



# **Facing Mount Elgon**

Mid-term Evaluation of the  
Peace and Rights Programme  
FPFK Kitale, Kenya

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*I will lift up mine eyes unto the mountains:  
from whence shall my help come?  
My help cometh from the LORD,  
which made heaven and earth.*

*Psalm 121*

# Acknowledgements

This evaluation process has involved a lot of people, whom without exception have availed themselves and contributed openly and with integrity. The people of the Peace and Rights Programme have made this a successful process by their way of receiving this evaluation as an opportunity for learning and development. This is not always the case and it further manifests the impression of a mature and serious organization.

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It has been a rewarding process and we leave transformed by the generosity and the commitment of the men and women we have met. The mountain is now forever part of our landscape, and let there one day be on its top a beacon of peace for all Africa to see and be inspired by.

Let us leave you with the words of Jesus:

*Blessed are the peacemakers: for they shall be called children of God.*

Uppsala, April 2012

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## Abbreviations

ACKWARCCS	Anglican Church of Kenya Western Region Christian Community Services
CA	Community Advocate
CDA	Collaborative for Development Action
CIPEV	Commission of Post-election violence
CJPC	Catholic Justice and Peace Commission
CT	Conflict Transformation
FPFK	Free Pentecostal Fellowship of Kenya
IASC	Inter-Agency Standing Committee
ICC	International Criminal Court
IEBC	Independent Electoral and Boundaries Commission
IFA	Institute of Foreign Cultural Relations (Germany)
KAP	Kitale Aids Project
KNCHR	Kenya National Commission on Human Rights
KNDR	Kenya National Dialogue and Reconciliation Committee
M&E	Monitoring and Evaluation
NCIC	National Cohesion and Integration Commission
NSC	National Steering Committee on Peace Building and Conflict Management
OECD	Organisation for Economic Co-operation and Development
PMEL	Planning, Monitoring, Evaluation and Learning
PSC	Programme Steering Committee
PSS	Psychosocial support
PYM	(Norwegian Pentecostal Mission)
RBA	Rights Based Approach
RC	Regional Council (Kitale FPFK Region)
SLDF	Sabaot Land Defence Force
TJRC	Truth, Justice and Reconciliation Commission

## Executive summary

This report summarizes the mid-term evaluation process of the Peace and Rights Programme in Mt. Elgon, Kenya. The Peace and Rights Programme is owned and implemented under the umbrella of the Free Pentecostal Fellowship in Kenya (FPFK) and its Kitale region. The Programme works in the Mt. Elgon area, specifically six divisions in the counties of Bungoma and Trans-Nzoia – Cheptais, Kopsiro, Kapsokwony, Kaptama, Saboti, and Endebesse, with a total population of 300.000 (Census 2009). Among these the Programme targets youth, women, elders and indigenous people.

The Programme aims to “*Support the people of the marginalized Sabaot community of Mt. Elgon areas to be empowered to exercise their rights and co-exist peacefully with their neighbors for enhanced development*”, and is committed to implement activities that by the end of 2013 will result in:

1. efficient mechanisms for conflict management and development of understanding between all communities and individuals to ensure sustainable peace in Mt. Elgon Region.
2. improved knowledge of and respect for Human rights and community rights amongst and by all actors.

To do this FPFK has partnered with PYM Aid of Norway, who in cooperation with Digni support the Programme with close to 9 million Norwegian Crowns over a five-year period, 2009-2013.

### Purpose of the evaluation

The basis for the evaluation assignment has been the construction of a knowledge-centered process that will i) help assess the effectiveness and relevance of the project, and ii) document lessons learnt in terms of intervention selection, project implementation and the challenges / risks related to the project activities so far. The usefulness of the evaluation results is geared towards the improvement of the design and future operations of the Programme, as well as to assess past results in relation to set objectives. Also, the evaluation was expected to generate professional learning for Programme staff.

### Method

For the evaluation, two Swedish consultants were hired to lead a participatory process with the Peace and Rights team in Kitale. 25 days were allocated to the evaluation during the period November 2011 to February 2012. The team visited Kenya between 28<sup>th</sup> November and 10<sup>th</sup> December.

To explore the **relevance and effectiveness** of the Peace and Rights Programme the evaluation has been designed as a listening and collaborative sense-making process, probing into how the Programme relates to its context, to key stakeholders, and to best practice; and how results are observed, perceived and interpreted by the same. To facilitate sound validity of empirical data and to build in triangulation, a mixed-methods approach has been used. In summary, the evaluation process has included eight sets of methods for the gathering of data and generation of knowledge. In total, 135 people have been engaged directly during the evaluation process.

### Main findings

- The Peace and Rights Programme has made an impact on the peace processes of Mount Elgon. Its unique analysis, strong research and adaptable approach have taken the Programme on a previously untraveled road towards discovery of ethnic identity and history among the six dialects that make up the larger Sabaot group.
- The Peace and Rights Programme has contributed to increased social cohesion and peaceful co-existence in the Mt. Elgon area.

- The Programme has very intentionally worked to make the people engaged as staff, volunteers or committee members represent the ethnic diversity that characterize the context in which the Programme is active. All dialects and ethnic groups considering the Mt. Elgon area their home are also found within the Programme.
- The Peace and Rights Programme Peacebuilding practice, has adapted a holistic view of peace, as it has taken into account the journey that starts with the inner healing, moving to intra-group and further inter-group facilitation of restoring dignity and relationships.
- Through open and transparent dissemination of information the Programme has built trust among all conflicting parties, as well as among other groups of the area.
- The Peace and Rights Programme that was accepted a five-year funding period by PYM Aid in 2008 does not resemble the Programme that this evaluation has engaged with. Major changes in direction and focus have occurred following a deeper analysis of the context.
- The Peace and Rights Programme has a stable and enabling system of Governance, with strong sense of ownership from churches in Kitale FPFK region.
- The Peace and Rights Programme has qualified and dedicated staff members that are well set on the route of becoming Peace practitioners of class.
- The set-up with Community Advocates support successful and meaningful engagement with communities.
- Peace and Rights Programme's system for M&E is working satisfactory, but need become more consistent in promoting follow up of implemented activities and made more accessible to rights-holders of the targeted communities.
- Communication activities lack clear goals for follow-up and evaluation.
- The focus on dialogues targeting the elders structure of the Sabaot dialect groups has taken too much time and resources, leaving other parts of the Programme to suffer. Follow-up, and funds for other important work has been cancelled. Among the most critical findings is the feeling among the young men previously engaged with armed groups to have been excluded from the dialogues between the dialect groups.
- Another group that has been given less attention due to the focus on elders are the women. Even though the issues of gender awareness and women rights were mainstreamed in the dialogue process, women were essentially excluded.
- Peace and Rights Programme is a solid and respected actor for peace in the Mt. Elgon area. All parties engaged during this evaluation acknowledge the positive achievements of the Programme and ask that the Programme be continued.
- The Programme has come to focus much attention on the Ogiek/Ndorobo group and their status as indigenous people to the Mt. Elgon. Through a process of intra-group dialogue there has been reconciliation within the group, bringing together internally divided groups and "houses" separated by resettlement, acknowledging unity despite differences.

## **Recommendations**

1. Make new Programme master document that clarifies the basis for the Programme's current theory of change and results framework.
2. Conflict analysis to be updated in consultation with stakeholders, continuously maintained and to guide all interventions of the Programme.
3. Before trying to replicate, or scaling up – sort out and consolidate activities so far, and document lessons learnt.

4. Adopt more gender aware approach to Peacebuilding - disaggregate data of target groups – gender, age and ethnicity, and let that inform the language and practice of the Programme.
5. Re-affirm and clarify relation (expectations of) between the Programme and the FPFK churches of Kitale region, as well as the relation to the FPFK national office. This could be done through a “re-launching” event, following the final implementation of the recommendations of this report.
6. Define set of common definitions on key concepts and language to guide the work of the Programme to maintain consistent, ethical and clear implementation of analysis, activities and communication. Implement absolute zero tolerance for derogatory formulations of any of the conflicting parties or targeted group.
7. Spread internal capacity in Peacebuilding – increase knowledge on Peacebuilding generally among staff and volunteers, and explore funding to hire peace officer.
8. Follow through with investment on PMEL, and make it a system that supports internal and external accountability and learning. Allow it to make use of capacities of staff, community advocates, committee members and governors.
9. Bring Communication closer to activities and improve its plans, monitoring and evaluation.
10. Reconsider the abandonment of training community counselors to work with schools in the area. Possibly make this a separate project proposal to be run by or with other actor.
11. Mind the generational gap - stay close to the youth. Findings indicate strongly that the Programme need be very attentive to the intergenerational tensions, especially between elders and young men.
12. Take seriously the women and children by consciously deciding on how the Programme is to address their respective involvement and realization of rights.
13. In tune with Programme practice on community involvement, there is further need to contextualize tools and guidelines to make them relevant and understandable to Mt. Elgon audience. Utilize resources with deeper insight into African/Kenyan/Sabaot realities.
14. Spearhead Peace coordination and/or Network in the Mt. Elgon area.



# 1. Introduction

Peace in Mt. Elgon can be built through the strategic and coordinated effort of many actors – one of them is the Peace and Rights Programme of the FPFK Kitale Region. Peacebuilding initiatives are all but too often ‘single role of the dice’ efforts, or as many we met in Mt. Elgon labeled them, “hit and run” interventions. But the Peace and Rights Programme is nothing of that sort. Rather it is a serious effort to dig deep to uncover real reasons and finding real solutions to stable and lasting positive peace and development. It is an intervention that has managed a lot with little resources used wisely and strategically. It is one of the most promising attempts to facilitate long-term change in the region currently, and well-spoken off by all whom have the region’s best at heart.

Let it be said at the very beginning – the Peace and Rights Programme is relevant. This is the main conclusion of this evaluation process, and this report serves to provide evidence supporting this statement. Still, there are many areas that the Programme can continue to improve, to support and maintain its effectiveness, and this report will provide recommendations to guide such a process forward.

The careful reader of the report will notice that words or phrases have been replaced with alternatives on a number of areas. Examples are survivors (victims), young men affiliated to armed groups (ex-combatants, militia, SLDF youth) and stress/distress (trauma). It serves to illustrate that the words we use matter, in the way they form perceptions and in the end actions. Therefore, it is important to use words that build up rather than breaks down, words that empower rather than exclude or stigmatize. The same goes for the way evaluation reports are written, and it is therefore the hope that this ideal has been practiced throughout the report.

The report is written to support the Peace and Rights Programme in their mid-term review. It aims to give attention to the areas that are of importance to the continuous successful delivery of Peacebuilding and Rights advocacy in the Mt. Elgon area. It is the strong feeling of the evaluators that the significance of this evaluation remains with the meetings of and ideas born by the people engaged during the process. The evaluation process has been appreciative in approach, whilst the report has become more constructively critical in tone. It sets out to present evaluation methodology and background to the context and the Programme. Then findings are presented and integrated with analysis and reflections of the evaluators in chapter 3 and 4. Throughout these chapters there are “points for the future” listed, and they are mere suggestions or ideas on how to address critical issues identified. Towards the end the report lists lessons learnt, and concludes with a summary of key findings and recommendations to the Programme for follow-up.

## Background to the Evaluation

This evaluation was commissioned in cooperation between PYM Aid and FPFK Kitale Region. It is part of the five-year plan of the programme, and intends to support a mid-term review process. The evaluation is, thus, formative in nature and geared towards learning and the formation of utilization focused knowledge for the further strengthening of the Programme’s operations for the remaining couple of years, and possible extensions.

For the evaluation, two Swedish consultants were hired to lead a participatory process with the Peace and Rights team in Kitale. 25 days were allocated to the evaluation during the period November 2011 to February 2012, and has essentially meant that one of the evaluators has offered their services on a pro-bono basis. The team visited Kenya between 28<sup>th</sup> November and 10<sup>th</sup> December, as reported in detail in Appendix 1, and according to the plan outlined in the inception report of 22<sup>nd</sup> November 2011.

The basis for the evaluation assignment has been the construction of a knowledge-centered process that will i) help assess the effectiveness and relevance of the project, and ii) document lessons learnt in terms of intervention selection, project implementation and the challenges / risks related to the project activities so far. The usefulness of the evaluation results is geared towards the improvement of the design and future operations of the Programme, as well as to assess past results in relation to set objectives. Also, the evaluation was expected to generate professional learning for Programme staff.

Specifically the terms of reference, see Appendix 5, tasked the evaluators to assess relevance and effectiveness while covering the following areas of the Peace and Rights Programme:

- Appropriateness of the approach.
- Capacity and management.
- Partnerships.
- Tools and guidelines.

## Design of Peacebuilding Evaluation

Drawing from the still much evolving field of evaluation of Peacebuilding, there are several frameworks and guides developed to support evaluators as well as evaluation managers. Relevant examples are the 'Do No Harm' framework for identifying the potential contribution to conflict and peace by humanitarian or development interventions and the Collaborative for Development Action (CDA) initiated project, Reflecting on Peace Practice (RPP), that generated a report providing a practical framework for evaluating the effectiveness of Peacebuilding projects. Similarly, the OECD have produced a guide where they in addition to their five standard evaluation criteria; *effectiveness, relevance, efficiency, sustainability, and impact*, add four more from the humanitarian sphere, including; *coherence, coverage, linkages and values*.

Developing its guidance, OECD invited key people of CDA, notably Mary Robinson, to present a report to help clarify what evaluation of conflict prevention and Peacebuilding initiatives should address. The CDA-report<sup>1</sup> underlines the need for such activities to be based on an analysis of the key driving factors of and actors within the conflict. Based on that analysis, conflict prevention and Peacebuilding programme strategies or theories of change describe the way practitioners and policy makers believe a particular activity will contribute to achieving peace. These underlying theories need to be uncovered, described and tested during evaluation.

The CDA-report further suggests that there is broad evidence that evaluating conflict prevention and Peacebuilding faces special challenges, including:

- the political nature of peace processes;
- the potentially problematic role of partner governments;
- unclear or unspecified goals of conflict prevention and Peacebuilding activities;
- implicit and unarticulated (as well as untested) theories of change;
- the importance of processes as well as outcomes and impacts;
- and the emotional and ideological commitments of conflict prevention and Peacebuilding advocates and programmers.

The evaluation lessons that emerged from the OECD's International Network on Conflict and Fragility meeting in Oslo<sup>2</sup>, February 2011, state that fragile and conflict affected states constitute highly complex and fluid environments, which has important implications for the conceptualization, design, implementation and evaluation of conflict prevention and Peacebuilding activities. Long-term

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<sup>1</sup> Encouraging Effective Evaluation of Conflict Prevention And Peacebuilding Activities: Towards DAC Guidance. <http://www.oecd.org/dataoecd/14/24/39341279.pdf>

<sup>2</sup> [http://www.oecd.org/document/23/0,3746,en\\_21571361\\_34047972\\_35263575\\_1\\_1\\_1\\_1,00.html](http://www.oecd.org/document/23/0,3746,en_21571361_34047972_35263575_1_1_1_1,00.html)

engagement and flexibility in funding mechanisms was emphasized, and it was further reiterated that interventions must be grounded in solid and updated conflict analysis.

