreed that open forums were used as a strategy for peace by humanitarian organizations as shown in Table 1.8. More specifically, Table 1.9 indicates that 27 (37.0%) community members directly affected by PEV and 32 (43.8%) community members not directly affected by PEV indicated that open forums was a strategy used by humanitarian organizations in peace building. Open forums involved members of the local community, local leaders, peace builders and any other interested party. Discussions, music, drama and other forms of entertainments, and any other possible activities were used to pass on messages of peace.

Findings from the interview session with the Chief Executive Officer, ASTEP-Kenya revealed that open forums were popular. He also indicated that it was meant to give an opportunity for people to do peace themed activities together. These activities caused them to interact together and at the same time appreciate each other's culture. Hence open forums is social cultural in nature. The CEO made the following comments on open forums during the interview:

We organize open forums, where our members come to an open venue and we all discuss and do activities that interest them on the day, the activities chosen are required to have peace themes embedded it. Most of the activities done in open forums are interesting and entertaining to the youthful generations, these forums have become very popular. The youth love action oriented activities. Most of the activities done tend to have messages that teach appreciation of the cultural differences (Interview, CEO ASTEP, Kenya).

A community member, not directly affected by PEV indicated during an interview session that open forums gave them opportunity to participate in activities that enhanced interaction with members from communities they had been in conflict before. She indicated that the strategy was also popular due to the fact that the participants got involved in the activities.

The humanitarian organizations termed this strategy as open forums since it's a forum where peace builders open it up for any peace building activity that can pass a message of peaceful co-existence. Owen (2003) agrees with the use of open forums as a strategy for peace. He indicates that peace initiatives can be made simple by just providing venues or "open spaces to open minds to peace". This, he explains, creates the open forums where community members, peace educators and peace builders, all come together to dialogue, network, and plan; disseminate information through drama, dance and music and any other selected medium. The emphasis, he argues, is not to worry about spending time organizing an agenda, since according to him, as long as there is an identified venue and a general theme(s), the activities of the day will self-organize and the themes of the day will be adequately articulated through the various activities that will roll out during the open forums. The researcher is of the opinion that open forums can work well in peace building, however, it's vital to note that forums without agendas could also lead to waste of time as well as derailment from peace message themes that need to be pursued in such forums.

Negotiation and reconciliation:

Table 1.7 indicates that 139 (77.2%) employees of the humanitarian organizations, identified negotiation and reconciliation as a strategy used in peace building within the county. The community members in general, 86 (58.9%) of them, both those directly affected by PEV and those not directly affected by PEV affirmed this position as seen in Table 1.8. On the other hand, Table 1.9 illustrates the specific responses from the two categories of community members, 44 (60.3%) community members directly affected by PEV and 42 (57.5%) community members not directly affected by PEV indicated that negotiation and reconciliation was used by humanitarian organizations as a strategy for peace. Community members who indicated that the strategy was not used were far below 50%, in fact, 22 (30.1%) those directly affected by PEV and 22 (30.1%) of those not directly affected by PEV indicating that community members therefore concurred with the humanitarian organizations that this was a strategy that was commonly used in peace efforts within the region.

Pruit & Carnevale (1993) explain that when there are incompatible goals, a state of social conflict exists. As a result, according to them, negotiation is a way of dealing with social conflict as well as a route to win solutions. They indicated that the concept of negotiation addresses some of the largest problems faced by humankind and also presides over much of the changes that occur in the human society. Further, they argue that since conflicts result from dissatisfaction with status quo, negotiation opens up ways in which things can be done differently. Negotiation therefore, is the root of many social structures that govern society.

Lerche (2000) concurs with the findings of the study that reconciliation plays a key role in peace building. He argues that both the theoretical and the praxis-oriented literature on contemporary conflict resolution acknowledge that the hearts and minds are as ravaged by war and violence, and in as much need reconstruction as burnt out towns and villages. He notes that the success of peace building depends in part, on assisting antagonistic communities to put their past of violence and estrangement behind them through negotiation and reconciliation. The interview session with a community member, directly affected by PEV indicated the usage of negotiation and reconciliation efforts used especially during the peace dialogue meetings.

Person to person contact:

Person to person contact also emerged as a method that was used for peace building in the county. Humanitarian organization respondents, 138 (76.7%) of them, as it emerges from Table 1.7, indicated that they used this method as a strategy for peace in the region. Only 36 (24.7%) community members, both those directly affected by PEV and those not directly affected by PEV identified this as a method that was used by humanitarian organizations in peace building within the region, this is shown in Table 1.8. Community members as illustrated in Table 1.9 indicated that person to person strategy for peace was not used as much by humanitarian organizations, with only 16 (21.9%) community members directly affected by PEV and 20 (27.4%) of those not directly affected by PEV indicating the usage of person to person contacts as a strategy for peace. In fact, 50 (68.5%) community members directly affected by PEV indicated the strategy was not used whereas 44 (60.3%) of community members not directly affected by PEV indicated that person to person strategy was not used by humanitarian organizations.

The interview session with CEO, CJPC as well as a community member directly affected by PEV indicated that the person to person contact was not very popular with those directly affected by PEV because they were still cautious about security. CEO, CJPC, during the interview, indicated that this strategy sought to reach out to more and more people in the

community in order to improve relationships, therefore social in nature. Korir (2009) indicates that person to person contacts are one to one meetings with individuals from either side of the warring groups. He explained that no matter how ferocious the fighting in any clashes are, there are always some people in every community who feel uncomfortable with the violence, and have a hankering for peace and are open to making contact with the other side. The individuals, according to Korir, want help in finding a way out of the conflicts. Once they are identified, these two people, one from either side of the divide are met at a personal level. They then undergo a personal transformation for peace through one to one discussions with each individual about possible alternatives for restoration of peace to the warring communities. The reason for the use of this method according to humanitarian organizations is that it starts small so that the first efforts are relatively low-stakes and are more easily controlled. The one to one dialogue helps erode the suspicion and skepticism of these few people and thereafter they are asked to become “messengers”, seeking out new people to be a part of the discussions. It is important therefore that in such meetings, peace-builders ought to be careful not to dictate the process but to let the people give ideas on how peace can be restored in the region. Once they contribute to the process the local people own it, making the achievement of sustainable peace more realistic.