So, based on emerging praxis, this evaluation has been designed to create a process of challenging the prevailing rational of the Peace and Rights Programme, specifically observing the appropriateness of its approach. To understand what the Programme is attempting to achieve and if it is successful at this, there is a need to bring together many different fields of knowledge, and to best do this the evaluation has been geared at analyzing the operations of the Peace and Rights Programme on a systemic and conceptual level. This has meant putting the practice of the Programme alongside theory and best practice, and investigating whether necessary systems, capacities and relations are fostered to allow for consistent application of central concepts and methods within the fields of Peacebuilding, rights based approach, gender and psychosocial work.

To explore the **relevance and effectiveness** of the Peace and Rights Programme the evaluation has been designed as a listening and collaborative sense-making process, probing into how the Programme relates to its context, to key stakeholders, and to best practice; and how results are observed, perceived and interpreted by the same.

## Evaluation Method and Process

As external evaluators we have taken great care to make the evaluation process participatory and appreciative. Three main ingredients have served to make sure this has become reality; i) clear and open communication from the very beginning of the assignment; ii) sharing of plans for evaluation visit in advance with the opportunity to adjust and accommodate methodological and practical issues; iii) the iterative process and continuous involvement of key stakeholders during the evaluation visit. Putting it simply, we believe that all have something valuable to contribute, and wanted to create conducive environments for this to be possible. Feed-back from the evaluation key stakeholders suggests this was achieved.

The evaluation process has not been based on quantitative assessment, but rather focused on iterative learning among key stakeholders and qualitative analysis based on this and on relevant theoretical frameworks. For example, the evaluation has not tried to follow up on the progress of outcome indicators and details of activities, but rather worked to clarify the rational and program theory, i.e. what are assumptions made, what are priorities given, what works, what does not work, and why? This is in line with and confirms the formative nature and forward-looking aspiration of this mid-term review process.

Individuals and groups have been involved as reported in Appendix 2. They have been selected on the basis of relevance to the implementation of the Programme, being beneficiaries or stakeholders on different levels. The aim has been to listen broadly, with time, availability of people and logistics being constraining factors. Acknowledging that evaluation has political dimensions, and that the validity of this report will be judged on the basis of its sample of people involved, we had to be sure we met enough numbers of representatives from the different target groups, and also that evaluation participants come from as many levels of society as possible.

To facilitate sound validity of empirical data and to build in triangulation, a mixed-methods approach has been used. Some of these methods are elaborated briefly below. In summary, the evaluation process has included eight sets of methods for the gathering of data and generation of knowledge:

1. Document and literature review
2. Semi-structured Interviews and focus group discussions
3. Most Significant Change (see section below for explanation)
4. Workshops
5. Questionnaires

6. Observation
7. Using M&E data of the Peace and Rights Programme
8. Report writing and feed-back sessions/written comments.

In all encounters, we have tailored questions as well as the process in order to enhance participation and involvement, and at the same time gather data needed to answer the questions of the evaluation satisfactory. There is therefore not a standard set of questions that can be presented, but rather there are areas of interests used for a “snowball” and ‘following the actor’ approach.

Through the interviews and focus group discussions we have been able:

1. to understand how the Programme is perceived by different stakeholders
2. to verify the claims and reports of the Programme in terms of outcomes and achievements
3. to listen to suggestions from stakeholders in terms of future improvements

Through the Most Significant Change process we have been able:

4. to gather stories of change important to beneficiaries
5. to involve and build capacity of Programme staff and the community advocates
6. to provide an example of one way to monitor and evaluate collectively

Through the workshops we have been able:

7. to process key issues of the Programme in a participatory way
8. to provide space for sense-making of collected data with relevant stakeholders
9. to build capacity on Peacebuilding

Through observation we have been able:

10. to understand relations between and capacities held by key stakeholders
11. to witness firsthand the dynamics of the Sabaot and its six sub groups
12. to verify tentative conclusions from other interactions

Document and literature study have provided opportunity to understand and benchmark the Programme, while questionnaires have been used to follow up on outstanding issues or to collect additional data from staff at Peace and Rights Programme and PYM Aid.

Finally, report writing in itself provided yet another method of testing conclusions and recommendations and create discussion and reaction. The evaluation draft report was discussed by the Peace and Rights Programme in Kitale in a two-day workshop on 6-7<sup>th</sup> February, which provided additional opportunity for learning in the different teams. Comments from that workshop and additional comments from PYM Aid have been considered for the writing of the final report.

### **Most Significant Change**

It suited the process of the evaluation to use methodology that is inherently participatory and can support the involvement of staff and volunteers to collect and process the data in collective analysis and learning. As the Programme has made many changes to its results framework, there was also need to bring in a method that address the lack of relevant indicators while there is still a clear idea on results expected. For these reasons the methodological framework of Most Significant Change was used in a simplified form, including the following steps:

1. Training of the 11 Community Advocates in the basics of Most Significant Change method.
2. Defining a main question to be posed to individuals of the targeted communities as basis for the collecting of stories. This question was chosen by the evaluators to provide data on one of the main goals of the Programme, namely peaceful co-existence.

- “What is the most important change in your area when it comes to the way people of different groups relate to one another?”

3. Assigning the Community Advocates to each collect short stories from 2 women, 2 youth, 1 pastor and 1 elder, according to a common approach and model for reporting.

4. Workshop to process and select the stories that best represents good results to the Programme, including the following steps:

- three groups of Community Advocates presented their stories to each other, and selected one story for each target group to be presented to the wider group of Community Advocates and Programme staff.
- the core Programme staff discussed the selected stories openly in front of the Community Advocates and selected and motivated their first choices for the four categories of stories.

In total 66 stories were collected, and through the selection process four remained at the end and are presented in this evaluation report. All stories are valuable and provide interesting reading, and they have been used to triangulate data and partly to verify results. Also, some quotes have been used to illustrate certain aspects or achievements of the Programme.

## **Delimitations**

- Given that the Peace and Rights Programme has changed so much in its direction and scope of work, this evaluation has not prioritized the measurement of progress against originally set objectives. It has focused on the systems and concepts level to help facilitate internal learning and generation of knowledge of relevance to further improvement of the Programme’s theory of change, structure, rational, systems, activities, and indeed, its results framework.
- The evaluation has not included the assessment of the cost-efficiency of the Programme. Nor has it made any attempts at controlling its financial systems and routines.
- The evaluation has made it a priority to investigate the Peace and Rights Programme as a Peacebuilding initiative. This may have left out the deeper analysis of its socio-economic development activities in their own right.

## 2. The Programme and its Context

This section serves to set the scene and briefly introduce the reader to the context in which the Peace and Rights Programme operates. Emphasis is on issues relating to conflict and peaceful co-existence. Hence, it is not a comprehensive description of the Mt. Elgon area.

### Kenya in recovery from post-election violence

Kenya envisions becoming a middle-income country by 2030. Realizing this will largely depend on the successful transformation of Kenya into a *nation* where social cohesion is high and internal and regional relations are managed peacefully. It also depends on the creation of trust in leadership and governance system, among other things. And starting at the positive end, there are steps taken in this direction, notably the National Dialogue process and a new constitution.

The formation of Kenya has a violent history, and among its inhabitants and social/ethnic groups, there are challenges of lingering poverty and conflict that has historical and political roots. While Kenya has for many years been the leading economy in the region, it has witnessed increased internal tensions, mainly politically orchestrated in relation to elections. But, even though there is a history of pitting groups against each other, Kenyans could hardly believe the nation-wide chock-waves of violence as they erupted in connection to the elections held late 2007, leaving 650.000 internally displaced and costing the lives of more than a thousand<sup>3</sup>. As much as Kenyans suffered, they were also chocked by the scale of the violence and the way it altered perceptions of Kenya, internally and internationally

Rising from the ashes of the post-election violence, the creation of a *New Kenya* is the slogan. Negotiations were initiated through the Kenya National Dialogue and Reconciliation Committee (KNDR), and different commissions were set up to form the process of peace and reconciliation work in Kenya. They included the establishment of National Cohesion and Integration Commission (NCIC), the Truth, Justice and Reconciliation Commission (TJRC) as well as a revived structure for Peace Committees on all administrative levels nationally under the National Steering Committee on Peace Building and Conflict Management (NSC) working through the Ministry for Provincial Administration and Internal Security.

Another process set up under the KNDR was a roadmap to the elaboration of the Constitution of Kenya Review Act, which came into force late 2008. The review process reached a successful conclusion following a referendum held on 4 August, 2010 and the promulgation of the new Constitution of Kenya on 27 August, 2010.

The KNDR committee has published a series of reports that constitute a good bank of information, but the overall process is accused of being subject to political manipulation, especially on the setting up of a system for holding to account those suspected to have incited violence. The post-election violence has been processed by the prosecutor at the International Criminal Court (ICC) and in December 2010 six high-profile Kenyans were summoned to Hague. As the draft report for this evaluation was being prepared, Kenyans awaited the decision of the pre-trial chamber on whether the six suspects should stand trial.

With elections coming up, 2012 has begun by heated debates following the release of the report of the Independent Electoral and Boundaries Commission (IEBC). Recent hearings in the Mt. Elgon area generated large public interest, and key contentious areas are the set up of the Constituencies, such as Saboti and Kiminini. The crux of the matter is still the political marginalization of the Sabaot against the more populous Bukusu.

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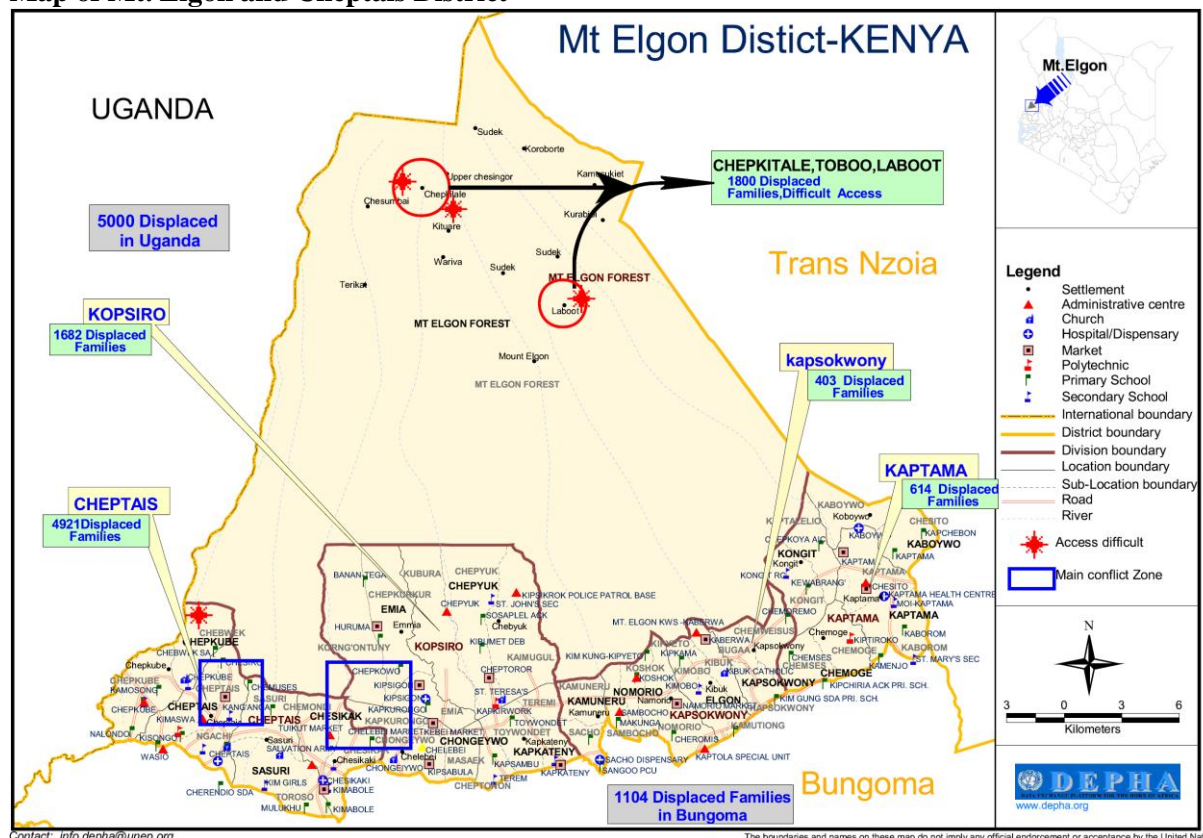
<sup>3</sup> IDP Database, <http://www.internal-displacement.org>



## The Mt. Elgon conflicts

In Mt. Elgon, the violence started well ahead of the 2007 elections. Following a history of recurrent and resource based conflicts with identity dimensions, 2005 saw the creation of a militia group called the Sabaot Land Defence Force (SLDF) led by late Wycliffe Matekwei. From 2006 until they were pulverized by military and police during a joint operation (Okoa Maisha) in March 2008, this group was responsible for killings and brutal violence in the area. Therefore, Mt. Elgon suffered, as also some other parts of Kenya, from both pre- and post-election violence. Mt. Elgon district (today Cheptais and Mt. Elgon Districts) alone produced some 63.000 IDPs, a significant number for a district that had a population of about 170.000.

### Map of Mt. Elgon and Cheptais District



Mt. Elgon and its surrounding area constitute a rich and fertile environment for agriculture and livestock grazing. Land is important. Following more than a hundred years of external and clumsy meddling with land allocation in the area, land is also a problem. *Shamba ni Shida* (Land is the problem) was the main message of the SLDF as they set out to clear the land of the Ndorobo/Ogiek in Emia and Chebyuk locations – the infamous Chebyuk settlement scheme. Following the implementation of its third phase, tensions had built up and as squatters were forcefully removed by police, violence escalated. While the attack was initially aimed at the Ndorobo/Ogiek, the main beneficiaries of the scheme, the violence soon came to target the general population of Cheptais and Kopsiro divisions. This serves to illustrate that the concept of land and the way politicians and leaders have managed and even manipulated land settlements and distribution of Mt. Elgon and Trans-Nzoia, is at the core of the recurrent waves of conflicts that has been seen in the area, within the Sabaot and between them and other groups such as the Bukusu. But there is more to it than just access to land. There are issues of identity and historical grievances playing out among and within the different groups that make up the larger Sabaot. While the conflicts of the past have been tragic, what happened in 2006-2008 by far exceeds what anyone could have imagined. Lives lost in the thousands (including Okoa maisha operation), and the abuse and suffering during this era is unspeakable and a failure to duty bearers on all levels, notably the Kenyan government.

Despite the scale of the conflict, the Mt. Elgon conflict has not been properly investigated. The Commission of Post-election violence (CIPEV) did not even attempt to understand what had happened in the Mt. Elgon area, it simply stated that it “...were of such magnitude that the Commission could not delve into them...”. This so called ‘Waki-report’ of 2008 further settled for a brief description of the context in the following way:

*“Western Province is home to the mountainous and agriculturally-rich Mt. Elgon district, which is at the centre of a long standing dispute over land and cattle rustling between the Sabaot and other ethnic communities – Bukusu, Ndorobo, Teso, Kikuyu and the Luo. The dispute has pitted security forces of the Government of Kenya against a proscribed militia group, the Sabaot Land Defence Force (SLDF).”*

Reactions to this omission has recently led the East African Court of Justice to issue a ruling accusing the Kenyan Government of failing to investigate, prosecute and punish those responsible for executions, acts of torture, cruelty, inhuman and degrading treatment of over 3,000 Kenyan residents in Mt. Elgon area. At the same time the Human Rights Watch recommends in a recent report <sup>4</sup> that the Mt. Elgon conflict is investigated by ICC, as they deem it to be within ICC jurisdiction.