Capacity building:

Another method used by humanitarian organizations, according to the findings, is capacity building with 128 (71.1%) employees of the humanitarian organizations indicating this position. Table 1.7 illustrates. Only 34 (23.3%) community members, both those directly affected by PEV and those not directly affected by PEV as seen in Table 1.8, affirmed that this strategy was used in peace building by humanitarian organizations. There is a clear disparity in terms of whether this strategy was used by humanitarian organizations as indicated by the findings. Further, Table 1.9 illustrates the specific voices of the community members with only 16 (21.9%) of those directly affected by PEV and 18 (24.7%) of those not directly affected by PEV indicating that the strategy was used. In agreement with this position, 50 (68.5%) of community members directly affected by PEV and 46 (63.0%) of community members not directly affected by PEV as illustrated in Table 1.9 indicated strongly that capacity building was not used as a strategy for peace by humanitarian organizations.

Chonlasin (2009) expounds that capacity building involves improving the qualifications and capability of a pool of personnel. The creation of a trained human resource is thus crucial to communities, the government, non-governmental organizations and other international organizations. The training program aims at preparing people who want to work in crisis areas ensuring the international and multidimensional character in peace efforts. The participants are expected to gain a sound understanding of their obligations as stewards through engaging in case studies, field visits and other effective learning methodologies.

The findings indicate that capacity building was scored very low by community members in general, only 34 (23.3%) as shown in Table 1.8, indicated it was actually used by humanitarian organizations in their region. The interview session with the CEO Rural Women Peace Link indicated that this is a method that involved few members of the community. At the same time, capacity building improves the skills and competences of the trained person but may not necessarily transform their attitudes to others or transform their relationships with others. CEO, RWPL indicated that capacity building aimed at raising skills and competences of the people going through training hence meet an educational need.

Traditional peace conferences:

A traditional peace conference is a strategy that was used as an effort to build peace within the county. This is indicated by 118 (65.6%) employees from the humanitarian organizations as illustrated in Table 1.7. Only 35 (24.0%) of the community members in general identified this as a strategy used in peace building in the region, this is shown in Table 1.8. Clearly, it seems like the community members are indicating that this method was not used as much at the grassroots level. This is confirmed by the specific responses given by community members, 19 (26.0%) community members directly affected by PEV and 16 (21.9%) of community members not directly affected by PEV indicating that traditional peace conferences were used as a strategy for peace as shown in Table 1.9.

Further, a community member not directly affected by PEV, who was interviewed, revealed that peace conferences rarely translated into action at grassroots levels. This was also confirmed by the Divisional Peace Coordinator, Kesses during an interview session. The Divisional Peace Coordinator indicated that it was top leaders who attended the conference who rarely reached them at the grassroots level that participated in the conferences hence the impact of the conferences is not experienced at the grassroots level. However, in the interview sessions, the Divisional Peace Coordinator indicated that

traditional peace conferences were educative in nature to the participants in these conferences. World Peace Conferences (WPC, 2010) explain that traditional peace conferences are peace conferences that were organized with the primary goal of the conference contributing to the worldwide efforts to create a civilization of peace and to create leaders as ambassadors of peace. Essential to this undertaking is life-long peace, education at home, in schools, and in the community, with the focus on the integral role of all members of society including children, youth and adults to create and maintain a culture of peace. This differs from capacity building in that this includes the common public not necessarily personnel that works or will work with peace-related organizations.

Peace conferences are organized at both international and local levels. These conferences seek to educate and cultivate a desire to maintain peace in the delegates of each conference. Some of the conferences seek to educate the delegates on the early warning signs of conflict hence take preventive measures towards this conflict. Other conferences address issues on conflict analysis and how to deal with them. Many different themes all related to peace are handled during these conferences. Peace conferences have played significant roles in that delegates get to understand how to prevent conflicts and how to deal with conflict and more importantly how to maintain peace within their communities (WPC, 2010).

Some scholars, however, have argued that peace conferences done in huge hotels do not bear much fruit at the grassroots level. This is because the people who attend the conferences, in some instances, are national leaders who do not reach the grassroots levels and do not disseminate the information to people on the ground. Thus, they have argued, they remain as big ideas in paper and rarely get translated to action on the ground (Korir, 2009).

Peace tournaments:

Findings from the study indicate that peace tournaments were used as a strategy for peace by humanitarian organizations as illustrated by 113 (62.8%) of employees from the humanitarian organizations. Table 1.7 elaborates more on this concept. Respondents from the community members, both those directly affected by PEV and those not directly affected by PEV agreed with this position, with 94 (64.4%) of the respondents confirming its use, as seen in Table 1.8. Specifically, 44 (60.3%) community members directly affected by PEV and 50 (68.5%) community members not directly affected by PEV indicated in Table 1.9 illustrate that humanitarian organizations used peace tournaments as a strategy for peace.

Further, the interview session with the Chief Executive Officers, ASTEP-Kenya reveal that peace tournaments involved special teams whose admission to participate either in football, netball, volleyball or any other team depended on the composition of the players. A team was required to have equal numbers of members from the formerly conflicting ethnic communities, giving them a chance to interact during the preparations and the actual matches. CEO, ASTEP-Kenya, indicated that this strategy was recreational in nature, giving the participants a chance to have fun as well as interacting with other participants. This strategy was therefore social and recreational in nature. Research Consortium of Kenya (RCK, 2013) agrees with this position, and explains that activities that integrate the youth are essential in promoting peace. Sports activities make possible cross-cultural exchange as youth teams are facilitated to travel to different regions to interact and participate in sports tournaments. Further, RCK indicates that the playing teams have representatives from each community in the vicinity. During the tournaments, talks on peaceful co-existence are conducted by village elders, community representatives and Divisional Peace Coordinators. Peace tournaments are popular because they are interesting and entertaining, especially to the youthful generations who love being active, hence the popularity of this strategy.