## The Sabaot and Mt. Elgon

The way the political leaders of Kenya for many years have played with ethnicity to reach and maintain power, make the ethno-political context of today extremely complex. Inheriting a foreign administrative system from the colonial overpower, and their many injustices in terms of evictions of Kenyans from ancestral land, the independent government on many accounts failed to address core issues to reach for the successful construction of a nation that provided a level playing field for all its citizens. The Sabaot is one of the Kenyan groups that have experience this through continuous political and economic marginalization.

The Sabaot is part of the larger Kalenjin group, and are registered as an ethnic group in Kenya. The Sabaot is not as homogenous as the Peace and Rights Programme proposal of 2008 suggested. Although the Sabaot have a lot in common in terms of culture, language, livelihood and history, it has within itself six dialects (sub-groups) that are clearly distinct from each other – Someek, Bongomek, Sabine, Bok, Kony and also the Ogiek/Ndorobo. External observers lacked this understanding, and to uncover the historical roots and the political motivation for the construction of the Sabaot, proved essential to deliver a relevant intervention of the Peace and Rights Programme. In a way, the conflict of 2006-2008 made it abundantly clear that the Sabaot in addition to being marginalized as compared to some other social and ethnic groups in Kenya, they also suffered from deep-seated internal tensions. It seemed that within the constructed “umbrella” of Sabaot, power and resources were not equally distributed, and over the years this situation had been perpetuated by local political elites, at the dissatisfaction and grudges of many others.

In recent history, the marginalization of the Sabaot started with mass evictions of the Nilotic people (largely referred to as the Elgoni at that time) inhabiting the lands around Mt. Elgon by the colonial overpower, the British, that forced them into decades in diaspora in different parts of Eastern Africa. Once returning to the independent nation of Kenya, they found other groups inhabiting the land they considered theirs, particularly in what is today Trans-Nzoia. This explains animosity between, what had now become the

*“It became clear that a people, as it were, can ‘eat its own intestines’ and head for self destruction. The problem of Mt. Elgon is deeper than meets the eye. It needs a keen eye from within to decipher its intricacy.”*

Chairman of  
Kalenjin Council of Elders

<sup>4</sup> “Holding your heart” - Waiting for Justice in Kenya’s Mt. Elgon Region, 2011. <http://www.hrw.org/reports/2011/10/27/hold-your-heart>



Sabaot and other groups, above all the Bukusu of the Luyha. The internal tensions started to build up due to a deeply flawed resettlement scheme starting in 1971, as mentioned above. This fueled animosity and exposed internal divide, especially towards the Ogiek/Ndorobo.

## Enter the Peace and Rights Programme

While this conflict was at its peak, the FPFK of Kitale region was re-working its strategy as an organization for social transformation in the area. Having worked with street children, using the Kipsongo Training Centre for their education and accommodation for many years, there was a felt need to engage with development in a more sustainable manner. Through various consultations and communication with PYM Aid it was clear that the street children project could continue no more in its present form, but needed to address the problem closer to its roots. This is what led the Kitale Region to explore the avenue of Peacebuilding, and what eventually resulted in the Peace and Rights Programme, now focusing the attention on the women and children of the Sabaot community of the Mt. Elgon area.

The Peace and Rights Programme is a five-year project that started in 2009, and is hence due to finish in 2013. It is operated under the Free Pentecostal Fellowship in Kenya, and its Kitale region. Sponsored by long-time partner PYM Aid (NORAD via Digni), it runs at a total budget of close to 9 million Norwegian crowns (NOK). The Programme is targeting the Mt. Elgon area, specifically six divisions in the counties of Bungoma and Trans-Nzoia – Cheptais, Kopsiro, Kapsokwony, Kaptama, Saboti, and Endebesse, with a total population of 300.000 (Census 2009). Among these the Programme targets youth, women, elders and indigenous people.

This evaluation has found it a challenge to understand and to describe the Programme in a manner that gives it justice. It is like a much loved child – it has many names. During the course of its rather short life it has changed its main objectives several times, and in reports and descriptions, different wordings and perspective to what the Programme actually does vary. Some examples of this are provided below.

The Programme goal of the original application in 2008 states:

*The rights of indigenous women and children of the Sabaot community are recognised by the target group and the decision makers. Mutual respect and peaceful co-existence will be in place as a beginning of a long-lasting peace in the target community.*

On the website it says:

*Our goal is to help in the socio economic and cultural development of Mt. Elgon region by implementing activities that ensure eventual attainment of sustainable peace and respect of Human and Community Rights.*

And in guidelines for Peacebuilding of the Programme it says:

*The programme employs a rights-based approach (RBA) towards addressing social peace and justice in its target area, i.e. Mt. Elgon of Bungoma and Trans-Nzoia Counties. Addressing women, children, youth and indigenous rights, while empowering groups with skills of detecting, preventing and containing conflicts, culminate to promotion of human dignity, peaceful co-existence and integration among different groups in society.*

Finally, and according to the “corporate identity” of the Programme, or RIPE as it is sometimes called, it “...envisions a world where conflicts are well managed and rights abused are minimized to enhance increased human dignity and socio-economic and political development. RIPE particularly focuses on indigenous, excluded and vulnerable communities...”

In light of this, this evaluation has not been limited to explore whether the Programme has stayed true to original plans, but rather if the emerging rational and practice make sense, i.e. if it is relevant and

effective in terms of promoting peace and human rights with the communities it claims to serve. To provide a quick overview to guide the reader, some highlights of the Programme activities are illustrated below. Areas of activities, as defined in the Programme Mid-year evaluation 2011, are summarized together with key outputs reported so far:

Areas of activities	Key outputs reported by Programme
1. Trauma counseling and psychosocial support	<ul style="list-style-type: none"> <li>• 441 religious leaders undergone trauma healing sessions</li> <li>• 217 widows reached</li> <li>• &gt;1200 school children reached</li> </ul>
2. Advocacy/capacity building for the youth	<ul style="list-style-type: none"> <li>• &gt;600 youth</li> </ul>
3. Capacity building for women	<ul style="list-style-type: none"> <li>• 218 women groups reached in economic empowerment seminars</li> </ul>
4. Rehabilitation and reintegration of youth formerly affiliated to armed groups	<ul style="list-style-type: none"> <li>• &gt;600 young men formerly affiliated to armed groups reached with psychosocial support and life skills training. (This is a third of the total estimated number).</li> <li>• 7 youth CBOs formed</li> </ul>
5. Community dialogue process	<ul style="list-style-type: none"> <li>• 6 intra-dialect dialogues held and resolutions documented</li> <li>• 15 inter-dialect dialogues held and resolutions documented</li> <li>• Traditional cleansing ceremonies</li> <li>• The Sabaot Peace Conference held and resolution documented</li> <li>• The Peace accord between Sabaot, Bukusu and Iteso</li> </ul>
6. Support for indigenous community	<ul style="list-style-type: none"> <li>• 4 schools constructed and enrolment increased</li> <li>• 12 ECD teachers trained</li> <li>• Land rights advocacy</li> <li>• Culture rejuvenated</li> </ul>
7. Documentation and dissemination of information concerning Mt. Elgon region	<ul style="list-style-type: none"> <li>• 5 issues of PeaceRights Voice Newsletter (1000 copies/issue)</li> <li>• Website as source of information</li> <li>• +40 radio programmes on West FM</li> </ul>

This table only maps outputs delivered by the Programme, as the outcomes are not as easily listed. Further analysis of outcomes is done in chapter 3 and 4. In addition to this it is important to note that gender awareness, as well as rights of women and children has been mainstreamed into all seminars, workshops, and meetings held.

Through the Most Significant Change exercise, the following four stories were selected to best represent effects of the Programme:

This story was given by a 28 year-old man from Kaboywo location.

*“After attending the training I am informed how to live with other people, my family and the whole community. I can also solve small conflicts in the community in a peaceful manner. I am a changed person after getting skills on the training, development, source of information and interaction. There is conflict always but the way of solving is important.*

*The most significant change is that through interaction I can exchange ideas with other people because unity is very important to any society, thus we need one another for different reasons. After training people are rejoicing because my characters have changed and the political leaders are not happy because they have lost one tool to use for their interest.*

*I am a changed man well equipped with counseling skills and livelihood skills from training which was facilitated by peace and rights program.”*

This story was given by a 38 year old woman from the Koibei Location.

*“The organization of FPFK-Peace and rights trained me on saving and loaning last year. I have achieved as a person and as a community at large. We started the exercise as a group and finally the whole community is willing to join us. It is helping us to teach our people about*

*peace and its importance. We are also teaching other neighboring tribes that we were not good terms with the before.*

*Now we have eight Bukusu women doing saving and loaning and teaching them on the method of getting money to repay their loans not depending on their husbands, and children have been taken to school through the loans and women are now respected in their homes because of economic empowerment training.”*

This story was given by an 83 year-old man from Cheptais location.

*“From the dialogue meetings we had with the Sabaot dialects, people relate without fear. Different communities can now interact freely especially businessmen come to Cheptais from other parts of Kenya.*

*The Mossop come to Cheptais and the Soy (Bok) go to Kopsiro and trade without fear. Between Sabaots and other tribes especially Bukusu and Teso the walls of hatred and fear is broken because of dialogue meeting and we have known dialogue is the only way to solve problems.*

*Also this programme has given elders a new face to be respected by community especially the youth.”*

This story was given by a 47 year-old man form Kapsokwony location.

*“I used to have many people in the church who were traumatized during clashes. These people came to church because they felt their needs could be catered for in terms of food, clothing, shelter and spiritual nourishment. Handling such a congregation was a great challenge to me. I had to spend time counseling them but still I could not meet all their needs which also made me to be stressed.*

*But now I can say things have changed. Through psychosocial counseling that I received from FPFK, I have managed to handle the tough situations. Some members of the church had also joined the militia and now they are back to church. Others who fell victims of the situation were not willing to forgive but with the intervention they now co-exist peacefully.*

*Due to clanism, some pastors could not shake hands, some also joined the militia boys and participated in the killings. They also are back to their churches. This was made able through a series of interdenominational meetings organized by the Mt Elgon Pastors Network. Pastors can now exchange pulpits and are completely healed of their past.*

*Pastors have taken education either secular or spiritual as an important tool in their lives they are practicing and many are attending bible colleges.”*

### 3. Systems Analysis of the Programme

The following chapter sets out to investigate aspects of the Programme on a systems level. This includes analyzing governance, structure, human resources, PMEL (Planning, Monitoring, Evaluation and Learning), communication, and relations, by applying the data gathered and mirroring the process of interaction during this evaluation.

#### The Peace and Rights Programme – Governance and Structure

To run the Peace and Rights Programme, the standard FPFK set-up for projects has been implemented successfully. The Programme is owned by the FPFK Kitale Region, governed by the Regional Council (RC). This council is a body elected by the FPFK churches of Kitale region, and it is charged with the responsibility to oversee the activities of these churches. It has 10 members, and these are elected at a regional general meeting. The regional council has taken keen interest in the Peace and Rights Programme, and during the evaluation they expressed real sense of ownership, insightfulness as well as pride. Well-founded, however, controversial moves by the Programme, such as non-Christian volunteers, nominating non-FPFK PSC-members or staff, or the engagement with ritual cleansing of Laibons, have been tolerated and understood by the council members. This too shows a deep support and unwavering trust in the professionalism and commitment of the Programme management. In relation to the FPFK National head office the council has served as a bridge and a buffer, which has been important for safeguarding the operational space of the Programme.

Points for the future:

- The Regional Council could help facilitate relations with Elgon Pastors Forum and different Pastors Networks of the area.
- The Regional Council should be included in continuous capacity-building, e.g. on Peacebuilding and Human Rights.

A Programme Steering Committee (PSC), appointed by the RC, acts on delegated authority to govern the operations of the Programme. The PSC has 9 members, of which two are members of the regional council. The rest has been appointed through a nomination process that involved different local administrators of the area, the FPFK churches and opinion-leaders. Real community representation has been achieved and the different members each bring important and relevant contributions in terms of background and representation. The committee is chaired by a woman, while the rest of the office holders are men.

Representatives for the Sabaot, the non-Sabaot, the Ogiek/Ndorobo, and the FPFK Women are on the committee, but there is no Youth representative. The lasting impression of the committee is positive in terms of the members' commitment, qualifications and relevance. In fact, the set-up of the committee is carefully designed, and picks up very intentionally on the need for high-profile interventions such as the Peace and Rights Programme to properly anchor within the targeted communities and the creation of trust. It serves as a model for other FPFK projects. The missing element would be, one could argue, that there are few on the committee that brings technical expertise to support the Programme and give guidance to strategic decisions and work plans. Moving ahead, it should be kept in mind that the trust that the Programme needs to operate, does not necessarily come from technical expertise.

“The old men ran away, we remained here. We need them to listen to us.”

Youth leader

Points for the future:

- Consider including Youth representative.
- Continuous capacity-building, e.g. Results-based management, Peacebuilding and Human Rights.

- Use reappointment process after four year to assess needs of the Programme and nominate committee members accordingly.

### **Structure**

The Peace and Rights Programme is a programme and an organization. Although it is called a programme and expresses the identity of being a programme, it is run more like a project. There are no project plans for the separate sets of activities under the Programme, but all is covered in rather sketchy activity oriented work plans, that tend to change. This means that the rationale for involving in different activities, such as the dialogues, and the psychosocial support to young men formerly affiliated to armed groups, has not been documented thoroughly. Moreover, financial control and follow-up has become difficult, and this has tended to stretch the confidence of PYM Aid at times. But since the very nature of Peacebuilding necessitates flexibility in response to unfolding dynamics on the ground, it seems the term ‘programme’ has been interpreted as being a loose umbrella of objectives put over loose sets of activities, that may change at short notice. It is clear that the donor and the Programme are not in agreement on this issue. In line with current best practice in development cooperation, the programme approach is favored over the project approach, and the Peace and Rights Programme are in their full right to describe and organize themselves as a programme, despite the fact that PYM Aid classifies them as a project in their portfolio.

As an organization it is structured into quite a few Departments – Peace Department, Gender and Rights Department, Research and Communications Department and Finance and administration Department. The departments act with low level of autonomy, and power is concentration to the Programme Coordinator. Data suggests that there is a collaborative and open decision-making process among staff that is appreciated, but a more horizontal organization could break “walls” between the departments and foster even more collaborative and clear working relations. In the case the Programme is moving towards scaling up its work, and employs more staff, that would be the time to organize into departments based on areas of operation.

Points for the future:

- Use results from the FPFK Organisational Assessment process to reflect on the structure of the Programme.