Leadership training:

Leadership training was used by 111 (61.7%) of the employees from the humanitarian organizations under study as shown in Table 1.7. On the other hand, Table 1.8 shows that 43 (29.5%) of respondents from community members in general indicated that leadership training was used as a peace strategy by humanitarian organizations. Table 1.9 indicates that 25 (34.2%) community members directly affected by PEV and 18 (24.7%) community members not directly affected by PEV indicated that this strategy was used in peace building in the region. This indicates that whereas leadership training was largely used by the humanitarian organizations, the perception of community members both directly affected and those not directly affected is low on the use of this strategy.

The interview sessions with the County Peace Coordinator and the Divisional Peace Coordinator, Soy Division showed that the leadership training undertaken involved training the leaders in the community about peaceful co-existence and their roles as leaders of the communities. Further, findings from this interview sessions show that, after the training, these leaders were expected to inculcate a desire for peaceful co-existence in members of their community. The interview with the County Peace Coordinator revealed that the participants gained more knowledge and expertise in peace building hence the strategy was educative in nature, therefore contributed towards sustainable peace in the county. Reychler (2006) posits that leaders need to be trained for effective communication; consultation and negotiation systems between conflicting parties. Leadership training is vital in domains such as politics, diplomacy, defense, economics, education and all levels of society if sustainable peace is to be achieved.

Entrepreneurship training:

Table 1.7 reveals that 99 (55.0%) employees from the humanitarian organizations indicated that they used entrepreneurship training as a strategy for peace. Only 20 (13.7%) community members in general as shown in Table 1.8 indicated that the strategy had been used within the county. Specifically, only 14 (19.2%) community members directly affected by PEV and 6 (8.2%) of those not directly affected by PEV as indicated in Table 1.9 agree that this strategy was used by humanitarian organizations. This denotes a big disparity on whether this method was used in the county or not.

The interview sessions with the CEOs from all the four humanitarian organizations, however, the findings indicate that poverty and idleness were seen as key factors that affect the youth causing them to engage in conflict. In the quest to seek peace within the region, humanitarian organizations trained the youth on investment possibilities such as poultry and dairy farming, hence enabling them to invest in income generating activities. They argued that once the youth were occupied and they had a source of income, they are less likely to engage in violence. In some cases, the humanitarian organizations trained the youth and gave them starting capital for the investment they have been trained on as in the case of Wareng Youth Initiative for Peace and Development. This strategy was therefore both educative and economic in nature. However, a number of community members interviewed, both those affected by PEV and those not directly affected by PEV indicated that most of them had not taken part in the entrepreneurship training.

Further, Zelizer (2010) supports the idea that entrepreneurship investments and training contributes to peace building. He explains that social entrepreneurs in particular, are individuals with innovative solutions to society's most pressing social problems. Hence encouraging and training more social entrepreneurs makes them ambitious and persistent in tackling major social issues that cause conflict in societies. The researcher agrees that entrepreneurship training would suffice well in giving investment knowledge to the youth, and this would get them engaged in income generating activities, therefore, they may not engage in conflict. However, the training sessions without startup capital for the investments may not yield much.

Civic education:

The responses from humanitarian organizations and community members show that civic education was used as a peace building strategy in Uasin Gishu County. However, extent of its use is slightly above average as indicated in Table 1.7 with 99 (55.0%) employees from humanitarian organizations confirming use of this strategy. Only 30 (20.5%) community members in general indicated that civic education was used as a strategy for peace by humanitarian organizations, this is illustrated better by Table 1.8. Specifically, only 16 (21.9%) community members directly affected by PEV and 14 (19.2%) community members not directly affected by PEV as shown in Table 1.9 indicate that civic education was used as a strategy for peace.

Bishai & Levine (2010) explains that civic education provides a framework for collective civic identity. As such, it can be a stabilizing factor in societies suffering from violent conflict and its aftermath. Further, Bishai indicates that civic education, imparts skills as well as knowledge; both of which are necessary features of successful civic participation which increases social cohesion in communities. The interview with CEO, CJPC and County Peace Coordinator, indicated that humanitarian organizations used civic education to educate communities on different areas of interest such as voter education exercises.

Peace curriculums:

The findings from the study reveal that 96 (53.3%) employees from humanitarian organizations indicated that they used 'peace curriculums' as a strategy for peace. Table 1.7 shows this position. Only 32 (21.9%) community members in general agreed with this position as illustrated by Table 1.8. Further, Table 1.9 illustrates that 16 (21.9%) community members directly affected by PEV and 16 (21.9%) of those not directly affected by PEV indicate that peace curriculums was used as strategy for peace by humanitarian organizations in the county.

This is a strategy that promoted the use of peace education to children, youth, women, men in communities either within the school setting, church setting or forums that were specifically arranged to impart education that promotes peaceful co-existence. This was affirmed in the interview session with the Chief Executive Officer, ASTEP-Kenya. A-STEP Kenya heavily relied on this method. They used a peace curriculum that was developed in conjunction with Mercy Corps (Kenya) to train the youth. They developed a peace curriculum, which enabled youth to meet on a designated days and time to discuss peace generating activities, ideas and innovations. This is a well-designed curriculum that was discussed step by step on how to prevent conflict and how to manage crisis in case of conflicts arising in their communities. There were group leaders who led the members in discussing and going through the peace curriculum. This strategy therefore took an educative approach, imparting knowledge and values related to peace through discussions of peace curriculums.

The Inter-Country Quality Node (ICQN, 2013) report supports the idea of peace education as a measure for sustainable peace. The report emphasizes that peace education, that is, processes and curricula that impart skills, knowledge and attitudes that promote peace, equips learners with vital competencies which helps them live in harmony in society. Peace education equips learners with skills, knowledge, values and behaviors that make them respect and appreciate life, regard human rights, and use dialogue in resolving disputes. The researcher agrees with this position, this is because peace education is a powerful tool for social transformation that benefits communities that have experienced conflict, or are in conflict. However, the full potential of peace education is difficult to realize as a result of inadequacies in critical areas including policy, institutional and program weaknesses.

Theatre performance:

Further, Table 1.7 shows that 95 (52.8%) of the employees from humanitarian organizations used theatre performance as a strategy for building peace. Contrary to this, Table 1.8 shows that only 24 (16.4%) community members in general agreed that this strategy was really used to build peace by these humanitarian organizations. Table 1.9 indicates that only 9 (12.3%) community members directly affected by PEV and 13 (17.8%) of those not directly affected by PEV indicated that theatre performance was used as a strategy for peace by humanitarian organizations in the county.

The interview session with the Chief Executive Office, Catholic Justice and Peace Commission revealed that theatre performances involved the use of live performers to present the experience of a real and imagined event before a live audience. The performers communicated this experience to the audience through combinations of gestures, speech, song, music or dance. The CEO, CJPC indicated that this was a strategy that provided both entertainment as well as knowledge on peaceful coexistence to the audience and participants. He indicated therefore, that the strategy was both recreational and educational in nature. Branch (2012) explains that the international community use theatre as an educational tool to show communities ways to prevent low level conflict within families and communities. The theatre performance normally focus on the rule of law, civil rights, access to justice and other community issues that breed violence on different levels.

Income generating activities:

The research findings shows that income generating activities were used by humanitarian organizations as a peace building strategy with 95 (52.8%) of the respondents indicating its use as shown in Table 1.7. The rating by the community members on the use of this strategy was lower with only 27 (18.5%) community members in general indicating that this strategy was used to build peace in the region as displayed in Table 1.8. The specific voices of community members indicated that only 13 (17.8 %) of those directly affected by PEV and 14 (19.2%) of those not directly affected by PEV agree that income generating activities were used as a strategy for peace as indicated in Table 1.9.

The research finding is in agreement with RCK (2013) that income generating activities contribute towards restoration of peace in a region where conflicts abound. RCK indicates that lack of livelihood opportunities for the youth played a large part in their participation in the 2007 post-election violence. They argue therefore that it is important to address the socio-economic concerns of post-conflict populations to ensure that they have a vested interest to sustain peace and stability. One motivation for this is to empower them economically and RCK indicates that activities such as tree planting and knitting are good examples. The researcher is of the opinion that the youths should be encouraged to take advantage of existing structures such as their local community funds to improve their capacity for finding livelihoods.

The interview schedule with the CEO of Wareng Youth Initiative for Peace and Development indicated that they have sometimes given starting capital for the youth to start up income generating activities such as keeping poultry, planting vegetables for sale and many other income generating activities. This strategy according to the interview of the CEO, WYIPD was socio economic in nature, seeking to address the economic needs of communities in conflict. Responses from the interview session with a Divisional Peace Coordinator, Turbo indicated that once the youth got engaged, they were not readily available to be used as perpetrators of violence.

Government led initiatives:

Government led initiatives peace activities referred to in the study includes offering security at the grassroot level as well as the justice mechanism systems that would enhance the peace efforts by humanitarian organizations. Table 1.7 shows that 91 (50.6%) of the respondents from the humanitarian organizations indicate that government led initiatives also contributed to peace building. This strategy involves anchoring the humanitarian organizations activities into the governments' peace building efforts. Among community members in general, 24 (16.4%) of the respondents as shown by Table 1.8, affirmed that the humanitarian organizations anchored their efforts within government led strategies. Specific responses from the community members, as indicated in Table 1.9, indicate that only 13 (17.8%) of community members directly affected by PEV and 11 (15.1%) of community members not directly affected by PEV indicated that humanitarian organizations anchored their peace initiatives within government led initiatives.

The interview sessions with the County Peace Coordinator and the Divisional Peace Coordinator, Kapsaret division, indicated that there are peace strategies that humanitarian organizations cannot implement without linking them within government programs especially where it concerns a search for justice for victims of conflict. The national government set up formal justice systems to deal with atrocities of conflicts both at local or national levels. At the same time, in places that may still be volatile due to conflict, humanitarian organizations need security forces from the government to ensure their safety as they carry out their peace building activities. The government led initiatives in this context, were administrative in nature, to ensure that adequate security was given to peace builders as well as justice mechanisms were in place.

Apollos (2008) explains that all modern societies have set up machinery for the resolution of disputes as well as correcting wrongs inflicted on the citizens by others. Further Muhammad & Ruto (2006) indicate that predominant methods of conflict management recognized under the law in Kenya currently are adjudication and arbitration. Courts are very central to dispute resolution in the modern state. In post 2007 election violence, as the humanitarian organizations worked towards the restoration of peace in the county, they at times had to work together with the Government of Kenya especially in as far as justice matters for victims of violence were concerned. Muhammad & Ruto expounds that the local administration through the office of Chiefs and District Officers frequently intervene in disputes as third party neutrals. However, the researcher feels that in places where the government is the instigator of violence or as a partisan bystander, local communities view the local administration with fear, suspicion and hostility. This may derail the efforts of peace by the humanitarian organizations.

Immediate humanitarian responses:

Immediate humanitarian responses, as shown in Table 1.7, was a strategy for peace building in the county as indicated by 84 (46.7%) respondents from the humanitarian organization. However, this represents less than half of the respondents which imply that the strategy was not significantly used. Table 1.8 shows that only 17 (11.6%) community members in general, both those directly affected by PEV and those not directly affected by PEV agreed that immediate humanitarian response was used as a strategy for peace. Further, Table 1.9 indicates that specifically, only 9 (12.3%) of community

members directly affected by PEV and 8 (11.0%) of those not directly affected by PEV indicated that immediate humanitarian responses were used as a strategy for peace.

The interview session with the CEOs, Humanitarian Organizations indicated that alleviation of suffering was a measure that had to be done before people can participate in any other peace initiative. For them, they argued, that as long as people are in need of food, shelter, medication and other basic needs they are unlikely to be at peace or even to urge others to live peacefully with their neighbors. Ultimately, they would even scramble for the meager resources hence increasing tension and enhancing conflict. In situations of conflict, first aid is usually in the form of relief supplies, both food and non-food items, for the affected and displaced people. This aid supplies to victims of conflict make living conditions bearable before the conflict resolution process begins (Boyce, 2000).