## **The Peace and Rights Programme – Human resource**

### **Staff**

The Programme employs eight staff, with offices at the Kipsongo Training Center in Kitale. The programmes team, i.e. the Programme Coordinator, the Gender and Rights Officer, the Research and Communications Officer and the Communications Assistant, make up a group of competent individuals, highly dedicated and eager to learn more. The same goes for the finance and administrative team. They are appreciated by the stakeholders and as one Community advocate voiced it:

*“Thank you for facilitating this exercise [Most Significant Change]! We can now clearly see that the Programme staff are well qualified.”*

Professionalism in the sense that the individuals have the necessary or adequate training and experience is clearly there. However, working the specific and extremely sensitive area that Peacebuilding constitutes, there are still some notches to climb to attain professionalism in terms of applying Peacebuilding standards. There is good work done, as this report serves to tell, but at times the implementation of activities have been experimental and driven by activism rather than a reflective and solid peace practice. Fortunately, under the leadership of the Coordinator and backed by a benevolent donor, experiential learning have been allowed to flourish and this has really improved

practice and built the capacity of the staff along the way. It is now the opinion of the evaluators that the staff members are well on their way, in fact they are true Peace practitioners in the making.

Still, the peace of Mt. Elgon is not a matter to take lightly. Delivering a very complex Peacebuilding Programme demands high levels of technical capacities as well as the development of particular skills. Therefore, adequate investment in capacity building of staff and volunteers is required. The Programme has done a lot in this respect and the recent training in safety and security for staff working in hostile environments serves as good example, where staff, Community Advocates, PSC and Regional Council members all participated. For the programmes team there is also opportunity given for training, although most of the courses undergone by the staff have been related to the technical aspects of their jobs, rather than the thematic areas of the Programme, such as Peacebuilding and RBA. When asked about future needs, the following list was presented by the programmes team (in no particular order):

- Specific training on application of Gender and Human rights in Peacebuilding
- Training on advocacy and leadership
- Course in Monitoring Evaluation and Reporting
- Capacity building in Information technology
- Trainings in communication
- Formal training in Human rights
- Formal training in project management
- Short term training in financial management

Points for the future:

- Continuous capacity-building, e.g. Peacebuilding, and professional development (see list above)
- Exchange visits with other projects/organizations for experiential learning..
- Continuous team-building and psychosocial support to staff.
- Safety and security routines established and followed.
- Maintain and increase collaborative decision-making.

### **Community advocates**

The Programme has engaged 12 Community Advocates (initially called Field Facilitators), who are paired up to help facilitate the Programme work in the six divisions. This involves working with the targeted communities to mobilize, advice and follow-up on Programme activities in their area, as well as reporting on progress or issues of relevance to the Programme. The work of the Community Advocates is voluntary work, although they receive a small honorarium. It is safe to say that the Programme owe a lot of its success to the dedication and hard work of the Community Advocates. As they are situated within the communities themselves, they know the state of affairs as they are unfolding first hand. Being ‘pillars of community’ with a passion for the development of their areas, many are engaged with other peace or development work, some are pastors and all serve as good examples and role models to their communities, at the same time representing the Peace and Rights Programme.

During this evaluation the Community Advocates were trained in a new methodology, Most Significant Change, and they all proved responsive and able to carry through their assignments. It is the view of the evaluators that the Community Advocates could be even better utilized in the monitoring of areas of interest to the Programme. The involvement of this group in capacity building remains important, both as individuals and as a group. They are the Programme’s eyes and ears in the communities, and they need to be able to distinguish what is important and be able to report correctly or refer problems to the right instances. Also, they need to be properly supported by the Programme in terms of logistical challenges and provided with relevant equipment to facilitate their work.

Points for the future:

- Continuous capacity-building, e.g. Peacebuilding, Monitoring&Evaluation.
- Continuous team-building and psychosocial support.
- Safety and security routines established and followed.

## **The Peace and Rights Programme – PMEL and Reporting**

There is an improvement to be seen in the way the Peace and Rights Programme is reporting its results, and the internal evaluations have adopted a more self-critical approach. There has been a shift towards focusing reporting on outcomes rather than as was the case before, on outputs. From reading the original Programme proposal, it is difficult to understand what the Programme intended to do. Not only has the Logical Framework Matrix been reorganized twice since then (which is not necessarily a bad thing), but the plan also contained rather extreme claims in terms of expected impact, ranging from reduced global warming to attributing peace in Mt. Elgon to this Programme alone. This should have been weeded out early with support from PYM Aid, to help set realistic goals. The current Programme Results Framework, restructured during 2011, is illustrated in Appendix 3. This framework is still in need of some work, to fully include the work of the Programme, notably the area of women rights. Recommendations towards this are offered by this evaluation.

There is nothing to show that reported results of the Programme have been exaggerated or false. In fact, we have been struck by how reality proves better than what comes across in reports, which, needless to say, does not happen a lot. It is evident that the Peace and Rights Programme has evolved and changed greatly over the three years since its inception. In fact it could be argued that the Programme has changed so much that it might be difficult to at times understand that it is in fact the same Programme as described in the original proposal. The early days was a period of discovering and testing, and important decisions and adjustments were made during this period. However, the Programme largely failed to document the analysis leading to those changes, and therefore its ‘theory of change’, as it was outlined in the beginning has not been properly updated, and is not in tone with what the Programme has actually done. This has led to “... *some tweaking around the edges...to align [plans] to prevailing circumstances and the needs of the target community.*” (Annual report 2010), as the Peace and Rights Programme staff themselves put it.

Now, to put this into perspective, these are changes without which the Peace and Rights Programme would have remained an intervention scratching the surface. These changes, particularly to engage young men affiliated to armed groups in trauma healing, and to hold dialogue meetings with and between all six dialects of the Sabaot group, are what has elevated the Programme to an important actor in the region, now able to point to a track record of deep engagement with the communities of the area.

In accordance with best practice, a baseline survey was done at the beginning of the Programme implementation. It contained the assessment of rights awareness, level of post conflict traumatic conditions, and resident’s attitudes towards use of natural resources. It also included a conflict analysis. The survey report is rich in data, and provides important insights into the target communities, but on some crucial areas it failed to make a proper assessment of realities on the ground. The most important inaccuracy was that the conflict analysis did not properly investigate the intra-Sabaot dynamics but approached the conflict with preconceived ideas formed by the general popularized media-version of the conflict. It did not, as is surprisingly claimed in the Programme’s Mid-year evaluation 2011, establish the existence of six dialects of the Sabaot and their rivalry as a major driver of the conflict. This realization came later in the Programme, according to the timeline that was constructed with the Programme staff. (See Appendix 4).

Still, the 20 recommendations from the survey report have helped the Programme focus its work. Among the most important and implemented recommendations was the identification, rehabilitation and reintegration of the young men affiliated to armed groups. Other implemented recommendations



include the economic empowerment seminars for women, publication of a newsletter and a website, and also the creation of database of counselors.

Points for the future:

- Agree on *one* programme document that describe the objectives, outputs, expected outcomes, target groups, partners. It is the view of the evaluators that final evaluation of the Programme should be done against this new framework document and appropriate sections of the baseline study.

### **Monitoring and evaluation**

The reports and evaluation produced in 2011 brings another level of quality, and largely this is attributed to the inception of the research and communications department, and an M&E specialist joining the team. The Kitale staff also credits the change to visits by the International Development Coordinator of PYM Aid for constructive feed-back and remuneration changes. Generally, it is the view of the evaluators that the M&E system of the Peace and Rights Programme is well functioning and well suited for the effective and relevant delivery of sound and useful feed-back to management. We want to briefly comment on this system as we have come to understand it.

First of all, and as mentioned above, the Peace and Rights Programme now employs an *M&E specialist*, with background in research and evaluation of development projects. The position is responsible for the managing of the monthly monitoring reports from the Community Advocates, for the annual mid-year internal evaluation and reports to PYM Aid among other things. From the discussions in Kitale, there is need to further agree on the roles and mandate of this new position. Heading up M&E within a Research department suggests some level of independence vis-à-vis management, in terms of safe-guarding the integrity of study and conclusions. The production of the last mid-year evaluation report put this to the test, and shows that the Programme is indeed in need of an internal force that help throw a critical eye on what is actually being achieved. Before this role was mostly taken by the donor, who would make recommendations on different grounds and without proper contextual analysis. Still the internal dynamics must be managed and team members supported to cooperate rather than compete.

The *monthly monitoring* report forms filled by the Community Advocates are standardized to capture results on the Programme activities in the different locations. It also serves as a way to facilitate communication, complaints and suggestions to management. Monthly debriefing sessions are held with the community advocates, following up on their reports. Being standardized and to be handed in monthly in written form, there is a risk that their filling will become routine, and fail to capture important changes. Also, the form could be better aligned with the newly revised LFA Matrix, and the actual indicators that have been identified. As the Programme is progressing, monitoring reports could also be used to begin gathering data that will help make final assessment on the Programme outcomes. A thought could be to make the reports less standardized, and allow for more flexible follow-up based on particular areas the management need up to date information on to make better decisions.

The *evaluations* that have taken place during the course of the Programme are ambitious and well under-pinned. They have improved in the proper implementation of evaluation methodology, and sampling technics and size seems appropriate. The reliance on surveys and focus group interviews could be complemented with workshop or other more participatory methods to make more sense to the target communities. The evaluations have been carried out with intern students, who assist during data gathering and preliminary analysis. As an example, the last mid-year evaluation was done with support from four intern students of the Musinde Muliro, Maseno and Kenyatta Universities. This system seems to work well, and the reports should provide important feed-back to the management as they sit down to draft plans for the coming period. We would like to stress the need to have the mid-year evaluation reports prepared well ahead of the annual planning that takes place in June each year. We also want to remind all involved that evaluation processes, especially internal ones, need to be participatory and aimed at learning. The main objective of evaluations should be that its conclusions



## EXAMPLE ON MONITORING OF OUTCOME INDICATORS

In the original Programme plans, and particularly in the revised LFA framework of 2010, there are a number of *outcome indicators* serving as targets for 2013. At the moment they are not really used, and need be revised in line with the development of the Programme goals and objectives. But one way to focus attention on what the Programme is trying to achieve, could be the development of a sort of “barometer system” to monitoring, were development can be tracked through annual updates. This would help keep attention at an outcome level and provide a way to illustrate to stakeholders how the Programme is progressing. The illustration below could serve as inspiration (note that this is only an example, not real progress illustrated):

Outcome Indicators	From	To
Awareness of children, youth and women rights increased	36%	72%
Level of conflict preparedness	20%	74%
Socio-economic interaction		65%
Leaders committed to cohesion		85%
Ex-militia active in economic production		50%

This example model may seem overly simple, and it is quite obvious that the selected indicators depend on an array of factors. But sometimes the Programme is making things complicated, to no apparent gain. To make planning, monitoring and evaluation participatory, and to engage the rights holders of the Programme is an essential part of a Rights Based Approach. To ensure accountability and transparency, the Programme need to be able to plainly tell and illustrate what they are achieving. This is not, mind you, to say that the more advanced and academic analysis is not needed. We are merely suggesting that in line with the hallmarks of Conflict Transformation theory, the best analysis on conflict is done with the community themselves. Therefore, they should be involved and allowed to access information that is appropriately and meaningfully presented. This could be the responsibility of the Research and Communications department.

and recommendations are utilized, and therefore the process of involving stakeholders and colleagues at different phases of the evaluation is vital. Evaluation reports should remain factual and true to its results, but need not contain overly critical or blunt comments.

The level of internal capacity for evaluation is now of such character and quality, that there is no actual need to involve external resources on this aspect of the Programme. In fact, it is the view of the evaluators that final evaluation of the Programme very well could be an internally driven process, together with PYM Aid and with the option of involving external evaluators of choice. This is subject to the collective involvement and consolidated ownership of the evaluation process by the owners and managers of the Programme.

This leads us back again to the need to make connection between what is learnt through M&E and the planning of new activities and strategies. There is need for a clearer PMEL-system (Planning, Monitoring, Evaluation and Learning) that make explicit connection between learning and doing. There are many parts to such a system, one could be to record ‘Management Responses’ to mid-year evaluations or to document decisions made based on the monthly debriefing with community advocates. This evaluation is not suggesting the implementation of a top-heavy system, but rather the implementation of a routine of documentation of conclusions and decisions from regular meetings and reports.

“The FPFK are doing better than NSC. But we need three FPFK!”

(DPC Chair)

Points for the future:

- Prepare a detailed M&E plan annually, reviewed quarterly.
- Make sure annual evaluation is done before planning of next period.
- Integrate and build a PMEL system.
- Make monitoring simple and feed back progress and changes to target community/rights holders.

## The Peace and Rights Programme – Communication

The inception of a Research and Communication Department has boosted the communication work of the Programme. Through new channels the Programme is able to reach out with its message to larger audiences than ever before. While the effort to reach out, share information and build relations is not new, the department adds more muscles to the Programme. A newsletter “The PeaceRights Voice” due four times per year has become an important way of informing about the plans and achievements of the Programme and a forum for advocacy formulation, since the first issue came in 2010. The website is a good source of information about the Programme and has served as a portal to illustrate transparency and provide information about the Programme and Peacebuilding issues. It could be strengthened further in terms of providing increased opportunity for interaction among stakeholders or with the Programme staff. This could also be attained through any or a combination of social network tools. Kenya, already being in the forefront in terms of innovation for mobile banking, may well be ready for the use by the Programme of Facebook, Twitter or Bambuser. Internet is also increasingly being used by government to make data available (Kenya Open Data Initiative - <http://opendata.go.ke>) and engage citizens in early warning mechanisms (Amani Kenya @ 108 - <http://www.nscpeace.go.ke/108>). Plans for how the newsletter and the website are to support the achievement of the Programme objectives are not clear. To become strategic in its communication, planning in terms of audience and message is of essence.

“The FPFK were the only actor that submitted their work plans to the District Peace Committee in my district.”

(DPC Chair)

Since 2011, the Programme has a weekly, half-hour programme broadcasted on West FM, the most popular radio station in the Bungoma and Trans-Nzoia counties. The station also has a large audience abroad, through its live internet service. Millions of listeners can hear the message of peace and human rights as presented by the FPFK team, other experts or representatives from their target group. Every fourth Saturday, the Programme participates in a longer and very popular show called “Crossfire”, which gives more opportunity to interaction with listeners through phone or Facebook. So far this show has been a pro bono initiative by West FM, while the weekly programmes comes at a rate, which is rather high. In the budget for 2012, the costs for the radio programme equal almost a quarter of all the other activity costs, or three officers of the Programme. This makes it important to monitor the real value of using radio and make efforts to follow its results. In the Mid-year evaluation of 2011, there are indications that one factor contributing to visibility of the Peace and Rights Programme is that people hear about it on the radio. To justify spending more on this area, there need to be more than that to show. This is an important task for future M&E.

Increased public appearance necessitates improved public relations management. This would include among other things the streamlining of the Programme message to different audiences and target groups, as well as the standardization of Programme presentations. Communication and advocacy planning needs more thought and can help the effective delivery of results in line with the Programme objectives.

Points for the future:

- Follow-up closely the effects of the Radio programme.
- Experiment with social network tools.
- Make communication planning part of all Programme activities.

## The Peace and Rights Programme – Relations

Relational skills are key to any development intervention. Later in this report we will highlight this particular set of skills and their dynamics when it comes to peacebuilding. In this section we aim to illustrate how the Peace and Rights Programme has managed relations, partnered strategically to complement its own efforts and built legitimacy among key decision makers and opinion-leaders

The Programme is characterized by transparency in the way it avails information about what it is intending to do and what it has achieved. Work-plans have strategically been distributed to administrative offices (from Regional Commissioner to sub-chief), to District Peace Committees within the NSC setup, to other NGOs and CSO, to Churches and donors, to National Security officers, to communities involved, and even broadcasted on the radio to the whole counties of Bungoma and Trans-Nzoia and the many international listeners to West FM. It is fair to say that the Peace and Rights Programme has really excelled in this area, and during the evaluation visit we could verify that they are performing much better than other actors in this respect. In terms of visibility this has had extraordinary effect. In the Mid-year evaluation 2011, it is reported that over 90% of the general public in the Mt. Elgon area are aware of the existence of the Peace and Rights Programme, or at least some work of FPFK.

The Peace and Rights Programme has been partnering with other actors towards common goals, and below we present a list as an overview.

**Table: Partners to the Peace and Rights Programme**

<b>Actor</b>	<b>Type of partner</b>	<b>Information</b>
<b>PYM Aid</b>	International, Donor, Church/NGO	Only donor of Peace and Rights Programme. Long-time partner to FPFK.
<b>Swedish Cooperative Centre-VI</b>	International, NGO	Livelihood support programmes for youth. Not really taken off.
<b>Handicap International</b>	International, NGO	Early warning programme on Referendum 2010, Gender activism
<b>Watchman International</b>	International, NGO	Livelihood support programmes for youth.
<b>International Organization of Migration (IOM)-Japan</b>	International, UN	Peace Rally
<b>Blessed are the Peacemakers</b>	International, NGO	Peace Rally (?)
<b>Reach Programme of Uganda</b>	Regional, NGO	Cooperation on FGM.
<b>NGO Council of Kenya</b>	National, NGO	Capacity development for staff
<b>ALARM Kenya</b>	National, NGO	Workshops for youth.
<b>Action Aid Kenya</b>	National, NGO	Civic education cooperation
<b>African Youth Award</b>	National, NGO	Cooperation of livelihood programmes for ex-combatants
<b>Catholic Justice and Peace Commission (CJPC)</b>	Local, Church/NGO	Exchange and coordination
<b>Anglican Church of Kenya Western Region Christian Community Services (ACKWARCCS)</b>	Local, Church/NGO	Cooperation of livelihood programmes for ex-combatants. Not really taken off.
<b>Kitale Aids Project</b>	Local, NGO	Peacebuilding.
<b>National Cohesion and Integration Commission (NCIC)</b>	National, Governmental bodies	Resource, representation

Actor	Type of partner	Information
<b>Kenya National Commission on Human Rights (KNCHR)</b>	National, Governmental bodies	Resource, representation
<b>Truth Justice and Reconciliation Commission (TJRC)</b>	National, Governmental bodies	Resource, representation
<b>Regional and District commissioners</b>	Local authorities	Formal, representation
<b>Peace Committees</b>	Governmental bodies (?)	Cooperation on dialogues, peace rallies, workshops, early warning system

Mt. Elgon is conspicuously void of development actors, NGOs and State alike, now since the situation has moved from humanitarian crisis to reconstruction and development. Those that are present suffer from low trust among the Mt. Elgon population due to previous failure of delivering real value in their support. Still FPFK has, whenever possible, linked up with other development actors mostly to boost its own capacity or for referral to existing projects delivering services of relevance to Programme's target groups. Within the actual peace work, the Peace and Rights Programme has mostly worked with state structures or taken independent lead. The Peace and Rights Programme can boast of good relations with all key stakeholders, hold the politicians.

### Politicians

It comes as no surprise that politicians have not appreciated the Peace and Rights Programme. In fact, it was to be expected, and it also serves to verify that the Programme is actually challenging the very powers that generally are blamed for the havoc in the area, as can be seen by the Baseline Study of 2009 and in the national monitoring report of the Kenya National Dialogue and Reconciliation Committee in July 2009. It is not by chance that the current MP Fred Kapondi lamented about FPFK in parliament (HANSARD 15 December 2010) or that the former MP John Serut has now sued FPFK for its Mabanga Peace conference report. The transparency and the fostering of good relations with the official structures of the region (the NSC, the local officials of the Ministry for Provincial Governance and Internal Security, Provincial administration, and Peace committees on all levels) has so far served to protect the Programme as all have stood up to verify the seriousness of FPFK.

*“We support FPFK because we see the good work they are doing on the ground. Their work is 70% successful, which is more than most actors.”*

The political grouping that has started to support the Peace and Rights Programme work are the County Councillors of Mt. Elgon, which is stressed by their Chairman Turgon: -*“We support FPFK because we see the good work they are doing on the ground. Their work is 70% successful, which is more than most actors.”* This group of civic leader has been engaged with directly by the Programme in its advocacy for the degazettement of the trust land of Chepkitale. This serves as an example where advocacy work based on a collaborative approach proved more effective than confrontation, with the benefit that relations were strengthened and further dialogue is possible.

With no exception, all groups engaged in this evaluation have stressed the need to work with the politicians. They are still seen as the main risk factor to undermine peaceful development in the area, and coming 2012/3, people are anticipating trouble. The Peace and Rights Programme is aware of this challenge.

Points for the future:

- Maintain good working relations with authorities.
- Engage with local politicians – men and women.

### **The two FPFK peace initiatives in Mt. Elgon**

During 2009-2011 FPFK have been running two peacebuilding projects in Mt. Elgon. As the nationally coordinated humanitarian interventions in Western and Rift Valley provinces during post-election violence came to an end in 2008 (funding stopped from PMU Sweden and DKH Germany), two new proposals were prepared separately within the FPFK family. The Kitale region sent theirs to PYM Aid, whom they had been in dialogue with on similar proposals since 2007, and the FPFK National office sent theirs to Institute for Foreign Cultural Relations (IFA) in Germany. Both proposals were granted, Peace and Rights Programme for a five-year programme, and the FPFK/IFA-project for one year with extension possible up to a total of three-year period.

The two projects were launched together and they set to work directed by similar objectives and the same conflict analysis done by Task consultants in May 2009. The geographical overlap in the beginning was the Kopsiro division, but later Peace and Rights Programme came to add Cheptais division to its target area, hence overlap became the entire Cheptais district. Instructions were to coordinate plans and activities, however, even though opportunities and benefits from pooling resources and sharing experiences seemed to abound, little cooperation has taken place. The areas where the two FPFK peace initiatives could have cooperated include:

- Sharing and updating conflict analysis and experiences.
- Using facilities at Kipsongo Training Center and offices in Cheptais together.
- Common capacity building, risk analysis and safety procedures.
- Referral to each other's activities, such as counseling, sports, and peace rallies.
- Stronger outreach to FPFK churches in the area, mobilizing support and prayer.

The FPFK/IFA-project is now being phased out, but history is about to repeat itself as both Kitale and Nairobi have presented proposals for civic education in Mt. Elgon area in preparation for elections 2013. This evaluation report strongly encourages FPFK to make sure past mistakes are not repeated.

Points for the future:

- Ensure cooperation on potential new overlap on Civic education.
- Learn from FPFK/IFA-project experience on sports and culture events. Link up with their network in Cheptais district.
- Explore options for unified FPFK analysis of Mt. Elgon approach.

### **Donor relations**

PYM Aid is held in high regard by the Programme. This is what could be expected, but it goes beyond that strategic flattering. Although there has been high staff turn-over at PYM Aid, with shifts in project advisors and some delays, PYM Aid has had a supportive role in the Programme development. However, and coming from the Programme staff, Peacebuilding can be very lonely work, and the challenges faced are sometimes daunting. This is why a solid and supportive network is of essence. Initially, the Programme seemed to have this in place, but it did not work out as well as planned. First, the Musinde Muliro University has not been supporting the Programme in terms of thematic knowledge, as was one of the key assumptions when planning the Programme. Second, the FPFK/IFA-project has complicated and hindered national FPFK support. This has left the Programme depending on internal capacity, which explains the recruitment of well-educated staff and somewhat escalating staff expenditures. With lack of supportive networks, the Programme has been left to itself, which has been unfortunate. It has left the staff overly stretched and lacking the critical advice needed at times. But most importantly, who has been there to give timely feed-back on their Peacebuilding work in terms of how it is developing content-wise?

To the evaluators, this begs the question of what is the role of a donor-partner, such as PYM Aid in this case. Is it really only about money and the control apparatus around this flow? Is it really only about getting the reporting system to satisfy the criteria of distant realities and agendas? Surely there must be more to the sweet claims of being Partners.

It is the view of the evaluators that PYM Aid should invest more in supporting the Programme in accessing relevant and current resources such as literature on the core thematic areas of the Programme. Furthermore, if PYM Aid finds itself better positioned to network and form alliances that can benefit the work of FPFK, it should do this. We are not suggesting that PYM Aid must be Peacebuilding experts, but rather consider expanding the element of technical and thematic accompaniment in their partnership with FPFK. This may be as simple as a list of book titles, websites or a contact list.

Points for the future:

- Explore and agree on supportive mechanisms between the two partners – FPFK (FPFK Kitale by extension) and PYM Aid.
- Investigate means of networking and link up with resources relevant to the Programme.
- Invest in relevant thematic resources to boost Programme capacity.

## 4. Conceptual analysis of Programme approach

In this chapter a Conceptual analysis of the Programme approaches is done. This is a central part of this evaluation process, and has helped keep it on a level that can inform strategic decisions for the future by the Programme. Four key areas of the Programme are studied, they include: Peacebuilding, Rights advocacy, Psychosocial support and Gender. Within each of these areas the practice of the Programme is analysed and benchmarked against a selection of standard theoretical frameworks, based on the data of this evaluation process.

### 1. Peacebuilding Approach

Most attention during the evaluation has been given to Peacebuilding as the Programme defines itself as primarily a Peacebuilding initiative. The attempt is to marry concepts and systems and contrast application and theory to provide well-grounded analysis, conclusions and recommendations.

Peace research has produced four main schools of thought of Peacebuilding; these are *conflict management*, *conflict resolution*, *complementary school* and *conflict transformation*. Each school comes with different terminologies, and has different conceptual understandings, approaches and actors. (Paffenholz & Spurk, 2006). Resources from the various schools are abundant and an overview of the schools will not be provided here. This section will cover the investigation into how choosing *one* school of Peacebuilding with commonly owned definitions, approaches and concepts can guide programme design and implementation.

Review of the Programme documents shows that various terminology from different schools of peace are used interchangeably. From the first proposal until reports from 2011 the Peace and Rights Programme borrows from conflict management, conflict resolution as well as conflict transformation. Examples are:

- The title of “Transforming Mt. Elgon Region towards Social Justice, Peace and Development - A Practical Guide for grass-root leaders” (August 2011), whilst on page 13 there is a model showing the curve of conflict that stems from conflict resolution school.
- The annual report 2010 states on page 6 that the objective is efficient conflict management, and then the first output states reconciliation activities to be conducted by community elders.

The above examples are part of a re-occurring pattern in all the documents that have been provided. The different school of thoughts of Peacebuilding do not only use different definitions and concepts, but with each school comes a set of approaches and to some extent tools. Choice among these would differ depending on what the Programme would aspire to achieve. To the understanding of the evaluators there has been no purposely chosen school, nor has any selection for current wording been justified in writing.

Despite no formal selection of a specific school of Peacebuilding, the concepts of *Conflict management* seem to be dominating. The vision of the Programme provides a clear example, as it reads “*A World with well managed conflicts and justice*”, a statement that fits well into the school of *Conflict management*. Also the change in Programme objectives done in January 2011, is in line with conflict management. In the view of the evaluators, this is unfortunate as this school applies a more shallow approach to conflicts than the Peace and Rights Programme practice *de facto* does, according to observation, focus group discussion, interviews, and exercises with staff and stakeholders. To illustrate this, the evaluation findings on the Peace and Rights Programme peace practice have been contrasted to the theory of the *Conflict management*. The table below serves to illustrate some examples of apparent discrepancies.



**Table: Comparison Conflict Management school and Peace and Rights Practice**

<b>Conflict Management *</b>	<b>Peace and Rights Programme practice</b>
End wars through different diplomatic initiatives.	Empower local capacity solve their own conflicts
Non-governmental actors, including civil society, play a limited role in the Conflict Management school.	Peace and Rights Programme is a part of FBO and contributes to formation and strengthening of CBOs
Short-term management of armed conflict via agreements	Long-term change via restoring relationships and traditional structures
Surfaced understanding of causes of conflict only	Explores an understanding of deep causes of conflicts
Mitigation of violence and conflict	Mitigation, Cessation, and Prevention of violence and conflict

\* It should be mentioned that Conflict Management approaches have recently moved beyond an exclusive concern with securing a peace agreement and now also focus on the conditions for successful implementation of post-conflict Peacebuilding. However, the set up still bears the traditional school notions.

The evaluators argue that the practice of the Peace and Rights Programme is in fact found somewhere in between the schools of *conflict resolution* and *transformation*. Therefore, and to further test the practice of Peace and Rights Programme, to contrast theory and application, a framework from the school of *Conflict transformation* has been selected. The suitability of this school is primarily based on the following criteria;

- the foundation of conflict transformation theory was developed in the region,
- its developers used the perspective of civil society,
- its developers had a strong link to theologians including Rupesinghe<sup>5</sup> and John Paul Lederach<sup>6,7</sup>.

In brief, *Conflict transformation* focuses on the transformation of deep-rooted armed conflicts into peaceful outcomes. The school borrows some of its key concepts and approaches from the complementary school as well as from conflict resolution, but it is unique in the way it perceives:

- third party intervention to concentrate on supporting internal actors and coordinating external peace efforts;
- sensitivity to the local culture;
- a long-term time frame.

A key element of this approach is to focus on peace constituencies by identifying mid-level individuals or groups and empower them to build peace and support reconciliation, upwards as well as downwards in a hierarchical structure of society.

Emanating from *Conflict transformation*, the concept of *Strategic Peacebuilding* as elaborated by Lisa Schirch<sup>8</sup>, will be used as a standard. Schirch's framework was chosen amongst others as it is practitioner friendly, presented in a clear and succinct manner, and can provide the clarifying framework for the analysis of the Peace and Rights Programme Peacebuilding practise.

The concept *Strategic Peacebuilding* refers to a process where and when: “...resources, actors and approaches are coordinated to accomplish multiple goals and address multiple issues for the long term.” (Schirch, 2005: 9). It uses Peacebuilding values, skills, analyses and processes as deterrents,

<sup>5</sup> Conflict Transformation. New York : St Martin's Press, 1995.

<sup>6</sup> Preparing for Peace: Conflict Transformation Across Cultures, Syracuse University Press, 1995.

<sup>7</sup> Building Peace: Sustainable Reconciliation in Divided Societies, U.S. Institute of Peace, 1997.