Village assemblies:

The use of village assemblies, also popularly known as “Village Bunges” by humanitarian organizations to restore peace in the county was not significant with 84 (46.7%) of employees of the humanitarian organizations indicate this position as Table 1.7 reveals. Further, Table 1.8 shows that 64 (43.8%) of the respondents from the community members’ category, both those directly affected by PEV and those not directly affected by PEV indicates even lower use of the strategy. Table 1.9 indicates that 31 (42.5%) of community members directly affected by PEV and 33 (45.2%) of community members not directly affected by PEV highlight that village assemblies were used as strategies for peace by humanitarian organizations in the county.

Findings from the interview session of the Chief Executive Officer, CJPC indicated the “Village Bunges’ involved parliament like debating sessions for the youth in the home regions where they would debate on issues that made them vulnerable to conflicts with the aim of arriving at solutions to the challenges. He elaborated that the Village Bunge’s also involved organizing youth into self-help groups which formed avenues through which youth empowerment was done. This empowerment resulted in the development of skilled leadership, responsibility and improved socio-economic status among the youth. The CEO, CJPC indicated that the reasons for the popularity of this Village Bunge’s were that it was youth led and youth managed hence the vast interest among the youth. At the same time, the monetary gains given to the self-help groups acted as a pulling factor to youth especially those without employment and source of income to start up income generating activities. The CEO, CJPC also indicated that “village bunges” was a socio-economic strategy in nature in that it enhanced relationships between participants as well as gaining of income through the self-help groups.

The ‘Village Bunge’ also referred to as the “Youth Bunge” is explained by Lee (2013) under the “Yes Youth Can Campaigns” that are championed by USAID-Kenya and other associated humanitarian organizations. Yes Youth Can campaigns supports the empowerment of Kenyan youth as envisioned in the 2010 Constitution of Kenya. The program aims at developing peace leaders among 18-35 year olds, with the objective of improving their socio-economic status. It involves supporting youth to build new, more representative networks to encourage partnership among the youthful generation and to leverage resources. Youth from thousands of villages in Kenya have joined the “Youth Bunge” (Youth Parliament). Youth prefer the ‘Bunge’ name because it shows that they have a truly democratic space for dialogue and deliberations of their own. So far, over 5,000 Youth Bunges have been formed and registered as self-help groups with the Ministry of Gender & Social Development. The activities run by the Village Bunge’s are youth owned, youth-led and youth managed hence the Bunge’s allow young women and men to develop new leadership skills, promote transparent decision making processes on priority issues. As a result, the youth were to engage their collective voice on decisions on issues that affected them. All these engage the youth and they end up building peace rather than being the perpetrators of violence.

Age grade associations:

Table 1.7 illustrates that 79 (43.9%) respondents from the humanitarian organizations indicated they used age grade associations in the restoration of peace in communities in the county. On the other hand, Table 1.8 shows that community members, both those directly affected by PEV and those not directly affected by PEV, seemed not to agree with the humanitarian organizations about the use of this strategy, in fact, only 4 (2.7%) respondents from the community members in general agreed with the humanitarian organization. Table 1.9 gives the specific responses by both categories of the community members with only 2 (2.7%) community members directly affected by PEV and 2 (2.7%) community members not directly affected by PEV indicating that this strategy was used as a peace effort. Indeed most of the respondents actually indicated that the strategy was not used.

The interview session with Divisional Peace Coordinator, Kesses division, revealed that Age grade Associations were used in communities. He indicated that in some occasions, peace actors in his division divide participants according to their gender as well as age and give them appropriate tasks to do. He indicated that culturally, community members prefer to work with their peers since they would be freer and they would have common interests based on their ages and gender. He indicated that the strategy was socio-cultural in nature.

Age systems have been seen as a tool for ensuring social unity, cutting across kin and age related linkages. Early ethnographers have seen little political relevance in the age systems, understanding generation and age-set organizations as institutions only marginally associated with warfare, and mainly with functions of social integration (Gulliver, 1953) or as ideological formations directed towards creating order and long term social stability (Baxter & Almagor, 1978). This is the reason the humanitarian organizations used this strategy for building peace. The community was divided into men, women and children and deal with them on these different categories as they tried to inculcate peace within communities. Further, communities were also divided into age groups such that there were the elder men and women, young adults and children, groups that would steer each other towards a certain direction that would either enhance or diminish peaceful coexistence. A recent collection of studies, however, focusing on the relations of power within age systems, takes an opposite view which offers important insights for the analysis of conflict (Simonse & Kurimoto, 1998). The authors argue that age systems are regional and cross-ethnic phenomena, at the core of confrontational scenarios between antagonistic social actors: seniors and juniors, men and women and ethnic groups.

Women empowerment:

In this study, 78 (43.3%) respondents from humanitarian organizations identify women empowerment as a peace building technique they used in the county as illustrated by Table 1.7. Further, 55 (37.7%) respondents from the community members, both those directly affected by PEV and those not directly affected by PEV affirm that selected humanitarian organizations in Uasin Gishu used women empowerment as a strategy for peace in the region as shown by Table 1.8. On the other hand, Table 1.9 indicates that only 31 (42.5%) of community members directly affected by PEV and 24 (32.9%) of community members not directly affected by PEV indicate that this strategy was used in peace building by humanitarian organizations in the county. The interview session with the CEO, RWPL indicated that they empowered women through capacity building, motivational talks, counselling sessions and entrepreneurship training. The interview therefore revealed that the strategy was educative, psychological as well economic in nature. However, the findings of the study show that women empowerment was not widely used as a peace building strategy in Uasin Gishu County.

According to Porter (2007), women need to be empowered in order to play the important role in peace building. She emphasizes that women have traditionally played very limited role in peace building processes even though they bear the responsibility for providing for their families' basic needs in the aftermath of violent conflict. They are especially likely to be unrepresented or under-represented in negotiations, political decision making, upper-level policy making and senior judicial positions. Many societies' patriarchal cultures prevent them from recognizing the role women can play in peace building. This scenario has made it necessary to empower women in different aspects of life for them to participate in peace building within their communities. The different forms of empowerment included education and economic empowerment. Further, Porter (2007) explains that the idea behind this strategy is that peace building scholars and the United Nations have recognized that women play a vital role in securing the three pillars of sustainable peace namely: economic recovery and reconciliation, social cohesion and development, and political legitimacy, security and governance. Ellen Johnson-Sirleaf of Liberia and Michelle Bachelet of Chile were the first female heads of state from their respective countries. President Johnson-Sirleaf was the first female president in Africa. Both women utilized their gender to harness the power of maternal symbolism, the hope that a woman could best close wounds left on their societies by war and dictatorship. Therefore, women empowerment through education, advocacy, as well as economically gives women opportunities and ability to prevent likely conflict in societies, facilitate healing of relationships in communities as well push for the maintenance of a culture of peace.

Enhancing cultural values:

Data from humanitarian organizations indicate that 74 (41.1%) of the respondents from this category indicated that another strategy they used was to deliberately enhance cultural values among members of the communities as seen in Table 1.7. Only 24 (16.4%) respondents from the community members' category, both those directly affected by PEV and those not directly affected by PEV agreed that humanitarian organizations used this strategy in their county as depicted in Table 1.8. Further, Table 1.9 indicates that only 8 (11.0%) community members directly affected by PEV and 16 (21.9%)

of community members not directly affected by PEV indicated that enhancing cultural values was a strategy used by humanitarian organizations in the county. However, the use of this strategy was low.

The interview sessions with CEOs, CJPC, and RWPL revealed that employees of the humanitarian organizations helped communities to appreciate their culture and appreciate the cultural practices of other ethnic groups that were not their own. They did this through the establishment of “cultural day”, a day where food from different ethnic communities was cooked and shared by all communities present. Other activities on such day included song and dance from all communities present. This strategy therefore took a socio-cultural nature, addressing both social and cultural needs in conflicting communities. The interviews also indicated that cultural practices and cultural values play a key role in respecting the sanctity of life. It emerged that part of the reasons for conflicts in the county were cultural differences between communities in the county that were neither valued nor appreciated. This drove members of different ethnic groups in the county to dislike cultural practices different from their own, by extension dislike each other and eventually turn against one another. Humanitarian organizations worked deliberately to put up measures that would cause members of different ethnic groups to learn about cultural practices and values of other communities, understand them and appreciate them. This, they argued, would cause them to extend grace while dealing with each other, hence peaceful co-existence will be experienced in the long run.

Osei-Hwedie & Abu-Nimer (2009) propose that conflicts are primarily economic in nature, a product of a struggle over scarce resources. However the struggle is usually manifested in a cultural context with leaders often using ethnic groups as a support base. Thus the material base of conflict becomes intertwined with culture, both manipulated and genuine. The search for peace and mechanisms to resolve conflicts therefore requires an understanding of those positive, genuine aspects of culture that determine how individuals, families, groups and nations perceive themselves and others. This requires the recognition and acceptance of the diversity of cultures and sub-cultures within the African context. The researcher feels that societies requires that states develop sensitivity to cultural differences in all their formal and informal institutional dimensions such as economic, social, educational and legal. This is important in creating inclusive and tolerant societies based on equity and social justice, the core values of democracy.

Inter-ethnic marriages:

Humanitarian organizations indicate that they encouraged inter-ethnic marriages as a strategy for peace as shown by 73 (40.6%) employees from humanitarian organizations who indicated this was used as a strategy for peace, this is illustrated by Table 1.7. On the other hand, 46 (31.5%) of respondents from community members, both those directly affected by PEV and those not directly affected by PEV as illustrated in Table 1.8, agreed that peace building humanitarian organizations used this as a strategy for peace in the county. Table 1.9, shows that 20 (27.4%) community members directly affected by PEV and 26 (35.6%) community members not directly affected by PEV confirm that inter-ethnic marriages was a strategy used for peace. Rural Women Peace Link, one of the organizations under this study, revealed through the interview session with its CEO, that peace-builders from the organizations deliberately attended inter-ethnic engagement and wedding ceremonies where they would use the forums to foster peace messages and loud the union between members of the two communities that were getting united through this marriage. CEO, RWPL indicated that the strategy was socio-cultural in nature, providing opportunities for interaction between members from different communities. They also got opportunity to take part in the engagement and wedding ceremonies activities that were done differently according the communities where the marriages were happening. Participation in these activities, generated an appreciation of others cultural practices.

Muhammad & Ruto (2006) explains the use of inter-ethnic marriages as a strategy for peace. They argue that the creation of bonds between two communities through marriage helped to eliminate fighting between members of these communities, for it was an abomination to fight one’s in-laws. Consequently, they explain that inter-ethnic marriages diffuse conflict between clans and communities that are in conflict.

Use of customary law:

Table 1.7 shows that 71 (39.4%) employees from humanitarian organizations indicated that their organization worked with the communities towards peace by using customary law as a peace building measure. Table 1.8, shows that only 11 (7.5%) of community members from both those directly affected by PEV and those not directly affected by PEV. Specifically however, Table 1.9 indicates that only 7 (9.6%) community members directly affected by PEV and 4 (5.5%)

community members not directly affected by PEV agree that the use of customary law was used by humanitarian organizations as a strategy for peace. The interview session with the CEO, CJPC indicated that use of customary peace strategy was socio-cultural in nature, this was peace matters discussed with communities, through peace dialogue meetings and other forums, issues of respect to elders, taboos, and societal norms often emerged. The forum moderators encouraged discussions around these areas since they guided members of the community on how to interact with each other in ways that would promote peace.