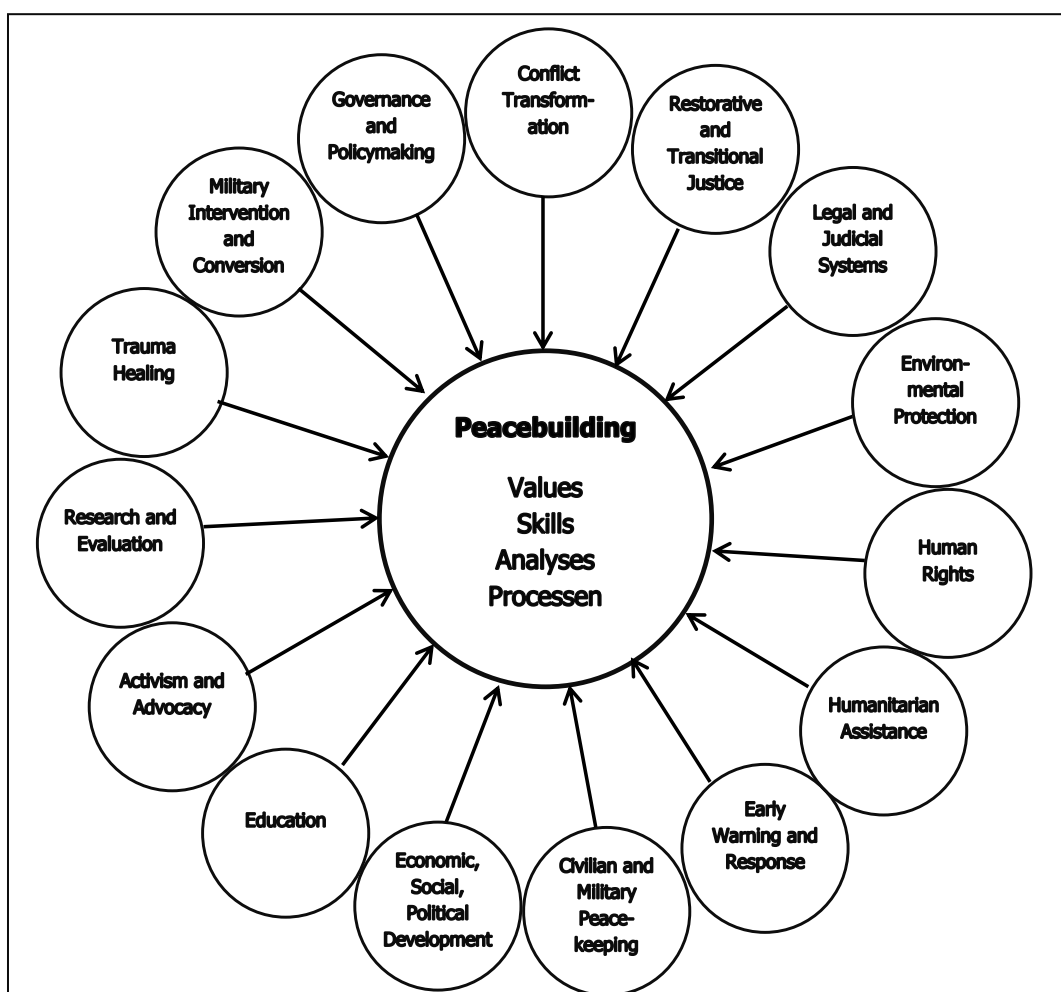
<sup>8</sup> Lisa Schirch, The Little Book of Strategic Peacebuilding (Intercourse, Pennsylvania: Good Books, 2005).



and the below illustration clarifies its conceptual framework as well as identifies how 15 different Peacebuilding approaches collaboratively can create space for building peace strategically.

The below illustration was used during the final evaluation workshop to help analyze the Peace and Rights Programme coverage in terms of different approaches in its work. Given the realization that Peace and Rights Programme covers the majority of the different approaches, many suggested that some approaches should be left, and more attention given to others. This was one of the important moments of common realization during the evaluation.

**Image: Nexus of Peacebuilding Approaches**



In comparison, an optional framework is provided by Thania Phaffenholtz, a “giant” in Peacebuilding with a specific focus on civil society who has researched civil society Peacebuilding for the last two decades. Based on her findings civil society organisations are most successful and suited to engage in the following seven functions of Peacebuilding<sup>9</sup>:

1. Protection
2. Monitoring
3. Advocacy and public communication
4. In-group socialization
5. Social cohesion
6. Intermediation and facilitation
7. Service delivery

<sup>9</sup> Phaffenholtz, T. (Ed.) 2010. Civil society and Peacebuilding - a critical assessment.

Compared with above 15 Peacebuilding approaches this could provide the further filtering down to the specific functions suitable for civil society organizations, such as FPFK. For this evaluation, we will still use the “Strategic Peacebuilding” framework.

Departing from this framework, the Peacebuilding approach of the Peace and Rights Programme is examined through the set of determinants provided:

1. Values for Peacebuilding
2. Relational skills for Peacebuilding
3. Analyses for Peacebuilding
4. Processes for Peacebuilding

“We bring peace by force but they [Peace and Rights Programme] bring peace by dialogue.”

Provincial administrator

### 1. Values for Peacebuilding

The framework emphasizes the importance of values to be made explicit by different actors. Often, and unfortunately so, many actors hide or do not make explicit their real values or even plans, creating suspicion and possibly hampering efforts for peace. In general terms it can be said that Peacebuilding values should meet the needs and protect the rights of human beings. It is very clear that the Peace and Rights Programme documents and activities reflect this fundamental value. (See Rights-based approach.) The Peace and Rights Programme has been exceptional in sharing their plans and work documents with a wide range of actors from senior governmental officials to other NGOs operating in the field of Peacebuilding. This came through strongly and very positively from all stakeholders involved by the evaluation, with the exception of the youth CBO leaders who felt they had not been informed.

Peacebuilding acknowledges human interdependence. In practice it entails that unmet needs of individuals or groups ripple outwards and affect the larger community. Peacebuilding moves away from a domineering practice towards encouraging people to cooperate and empower each other in partnership in their pursuit of unmet needs. The Peace and Rights Programme has an understanding for the interdependency between humans as well as between groups, and the data as well as observations show the great effort during dialogues to balance dominant groups so to ensure participation of dialects with less voice. This delicate process and sometimes failure to balance these dialogues can be seen in the resolutions made, containing examples of derogative and prejudiced terminology in the description of the various sub-dialects, such as the description of the Somek as war-like in their nature and eating rats<sup>10</sup>. This raises the concern that some of the outcomes could rather cement injustices and perceptions of inferiority between the dialects.

“We try to keep busy with our organization, so we will not be used for the Devil’s workshop.”

Young man formerly affiliated to armed groups

Limiting violence and promotion of nonviolent options are key values to peacebuilding, as violence can spiral into taking on a life of its own, as was clearly seen in the Mt. Elgon violence during 2006-2008. Prevention of further outbursts of violence is well in line with the Peace and Rights Programme practice.

<sup>10</sup> Mediated Dialogue Report. Sabaat inter-dialect conflict resolution process, 2011.

## 2. Relational skills for Peacebuilding

Peacebuilding has to address various layers and levels of conflict. Apart from the groups in conflict with each other, there are often conflicts within these groups about leadership and vision, as well as control over resources etc. Also peacebuilders themselves are subject to conflicts with other peacebuilders, at times over donor funding, approaches to Peacebuilding or even competition for partners. (See more on this under The Peace and Rights Programme Relations).

Within the larger concept of *Strategic Peacebuilding*, eight skills for Peacebuilders are described.

1. Self-reflection skills
2. Active listening skills
3. Diplomatic and assertive speaking skills
4. Appreciative inquiry skills
5. Creative problem-solving skills
6. Dialogue skills
7. Negotiation skills
8. Mediation skills

It falls within the scope of this evaluation to assess the capacity in existence, but not on this detailed level. In sum this report settle for stating that people working in Peacebuilding, who are not themselves able to learn and practice the Peacebuilding relational skills will not succeed building peace. However, it is the evaluators perception that the Peace and Rights Programme is currently implemented by skilled and motivated staff members and volunteers. Furthermore, that professionalism is regarded in high esteem and that the individual staff members constantly seek to achieve better and to learn more. Via interviews and reports the significance of the mediated dialogues as well as the Mabanga peace conference illustrate that relational skills are practiced, as these are examples of events putting to test all the above mentioned skills.

## 3. Analysis for Peacebuilding

Any Peacebuilding initiative should be based on a thorough analysis promoting the understanding of what is the situation at hand, and how Peacebuilding is best designed to address the specific context and conflict. There is no escape from this step. Multiple tools exist to do conflict analysis, a detailed list will not be provided here. However, at the very core of the analysis is an understanding of the local context, so to clarify process questions of what, who, how, when and why are identified.

In line with good practice the Peace and Rights Programme sought an analysis, and engaged an external team of consultants to conduct a baseline survey including a conflict analysis. Although professionally done and applying sound and verified approach, this analysis was not able to fully understanding the context dimensions with dividers/connectors as well as who and what could foster vulnerability to conflict. The interactions with the Peace and Rights Programme staff during the evaluation visit demonstrate some awareness on this shortcoming of the analysis, but the original analysis has not been corrected, nor has it been further developed. Only brief pieces of complementary analysis were found in a few documents produced by the Programme.

“If there is anything I would change if I could start again, it is to have a good conflict analysis to guide our work.”

Festus Mukoya

One such example and a most useful complement to further provide clarity to the conflict is found in “*The Role of Religious Leaders in Conflict Transformation*”, a paper written and presented by the Programme Coordinator in June 2011. This paper has a section called “Conflict dimension” that provides some critical contributions to inter-group conflicts, as well as explores causes of conflict and factors that sustained conflict. More of this kind would be helpful to facilitate the common understanding of how the conflict is perceived and addressed by staff and volunteers.

The process of engaging in a conflict analysis is in itself linked to Peacebuilding, as it help surface issues to be put on the table. It is generally good advice to make a user-friendly and workable conflict analysis that is developed together with stakeholders and updated regularly. The evaluators promotes analysis that is multi-layered and multi-dimensional (gender, ethnicity, socio-economic status), as this will help discover hidden structural violence that may be part of the root cause of violence.

### Example of aspect to be included in analysis

During focus groups with youth leaders, women leaders and the meeting with the Sabaot Supreme Council, it became clear that the lack of segregation of data in planning and implementation of the term "youth" target group had excluded not only young women involved in violence, both survivors and perpetrators, but also young women and men from certain ethnic sub-groups/dialects that had been largely involved in executing the violence.

In a Peacebuilding perspective, any executors of violence, not addressed adequately remain as risk to the resurfacing of violence. In the case of the Somek sub-group, as described above, they were the main hand in execution of the violence. The Somek furthermore have, such as many of the Sabaot dialects in Mt. Elgon, since long formed grievances in regards to land. To the understanding of this evaluation, the Ogiek/Ndorobo and the Somek would have had the largest levels of vulnerability among these groups. Despite the similarity in land vulnerability and lack of education levels, when it comes to social structures they differ. The impression to the evaluators is that the Ogiek/Ndorobo has had a more intact internal system, with a key sense of identity that seem to have bonded the group, as an entity. (Even though there was a divide between the Ogiek and the Ndorobo.)

In interviews and focus groups it was made clear that specifically the Ogiek has this internal cohesion that had to a large extent protected them and kept them from harms way during the latest conflict, despite being the original target. In the case of Somek, it has been the opposite, where the group has assimilated into the larger Bok and Kony groups. The reality was that individual members expressed that they themselves did not know that they were Somek until the elders informed them.

## 4. Processes for Peacebuilding

This section aims to provide an overview of Peacebuilding processes, using the Peacebuilding approaches applied by the Peace & Rights Programme, and putting them in relation to the model provided above for sense making.

The 15 approaches presented in the model above, and that forms a nexus of Peacebuilding, are needed to ensure a *Strategic Peacebuilding* – if coordinated. The point of departure would then be the need for coordination, cooperation and collaboration between various actors ranging from state to civil society, national to local. Below the Peace and Rights Programme practise is structured into a map of Peacebuilding that divided the 13 relevant Peacebuilding approaches (see table below) into 4 categories, namely:

1. **Waging conflict nonviolently** - Approaches within this category are primarily used by activist and advocates in a process of increasing a marginalized/vulnerable groups' power to address their issues. (see Gene Sharp for 198 different nonviolent tactics<sup>11</sup>)
2. **Reduction of direct violence** - Approaches within this category are efforts to reduce direct violence, with the aim to restrain perpetrators of violence. Prevention and relief of the suffering of survivors. Creation of safe space for Peacebuilding activities. This is an area in which the Peace and Rights Programme has been working on several levels with trauma counseling directed towards executors of violence, as well as survivors.
3. **Building capacity** - Approaches within this category are efforts that have a long-term perspective on needs and rights fulfillment via capitalization on existing capacities. The Programme prevents and relieves the immediate suffering of victims of violence and create safe spaces for Peacebuilding.

<sup>11</sup> Gene Sharp, The Methods of Nonviolent Action - <http://aeinstein.org/organizations103a.html>

4. **Transforming relationships** - Approaches within this category reaches for peace to replace violence. Focus is on relationships to be re-created by using an array of processes that address trauma, transform conflicts and do justice. These processes give people opportunities to create long-term, sustainable solutions to their needs, such as the Sabaot supreme council.

The attempt is made to clarify and provide oversight over the Peace and Rights Programme Peacebuilding practice in relation to strategic Peacebuilding.