Aywa & Oloo (2001) explain that law performs the function of ensuring orderly conduct of affairs in society. They explained that law does so by requiring people to carry out certain tasks while restraining them from undertaking others. In discussing the role of traditional societies in conflict management, the authors include the place of traditions, customs and norms. They note that African societies had customs and beliefs that had to be adhered to by all members. Disregard of some of these beliefs and norms was believed to attract the wrath of the gods in addition to ridicule and reprimand from members of the society. This aided in ensuring that people shunned conflict-causing conduct. Customary law has been a “de facto” recognition in Kenya and has been applied both in formal courts and traditional justice processes and in relation to interpersonal and community based conflicts. Under the constitution, its application is however, restricted to matters of personal law and therefore its application in other matters relating to conflict does not have any legal recognition and enforcement.

Respondents from community members in general indicate low use of customary laws as a strategy with only 11 (7.5%) affirming this position. Table 1.8 illustrates the findings collected from the community members indicating that the strategy was among the least used by humanitarian organizations within their county. The use of customary law, they indicated, suffers the fact that it does not have the capacity to enforce and implement decisions and policies taken, hence its low usage. In the same breadth, the younger generation have not embraced and strictly adhered to set customary laws. The researcher is of the opinion that the use of customary law, even though it only applies only to interpersonal and community based conflicts, still plays a deterrent role in communities. It emphasizes issues of respect to elders, taboos, and societal norms and helps to adjudicate conflicts within society. Hence the need to uphold customary law as a means towards peace in societies.

Environmental conservation training:

Respondents from humanitarian organizations indicated that 62 (34.4%) of them used environmental conservation training as a peace building strategy as shown in Table 1.7. The respondents from among the community members’ category, both those directly affected by PEV and those not directly affected by PEV agreed with the findings from the humanitarian organizations as indicated in Table 1.8 with 27 (18.5%) indicating the use of this strategy. Specific responses from the two categories of the community members indicate as shown in Table 1.9 that, only 17 (23.3%) of community members directly affected by PEV and 10 (13.7%) of community members not directly affected by PEV indicate that this strategy was used by humanitarian organizations in the county. These findings show that this strategy was not widely used in the county.

In the interview session, the Chief Executive Officers of ASTEP Kenya and Wareng Youth Initiative for Peace and Development indicated that the reasons behind the usage of this strategy was that when the environment is conserved, then there are less conflicts due to sufficient resources such as water and pasture, hence the need to train communities on how to conserve the environment to lessen conflicts due to scramble for resources. The interview results indicated that the strategy was both educative and ecological in nature, the participants learnt the need to conserve the environment in order to minimize conflict and at the same time some participants used the knowledge and skill gained to conserve environment through activities such as tree planting.

Kameri-Mbote (2006) explains that environmental conservation plays a huge role in peace building. She points out that the environmental factors can cause conflict but at the same time be a unifying factor as explained in the following excerpt from her work.

Authoritarian regimes, genocides, and civil wars have plagued countries in the Great Lakes region in recent years. The regions nations rely heavily on natural resources such as water, minerals and land for economic development, as well as for livelihoods of their people, and many of the region’s conflicts are connected to these resources or other environmental factors. Water, (as in the Zambezi and Nile River basins), minerals, (as in Democratic Republic of the Congo), fertile land

(as in Zambia) or illegal hunting (as in Virunga National Park) are pressured by degradation and demand, which spur conflict. Many people in rural Africa live off land and depend on what nature offers for their survival. Unfortunately, many of the continent's gravest conflicts occur in these same areas. But the extreme dependence on the environment can be an asset, not a curse. Political boundaries cut across ecosystems, creating cross border dependencies that establish a common unifying force: the need to conserve natural resources. This mutual interest can facilitate dialogue and bring warring groups together to collaborate. Such efforts offer greater hope for lasting peace as they are able to address the root causes of conflict, while also improving the capacity to prevent and resolve it. The environment therefore becomes not just a cause of violence but also a tool of making peace.

Further, the United Nations Environment Programme (UNEP, 2009) report affirms the importance of the environment in peace building. It states that successful peace building requires that environmental drivers are managed, that tensions are defused and that the natural assets are used sustainably to support stability and development in the long term. The researcher advocates for deliberate environmental conservation measures to accompany the environmental conservation training measures. This is because, some of the societal conflicts are caused by scarce resources, thus, these resources need to be conserved for their sustainability. Therefore, there is need for both training on conservation as well as taking deliberate measures to conserve the environment.

Ethnic group alliances:

One of the peace building strategies used in the county was ethnic group alliances. Table 1.7 highlights that 53 (29.4%) of respondents from humanitarian organizations indicated that ethnic group alliances were used as a means to restore peace. Table 1.8 illustrates the findings collected from the community members, both those directly affected by PEV and those not directly affected by PEV indicated that the that ethnic group alliances was one of the least used peace strategies by humanitarian organizations with only 12 (8.2%) community members agreeing with the humanitarian organizations. Table 1.9 illustrates that only 4 (5.5%) of community members directly affected by PEV and 8 (11.0%) of community members not directly affected by PEV indicated that this strategy was indeed used. This strategy was among the least used as indicated by the very low scores by both the humanitarian organizations and community members.

Some scholars argue that ethnic group alliances play a significant role in peace building. Muhammad & Ruto (2006) explains that different ethnic groups sometimes agreed to enter into alliances to protect each other from aggression by other groups. For this purpose, such ethnic groups would view themselves as members of one group and jointly repulse attacks from any other group(s) that is not part of the alliance. This mechanism was, by design, deterrent since the result of such alliances sent a clear message to potential aggressors that the community they intended to attack did not exist in isolation; but had allies who would come to its aid in time of need. The other effect was to reduce the possibility of conflict between the different ethnic communities in question. The researcher is of the opinion that although ethnic alliances may work in prevention of conflict between the communities in the alliances, long lasting peace is better achieved when underlying causes of conflicts are resolved as the communities seek to improve their relationships.

Resources management agreements:

Another peace strategy that the findings indicated was not largely used by many organizations was resource management agreements, with only 48 (26.7%) of the respondents indicating its usage as illustrated by Table 1.7. On the hand, Table 1.8 shows that the findings collected from the community members indicate that the strategy was among the least used by humanitarian organizations within the county with only 9 (6.2%) community members' category, both those directly affected by PEV and those not directly affected by PEV indicating its usage. Specifically, the responses of community members as per the two categorizations indicate as shown in Table 1.9 that only 9 (12.3%) community members directly affected by PEV and 0 (0.0%) of those not directly affected by PEV indicate that this strategy was used.

Interview sessions with the CEO, CJPC, indicated that resource management agreements were also not so frequently used because the main resource in the region that has caused the cyclic nature of violence in the county is land. The land question is a very serious matter that can only be adequately resolved by a proper land policy in the country (Kamoet, 2011). This is because disputes surrounding land ownership and distribution in the Uasin Gishu County, especially in areas around Burnt Forest are long standing issues and are deeply rooted, agreements that have been made in the past have also not been honored. Thus the resource management agreements have only worked with lighter issues like in the sharing of resources like water and pasture but not with the land problems. It will also play a preventive role in that agreements

ought to be adhered to. The interview with CEO, CJPC indicated that the strategy takes a socio-economic approach, engaging the participants to talk about how to utilize available resources responsibly. However, for deeply rooted issues like land, it is of great importance that land policies in place should be fully implemented.

Devolved funds training:

Respondents from humanitarian organizations indicate that devolved funds training was used as a strategy for peace as shown by 27 (15.0%) of them as presented in Table 1.7. At the same time, 27 (18.5%) community members, both those directly affected by PEV and those not directly affected by PEV identified this as a strategy used by peace building humanitarian organizations in the county as illustrated in Table 1.7. Further, Table 1.8 shows that specifically, 19 (26.0%) of community members directly affected by PEV and 8 (11.0%) community members not directly affected by PEV indicated that this strategy was used in peace building in the county. The very low scores show that the strategy was hardly used in Uasin Gishu County.

The interview sessions with the CEO, WYIPD indicated that some of the conflicts between the different ethnic groups in the county were the result of a negative feeling generated by actual or perceived unequal distribution of resources as well as improper usage of devolved funds. The findings from both categories of the respondents indicate that devolved funds training was another strategy that was least used. The devolved funds training was meant to enhance the knowledge of the local communities so that they could be educated on the existence of devolved funds, participate through their representatives, in decision making as far as the distribution and usage these funds. The reason for low popularity of this method was that very few people were involved in decision making on the usage and distribution of these funds. At the same time, there was a lot of political influence on the distribution and usage of the funds, hence a lot of disquiet. The 2010 Constitution in Kenya, introduced local governments or County governments an example being the Uasin Gishu County. The implementation of devolved governments, hence devolved funds can either enhance peace or diminish it if not done well. Maximizing the potential of local governments for peace building and state building processes requires addressing a series of political, technical and financial challenges. Failure to implement local governance reforms could exacerbate tensions and foster renewed conflicts.

Traditional healing rituals:

Traditional healing rituals as a peace strategy was least used by humanitarian organizations as shown in Table 1.7 with 12 (6.7%) respondents from humanitarian organizations indicating that their organization uses or advocates for its usage. Community members in general respondents indicate that 12 (8.2%), agreed with this position as depicted in Table 1.8. Further, Table 1.9 indicates that only 8 (11.0%) community members directly affected by PEV and 4 (5.5%) community members not directly affected by PEV agree that this strategy was used in the county by humanitarian organizations. Hence both groups agree that the strategy was the least used strategies in peace building in the county.

The interview session with the Chief Executive Officer, Catholic Justice and Peace Commission indicated that traditional healing rituals were methods that involved a spiritual approach; it involves cleansing and oathing ceremonies in some communities. These were practices that have been dropped by many communities as a result of embracing religious beliefs that do not support oathing. Some scholars have explained in detail that indigenous societies are more inclined to utilize rituals that foster collective “healing” than methods that emphasized confrontation and zero-sum power bargaining which have become common in many peace building activities (Burton, 1990). Among many African societies, symbols and rituals are key to an effective and permanent peace building process. The peace building process in a communal, traditional post-conflict setting is often viewed as an opportunity to re-affirm and re-establish relationships not just between former protagonists but between all the people as well as with their God and spirits. According to Kiplagat (1998), “There is a holistic approach to the process, working with the community as whole, invoking spiritual forces to be present and to accompany the community towards peace”. Treaties or agreements concluded during negotiations are considered binding and sacred and are therefore entered into with solemnity. Members of the community believed that any violation of the oaths would incur the wrath of the supernatural against the culprit. Therefore, traditional healing rituals have served a significant role in restoration of peace among conflicting communities in Africa. On the other hand, Conteh-Morgan (2005) poses that the rapid pace of globalization and westernization is seriously eroding the respect for the elders and traditional hierarchy of authority that are necessary for maintaining the hegemony of indigenous approaches to peace building.

4. CONCLUSIONS

This paper has examined in detail the type and nature of peace building strategies used by humanitarian organizations in Uasin Gishu County. A large range of peace building strategies, both modern and traditional were used in the county to bring about sustainable peace. Some of the peace building strategies were used more than others. Peace dialogue meetings, the use of the council of elders, peace marches, shared/collaborative projects, open forums was used, negotiation and reconciliation, person to person contact, capacity building, traditional peace conferences, peace tournaments and leadership training were strategies that most of the organizations used in peace building.

Peace dialogue meetings was the most used strategy for peace among the humanitarian organizations. The strategy was popular because it involved participation at grassroots level leading to home grown solutions to the problems in question, created a sense of freedom, fairness and confidence to all participants, led to release of pent up emotions, forgiveness and reconciliation. Traditional healing rituals, devolved funds training, resource management agreements were not used as much. The reasons for the low usage of traditional healing rituals was due to the cleansing and oathing rituals done that were not appreciated by all due to religious and cultural differences. Land question is still very contentious among the conflicting communities in the Uasin Gishu County; it is still very emotive and has been long standing, former agreements were not respected. Devolved funds training touches only a few individuals who are directly involved in the decision making.

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