<b>PEACEBUILDING APPROCHES</b>	<b>Peace and Rights Programme PRACTISE</b>
<b>A) Waging conflict Nonviolently</b>	
<p><b>1. Monitoring and advocacy</b> Monitoring of Human Rights abuses reported can create a record of rights abuses and serve other Peacebuilding processes, primarily such as negotiations. Essence here is to shame behaviors not people, in order to contribute to positive change and not isolation.</p>	<p>Advocacy for the Ogiek/Ndorobos rights as indigenous people of Mt. Elgon, so to increase the group's power to address issues of discrimination and injustice. Recognition of land and resource use rights. Example is "the mobilization of shame" that to some degree was used in putting government's lack of attention towards rights to education and health of the Ogiek.</p>
<p><b>2. Direct action (activism)</b> Such as protest and persuasion</p>	<p>Peace and Rights Programme has via the newsletter and the radio program to some degree used both the tactic of protest and persuasion. However it seems as if the focus has been more on sensitization and awareness.</p>
<p><b>3. Non-cooperation and interventions</b> Non-cooperation can take form of social, economic, political non-cooperation as well as civilian defense. Interventions (psychological, physical, political or economic) aims to disrupt status quo and draw attention to violence to mobilize people for change.</p>	<p>These tactics have not been used as far as the data provides with information. Close by examples could be the women's protest in Uhuru park under the leadership of late Dr Wangari Maathai.</p>
<b>B) Reduction of Direct Violence</b>	
<p><b>4. Early warning programs</b> To identify patterns that lead to violence helps communities address conflicts before they become violent.</p>	<p>Peace and Rights Programme with its network and good relationships to the various levels of Peace Committees have a unique role. Via the Community Advocates and the elders opportunities to coordinate with government on early warning is strategic. During 2010 Peace and Rights Programme explored this role during the referendum.</p>
<p><b>5. Legal and justice systems</b> Systems help create order, and gain legitimacy through serving communities rather than use of cohesion. Systems based on revenge can fuel and increase cycles of violence in a society.</p>	<p>To a certain degree this has been done as Peace and Rights Programme has via sensitization, awareness and advocacy acted to influence legal systems discriminatory practice of the ingenious people's rights.</p>
<p><b>6. Humanitarian assistance</b></p>	<p>Not the scope or mandate of Peace and Rights Programme. The larger FPFK has in early on-set been provided a unique role and opportunity to provide assistance to the conflicting parties. Benefits of coordination and cooperation can be found here, as aid for peace and do-no-harm principles would be most relevant in this setting.</p>
<b>C) Building Capacity</b>	
<p><b>7. Training and education</b> All education includes informal socialization and can provide individuals with values and skills needed to live peacefully with others.</p>	<p>Peace and Rights Programme has training as a firm form of practice. Examples from the data collection are: Capacity/life skills training for youth, Economic empowerment seminars for women, and Healing and reconciliation seminars with Pastors. Formal education has also been supported via building of schools and training of early childhood development teachers, as well as provision of material in the Chepkitale area.</p>
<p><b>8. Development</b> Development aims to strengthen communities capacity to meet human needs and protect their rights</p>	<p>This is an integrated part of the Programme activities, with economic empowerment of women, formation of CBOs for youth.</p>
<p><b>9. Research and evaluation</b></p>	<p>The Programme has contributed to broaden the understanding on the Mt. Elgon region and conflict via dissemination of primary data and information from various forms of conversations and interviews with beneficiaries and key stakeholders.</p>
<b>D) Transforming Relationships</b>	
<p><b>10. Trauma healing</b> Physical, emotional and spiritual healing in a space to identify harms and assert needs. Without trauma healing and recovery, or at least sensitivity to victims and perpetrators needs other Peacebuilding process may be more difficult or fails. See more under Psychosocial support.</p>	<p>Peace and Rights Programme has approached psychosocial support with a twofold practice; i) Community practitioners trained to cater for needs of communities via school trauma counseling. Referrals were made to professional counselors; and ii) Comprehensive trainings for beneficiaries has included psychosocial support, mainly trauma counseling. The target groups have been youth, widows and pastors.</p>
<p><b>11. Conflict transformation</b> Addresses underlying causes of conflict and creates satisfactory solutions for all parties. It is built on identify experiences and issues that have caused harm, stress and injustice. Builds relationships between people in conflict. Develops create solutions that meets everyone's needs. Empower all people involved to transform their own conflicts.</p>	<p>Peace and Rights Programme has explored causes to the conflict such as land policies and identity issues. Furthermore the Programme specifically has made efforts to rebuild broken relationships within all the initiatives that make up the Community dialogue processes at intra and inter-dialect level in the form of the Sabaot supreme council. Also supporting the formation of CSOs of youth and widows. The rehabilitation and reintegration of persons affiliated to armed groups is yet another example of transformational practice.</p>
<p><b>12. Restorative justice</b> A alterative or supplement to state-based justice systems. The way to reduce crime and violence is to increase people's ability to meet their needs in ways that doesn't hurt others.</p>	<p>The facilitation of the Sabaot supreme council formation, where the elders councils are tasked to follow up on the implementation of the agreements and resolutions made during the peacetalks. The promotion of community ownership and responsibility is of essence.</p>
<p><b>13. Governance and policymaking</b></p>	<p>Not the scope or mandate of Peace and Rights Programme. Right placed to influence policy making.</p>

As can be seen from the table, and also observed by the participants of the final evaluation workshop in Kitale, it is clear that the Peace and Rights Programme by itself is covering the vast majority of the defined Peacebuilding approaches. This holds both opportunities as well as challenges. The holistic entry-point, seeing needs of the communities and so trying to address and accommodate these is commendable and shows the dedication of the Programme staff, their understanding of and close linkages to the communities concerned, as well as a huge portion of flexibility and humbleness – all qualities much needed in Peacebuilding. But it can also be argued that this makes the Programme spreading too thinly without having the capacity, knowledge or time for follow-up. Furthermore, some approaches of Peacebuilding, however needed and important, would not advisably be implemented by the same actor. Here again coordination and cooperation is at the heart of what constitutes strategic Peacebuilding, which at times means leaving to others what one cannot do.

“The heart was not good but out of fear for the government soldiers we did not share. People would say hello but in the hearts we hated each other.”

Youth leader

### **The Mabanga Peace Conference**

After a long process of facilitating trust building meetings within and between the various Sabaot dialects, the Peace and Rights Programme was able to consolidate these efforts into a large gathering – the Mabanga Peace Conference in April 2011. The conference had a presence 230 elders, selected delegates as well as two former members of parliament. The achievements in the forum were of huge magnitude, the foremost being a unilateral declaration of cessation of hostilities among all the 6 Sabaot dialects.

5 resolutions were passed that covered:

1. socio-cultural issues
2. environment and sustainable development
3. leadership/governance
4. historical injustices and
5. small arms and light weapons proliferation

The implementations of these resolutions are mostly the responsibility of the Sabaot Supreme Council of Elders.

Attention is needed in the following:

- Peace processes and decision making structure post conflict are often the arena of senior men. The actual violence was however most often executed by young men, who may find the idea of return to arms attractive if their position of influence and livelihoods are not changed, but remain the same as before the conflict.
- An issue on legitimacy may arise, where the younger generation does not respect the decisions taken by the older generation.
- Facilitation and follow-up from the Programme needed to ensure that all its efforts put into the process as well as the momentum is not lost.

### **Peace and Human Rights Advocacy**

The Peace and Rights Programme practical take on Peacebuilding and a characteristic for the Programme, is the combination of Peacebuilding and Human Rights promotion and advocacy. The wording used in the written documents from the first years was “rooted-rights”, a Peace and Rights Programme invented concept that has come to be replaced by “... a rights-based approach towards addressing social peace and justice.” in the later documents from 2011. The most evident linkage between Peacebuilding and Human Rights within the Peace and Rights Programme is that of the indigenous rights of the Ogiek/Ndorobo. (See section on Right-based Approach). In general, this choice holds both opportunities and challenges. The Peace and Rights Programme has a grounded

understanding of some of these challenges, and has explored dimensions of the relationship between conflict and Human Rights, using two dimensions of the rights-conflict interplay that are then linked to the concepts of positive and negative peace (“Lessons from peace and rights programme” presentation November 2011). Given this, they are trying to address these challenges in a balanced way. It is the interpretation of the evaluators that the deepened analysis of the context and increased understanding of the intra-Sabaot dynamics has contributed to the current Programme design dilemma. In practice it has resulted in a perceived or real possible unbalanced tip of the Programme towards the Ogiek/Ndorobo. This given attention is understandable as the Ogiek has suffered from eviction from their ancestral land, they lack participation in decision-making and have limited access to social services.

There are, however, from a Peacebuilding perspective several risks to combine strong advocacy with dialogue/mediation and other Peacebuilding exercises that require a high level of trust and the perception of impartiality and neutrality. Furthermore, to combine these forms of Peacebuilding with strong advocacy on the behalf of a specific group, a group that is a party to and held a role in the conflict, is not advisable. In the Peace and Rights Programme Mid-year evaluation 2011 the first explicit reference to these challenges surface. But it doesn’t seem as the greater implications of risks has been linked to any plans for change in implementation.

Points for the future:

- Re-visit conflict analysis together with stakeholders
- In cooperation with the relevant Kenyan authorities ensure that a process of formal burial the human remains in the forests and caves of Mt. Elgon to take place in 2012.
- It is important to have a collective ownership of the definitions and concepts within the Programme so these can inform the selection of activities and tools. It is a good advice to use the existing, well-established and recognized definitions and concepts. This makes it easier to tap into existing networks and resource banks to further improve the practice.
- Explore options to take part in exchange with other similar Peacebuilding actors.
- Invest more on Peacebuilding education and access to relevant litteratur.
- Find a common way between Peacebuilding and Rights advocacy
- Spearhead Peace coordination in Mt. Elgon region.

Recommended resources:

- Lisa Schirch, *The Little Book of Strategic Peacebuilding*, 2005.
- John Paul Lederach. *The Little Book of Conflict Transformation*, 2003.
- Tanya Phaffenholtz, (Ed.). *Civil society and Peacebuilding - a critical assessment*. 2010.

## **2. Rights Based Approach**

There is general acceptance that development interventions should be rights-based. This implies that interventions are to be based on the moral and legal frameworks offered by the UN conventions on Human Rights. The emergence of the so called Rights Based Approach, adopted widely within development circles, suggests that projects should operationalize processes whereby the rights of people are fulfilled by those with the duty to do so. Rights-holders being individuals or groups are put in opposition to duty-bearers, which mainly are state actors, but also other actors with power to make change. The RBA as a conceptual and methodological framework for development project serves to keep the perspective of rights in all parts of the intervention. The RBA also has consequences for the way projects operate, particularly how they engage with the rights-holders themselves. Apart from the devise ‘all rights to all’, three principals guide the RBA: i) rights-based work applies non-discrimination, ii) it fosters participation and empowerment, and iii) it engages in the process of holding to account those who are in power to protect and uphold the rights of people.

With a rights-based approach follows that the holders of the rights the project is addressing are entitled to participation and influence in the planning, monitoring and evaluation of the same project. Decision-making should be done in consultation and actively applying non-discrimination. This implies among other things, the use of a language that promotes inclusion and understanding. The process of RBA can be illustrated as in the model below:

**Image: Rights Based Approach<sup>12</sup>**



Rights-based projects can look very different, but should include the raising of awareness, with a view to empower rights-holders to realize and demand their rights. In the Peace and Rights Programme the rights of women, youth, children and indigenous groups (Ogiek/Ndorobo) are prioritized. It therefore serves the purpose of this evaluation to analyze the way these rights are addressed, and how the rights holders are involved and empowered to advocate for their rights. Given that the new Kenyan constitution acknowledges the full breath of Human Rights, the first step should be to look to the national law in search for justice for individuals and groups. By virtue of being a Kenyan citizen one is entitled to the rights stipulated, as they are endorsed by constitution and by Kenya's ratification of all main UN convention. (This is not to say that Human Rights in their entirety are honoured in Kenya.)

### **Women rights**

The realization of the rights of women (and children) is key to the Peace and Rights Programme, as stated in the original Programme goal. Women rights violations singled out by the Programme include forced marriage, FGM, sexual and domestic violence, lack of representation in decision-making, inheritance, illiteracy as well as social and economic exclusion. This has mainly been addressed through economic empowerment seminars and through the mainstreaming of women rights in all Programme activities. To keep with its goal, the emerging rationale within the Programme has been to raise awareness among elders and men on the rights of women, hence creating space for women to exercise those rights (asking the permission of men to give women something which is already theirs).

<sup>12</sup> Source: Evaluation of SMC's work with the Human Rights perspective and Gender equality. 2011



During the evaluation visit, the Programme staff maintains that this is the best way to approach promotion of women rights in that particular cultural setting.

This evaluation report calls this argument to question, suggesting that gender and women rights have been crowded out by the focus on dialogues and rehabilitation of young men formerly affiliated to armed groups. It is not that the Programme has not advocated the rights of women, it has done so strongly - on the radio, in different meetings and through the economic empowerment seminars. But still, we would argue that women rights have taken back seat, and made increasingly invisible during the course of the Programme. Women rights have been “co-opted” by general human and community rights, as clearly illustrated by the reformulation of the Programme objectives of January 2011. (For further discussion on this, please see section on Gender.)

“I benefitted from the workshop because by now I know my rights and nobody can play with my rights. After knowing my rights, those who oppressed me have suffered, that is my husband, administration and political leaders.”

Woman group member

Points for the future:

- Elaborate the Programme’s theory of change for how women’s rights can be realized.
- Continue cooperation with Tuinuane FPFK project.
- Explore need for special working group to support this area of the Programme.

### Children rights

While the promotion of children’s rights follow similar pattern as for women’s rights, it is more understandable. When the Programme took the turn towards extensive dialogue processes with elders, the promotion of indigenous rights and rights of youth, there was simply not room for the rights of children and their effective participation. Psychosocial counseling of children was abandoned, and since then, the only groups of children directly addressed are the students of the Chepkitale schools. However, the passion for children, that clearly exists within the walls of the Kipsongo Training Centre where the Programme is based, is not lost but has been channeled through other initiatives, such as the Trans Nzoia Children service network or through personal voluntary work of the staff members.

It is the privilege of the Programme to re-prioritize its activities (in dialogue with donors), and as pointed out strongly by this evaluation, the adaptability has made the Programme become a serious and tremendously successful Peacebuilding initiative. But this has meant that children are no longer at the heart of this Programme, and consequently, nor are their rights. This is acceptable and the Programme need to come to terms with this development. One way to do this would be to more clearly elaborate the theory of change as regards how peace promotion benefits children and their rights. That peace and equitable development in the region is the long-term strategy that FPFK pursues on behalf of children, after too many years treating the symptoms in the form of care for street-children.

Points for the future:

- Elaborate a theory of change for how children’s rights are realized through the work of the Programme.
- Strengthen networking on this area.
- Consider connecting this aspect in advocacy for orphaned children following the Mt. Elgon conflict, and link it to support to widows.

### Youth rights

There is really nothing such as ‘youth rights’ *per se*. Still youth have rights, but this is regulated under Human Rights generally and Women rights specifically for young women. Up to the age of 18, children’s rights apply. The Kenyan constitution recognized young Kenyans as a vulnerable group and

defines 'youth' as "the collectivity of all individuals in the Republic who (a) have attained the age of eighteen years; but (b) have not attained the age of thirty-five years."

Under article 55 it stipulates that the "...State shall take measures, including affirmative action programmes, to ensure that the youth

- (a) access relevant education and training;
- (b) have opportunities to associate, be represented and participate in political, social, economic and other spheres of life;
- (c) access employment; and
- (d) are protected from harmful cultural practices and exploitation."

Article 97, 98, and 100 goes on to give representation to youth in the National Assembly and in the Senate. At County level representation of youth is also granted by article 177.

The work of the Programme resonates well with the Kenyan constitution, and this should provide good basis for any advocacy campaigns with youth in the area. The 'self-advocacy workshops' organized by the Peace and Rights Programme provided important outlets of frustration among youth against being excluded from decision-making and development generally. They also provided important opportunities for youth (young men) to know their rights and to know their political and administrative leaders tasked to deliver on those rights as state representatives. Focus groups and interviews confirm that the workshops were important starting-points for bridging the gap between youth and their leaders. Considering that these youth to a large extent are young men formerly affiliated to armed groups, this is an important achievement, to be celebrated and to be nurtured through proper follow-up. As pointed out by the Mid-year evaluation 2011 of Peace and Rights Programme, a major risk is the larger youth group that remains largely with the same situation of high un-employment and poverty, hence being vulnerable and susceptible to manipulation in the same way as 2006-2008. The Programme need to stay close to the youth groups it has engaged with and make sure good examples are shared and relevant information reaches the wider youth group through radio, internet and word of mouth.

Points for the future:

- Improve opportunities for young men and women to influence the Programme.
- Follow-up closely the work with youth.

### **Indigenous rights**

The work of the Programme with the Ogiek/Ndorobo community constitutes a school example for rights advocacy with a marginalized and vulnerable group. While it is problematic from a Peacebuilding perspective, as analyzed above, it is nonetheless the peace intervention and the intra-dialect dialogues that has unleashed the power of the Ogiek/Ndorobo to demand their rights as *one* group. The Programme has worked on many levels to support the educational, cultural, land, livelihood, and representational rights of this group, and it provides interesting examples of combining service-delivery with rights awareness and advocacy. The schools that have been supported and also built together with the communities in Chepkitale, were not only part of filling a need, but also acknowledging the right of the group to education. The constructions were essentially illegal, as they were to serve people who are not allowed to inhabit the area. Still, it pointed to the fact that the state was not fulfilling the rights of these people in education and other areas. It served to embarrass duty bearers and was made part of an advocacy campaign towards the educational ministries, resulting in the recent decision to register the Chepkitale schools as non-formal schools.

The evaluation process chose to focus much attention towards understanding the dynamics of the Ndorobo/Ogiek. It became abundantly clear how the indigenous inhabitants of the mountain have been marginalized and made increasingly vulnerable by inadequate state intervention, exploitation and lack of rights. However, it remains problematic to a Peacebuilding initiative to strongly advocate for the

rights of one group, also an actor in the previous conflict. This report will, therefore, recommend that measures are taken to clarify how the Indigenous rights advocacy can be made distinct from the main Peacebuilding activities.

Points for the future:

- Make the rights advocacy support to Ogiek/Ndorobo clearly distinct from the Peacebuilding.
- Offer expertise to other networks or projects.

Recommended resources:

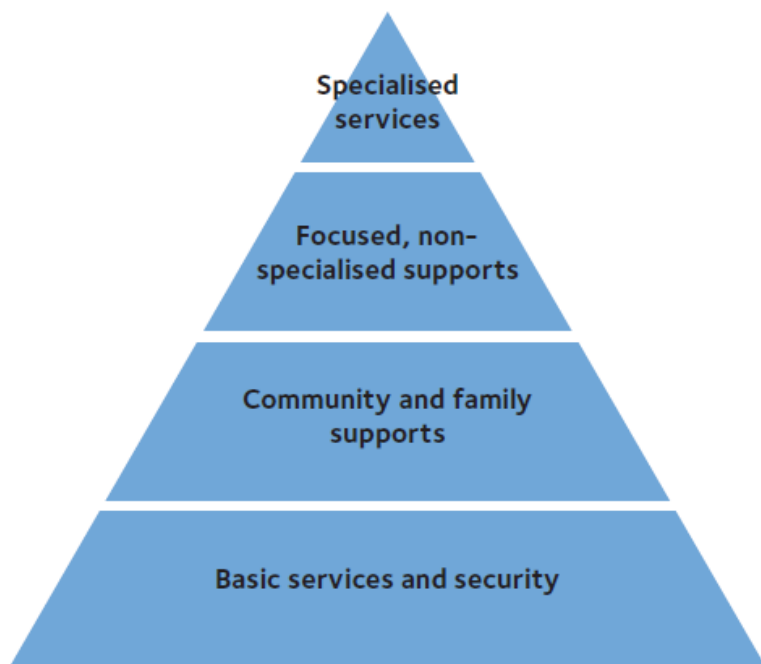
- Berghof Handbook for Conflict Transformation, 2010. <http://www.berghof-handbook.net/dialogue-series/no.-9-human-rights-and-conflict-transformation>
- Nordquist, P-Å. The Crossroads of Human Rights and Peace-Building – an ongoing debate, 2008. [http://www.ths.se/site/images/stories/forskning/paper\\_no2.pdf](http://www.ths.se/site/images/stories/forskning/paper_no2.pdf)

### 3. Psychosocial Approach

The process of inner healing, to cope with stress and memories of violence through psychosocial support is most important and unfortunately often overlooked as an aspect of a broad Peacebuilding. But it is clear that the healing of inner wounds is a first step, towards making peace with and being able to engage with others. This section provides some conceptual clarity as well as puts the Peace and Rights practice in relation to emergent good practice within the relatively new field of psychosocial support in emergency/conflict. The term psychosocial refers to the close relationship between the psychological/individual (thoughts, emotions and behavior) and the collective aspects of any social entity (relationships, traditions and culture). Psychosocial support has the aim to restore and/or strengthen human well-being and is done via a wide array of tools and methods. The wording trauma, is widespread but will not be used here as it is a medical term that refers to an injury, whether physically or emotionally inflicted. Neither will the word of victim be used, as these words can wrongly be interpreted and further cement stigma and marginalization from others as well as from the person affected. Instead, **stress**, the emotional and physical way in which we respond to pressure replaces trauma. And **survivor** is the term that will be used instead of victim, as it holds strength and hope.

As in most practices there are various strands of thinking and a debate has been ongoing between the adherers of *classic individualistic vulnerability/trauma strand* versus the *collective resilience/stress strand*. But practitioners from different geographic regions, disciplines and sectors has under the guidance of the Inter-Agency Steering Committee ( IASC) developed “Guidelines on Mental Health and Psychosocial Support in Emergency Settings” (2007). This emergent best practice is aligned with a resilience perspective where social support is essential to protect and support mental health and psychosocial well-being in the early phase of a crisis.

Populations will be affected in different ways and hence require different forms of support, which requires a multi-layered system of complementary support that are implemented concurrently. The IASC Psychosocial Intervention Pyramid helps illustrate this:

**Image: The IASC Psychosocial Intervention Pyramid**

1. **Basic services and security:** The well-being of all people is protected via re-establishment of security, adequate governance and services that address basic needs. Such as food, shelter, health care etc.
2. **Community and family support:** The well-being for a smaller number of people that will maintain their mental health and psychosocial well-being if they receive help in accessing key community and family support. Such as family tracing & reunification, communal mourning and healing ceremonies, livelihood activities such as activation of social networks, formal & non-formal education etc.
3. **Focused, non-specialized supports:** The well-being for the smaller number of people who require more focused individual, family or group interventions by trained staff. Such as GBV survivors, persons affiliated with armed groups, orphans etc.
4. **Specialized services:** The well-being of a small percentage whose suffering, despite the support in the three previous levels, is intolerable and who have significant difficulties to function in basic daily life.

Key characteristics of successful psychosocial support in the aftermath of a critical event is **early response** as well as **linkages to a support system**. If so, it can prevent distress and suffering from developing into something more severe; it can help people cope better and become reconciled to everyday life; it can help beneficiaries to resume their normal lives so they are able to interact and meet community-identified needs. Following a critical event such as conflict, the manner in which people's basic needs, safety and security are met has an impact on their well-being and recovery. The Peace and Rights Programme did prioritize psychosocial support from the earliest stage of their work in mid-2009. However, in the perspective of the affected population this was not early as the violence took place 2006-2008. The psychosocial support provided mainly relates to level 3 of the IASC pyramid. In the below table the psychosocial support interventions of the Programme are listed (observe that the wording is that of the Programme):

Target group	NUMBER	ACTIVITY	TIME
1.Pastors	>440	Psychosocial "counseling"	Mid 2009 Continuation end 2009 5 days
2.Youth	>600 men formerly affiliated to armed groups	Life skills including Psychosocial support	2010 (5+) 3 days
3.School student counseling	50 primary and secondary schools with < 1200 children. 200 were referred to specialists for further counseling	Trauma support	Mid 2009 1 +1 day
4.Widows	>200 widows, 15 referred to specialists for further counseling	Trauma counseling	2010

As the Programme staff does not have specific competency in the field of focused psychosocial support, these interventions were put into practice via two forms of human resource;

- "Community counselors" - 30 respected persons from the community that were trained in basic psychosocial support by a professional trainer.
- A roster of 7-8 professional counselors was put together and these professionals conducted specific counseling for referred individuals from all the target groups above.

The majority of the professionals were trained within the "trauma"-school, but showed initiative and creativity in the way for example the young men were approached. The counselors chose a be-friending and comforting strategy. In a context where these young men were stigmatized, this was unique and most likely had comforting and "re-humanizing" effects. The counselors did not have a larger understanding of the Programme, nor had they received regular updates or been put in the picture on what the Programme was expecting to achieve. Opportunities for synergies with other parts of the Programme would therefore have been overlooked, such as integration into initiatives that address and gather the community, namely the series of dialogues that has taken place during 2011 and ECD trainings. Furthermore, opportunities for learning via capitalizing on the experiences of the counselors were not captured. There are examples of input in the PeaceRights Voice newsletter on psychosocial work, and some of the tools for working with religious leaders contain input from this realm, which may be the doing of this group. The evaluation did not engage the "community counselors" as a group, but neither has the Programme since the end of the school counseling in 2009.

The Programme work on psychosocial support when seen within the frame of the Peacebuilding, is in line with the new best practice, although the staff themselves are not aware of guidelines presented above. It builds on the recognition of the affected community's capacity for recovery, and that they contain effective, naturally occurring psychosocial supports and sources of coping and resilience. However, in violent conflict the "helpers" within a community to whom people turn for psychosocial support in times of need, may be severely diminished or if conflict is protracted even at times be put out of function. Such has been the case of certain areas and communities in Mt. Elgon region. This points to the need to combine efforts. All individuals in interviews and focus group discussions (youth leaders, widows; pastors) that had received trauma counseling expressed this as near to life turning moment. This is worth remembering as more initiatives are planned for 2012, with specific emphasis on life skills for young widows, a highly vulnerable group that has not been prioritized.

The spiritual dimensions of promoting well-being are important and can create a feeling of belonging and connectedness. Via positive communal healing practices and the understanding and respect for communal rituals this can be approached. Among the Programme activities is a process of communal cleansing that took place with the aim to clean and purify land as well as groups and individuals that were "polluted" by the violence and blood-spill. The Programme has showed courage, as part of a Christian organization, when it ensured to include what was an important step for the communities,

despite not in line with FPFK's own values. These interventions, from a psychosocial support perspective, are related to the second level, Community & Family support, in the IASC pyramid.

The work on psychosocial support is yet another example of the Programme's responsiveness and willingness to adapt itself to the needs and challenges that are found in the complex context. During the evaluation interviews and focus group discussions verify that the cleansing was a turning point for many among the young men affiliated to armed groups. It should also be mentioned that the Programme is delivered within a context strongly influenced by the Christian faith, that make prayer, worship and the use of Bible quite normal.

Despite a referral system, the individual counseling in the Mt Elgon region was most inadequate. The Programme has to some degree learnt and self-corrected its own implementation, with the first individual counseling that were provided to school students in 2012 be substituted with training of teachers and ECD educators, and the "individual" western based approach was not enough so the cleansing ceremonies were necessary to approach a holistic solution. Designing adequate psychosocial support for affected communities need to acknowledge that families and individuals are made up of males and females of all ages, and different ability levels; some of whom may have special needs, but with the same rights. It is also important to remember that members of each group face different risks and are affected in various ways. For example, young women are most at risk when it comes to sexual violence and rape, sometimes even leaving them with children in need of their care. If not addressed this is a vicious circle of vulnerability reproduced. Hence, design of psychosocial support should take into consideration the survivors of rape. It was striking that rape and sexual violence was not described in the Programme documents, nor talked about in the focus group discussion with beneficiaries, unless specifically asked about. Only one exception was made during the women leader discussion, during an exercise of listing the three worst experiences for women from the conflict, then it surfaced. High levels of stress can be expected.

#### **Points for the future:**

- Counselors encouraged to link up with existing networks and to learn from best practice within *resilience strand*.
- Gender discrepancy in psychosocial support to be addressed.
- Targeted intervention: Specifically relevant with a broader conflict analysis that segregates and looks more in depth into the various groups affected and part of conflict. Among the Somek, girls and young women to have played an extra prominent part compared with girls and young women elsewhere.
- Community counselors a resource to be explored so to assist local people in expanding their own capacity to address their needs.
- Critical issues for the future in regards to psychosocial well-being are the human remains in woods and caves, which constitute a hindrance for relatives to entering into final stage of mourning, grief and to be able to move forward. The findings point at the Somek community to be particularly vulnerable to stress in this regard.

#### **Recommended resources**

- Psychological first aid: Guide for fieldworkers.  
[http://whqlibdoc.who.int/publications/2011/9789241548205\\_eng.pdf](http://whqlibdoc.who.int/publications/2011/9789241548205_eng.pdf)
- IASC Inter Agency Standing Committee Guidelines on Mental Health and Psychosocial Support, 2007  
<http://www.humanitarianinfo.org/iasc/pageloader.aspx?page=content-subsidi-common-default&sb=72>

## 4. Gender Approach

This section serves to give general overview and feed-back on the Peace and Rights Programme guidelines and tools as regards its gender definition, analysis and work. In line with arguments in the analysis of the Peacebuilding, we maintain that it is good to use established concepts and definitions. Therefore, and among other things, this evaluation report ventures to create more clarity by suggesting an alternative and user-friendly gender definition that would facilitate the understanding of the concept and, more importantly, how it can be used in context specific setting.

Within the Peace and Rights Programme the following definition of gender is found in “Transforming Trans Nzoia and Bungoma Counties towards Social Justice and Peace. A practical Guide for Grass-roots Leaders” (2011:32) :

*“Gender is a socio-cultural expression of particular characteristics and roles that are associated with certain groups of people with reference to their sex and sexuality”*

A definition that more adequately responds to the work and approach of the Programme is the one offered by the Inter-agency Standing Committee (IASC) that reads:

*“Gender refers to the social differences between females and males throughout the life cycle that are learned, and though deeply rooted in every culture, are changeable over time and have wide variations both within and between cultures. Gender determines the roles, power and resources for females and males in any culture.”*

One would expect that a Peacebuilding programme explicitly addressing women’s rights would utilize the policy framework on Women, Peace and Security (WPS) with the key UN Security Council Resolutions 1325 (2000); 1820 (2009); 1888 (2009); 1889 (2010) and 1960 (2011). This framework helps guide work to promote and protect the rights of women in conflict and post-conflict situations. Most known is the first resolution, UNSCR 1325, as it places women in a situation of agency rather than victimhood. The resolution gives clear guidance to peace activities in conflict and post-conflict setting so to work with women and ensure their *participation, protection, prevention* as well as to take their specific experiences, needs and *perspectives* into account. UNSCR 1820 is the first acknowledgement of Sexual violence against women as a crime of war. Both these resolutions hold relevance for the Peace and Rights Programme.

### Gender in the Programme

Analysing the Programme itself from a gender perspective may help uncover issues in this regard. The Programme target groups are not described in a way that would be considered gender sensitive. Therefore, the Programme would benefit from making clear gender differentiation, implying the consistent use of women, men, girls, boys etc instead of groupings such as youth. If not, these groupings will implicitly relate to the dominate structures and hence imply males, excluding participation of young women and girls in this case. Throughout the Programme history, from first proposal to the plan for 2012, there is a pattern of language use that is not gender sensitive.

During focus groups with youth leaders, women leaders and the meeting with the Sabaot Supreme Council, it became clear that the lack of segregation of young men and women in planning and implementation of the term “youth” target group had excluded young women involved in violence as victims and perpetrators. Furthermore young women and men from certain ethnic groups had been largely excluded as well. (See more on Peacebuilding approach.)

In the Programme there is a description of and emphasis on women as “victims in conflict”. This reflects reality most of the time, but women also hold a range of roles in conflict, and Peacebuilding interventions have a tendency to excluding women and girls that are affiliated to armed groups, such as porters, cooks, girlfriends, from their scope. As gender determines the roles, power and resources



for females and males in any culture, this also holds true in conflict. Due to the Peace and Rights Programme focus on rehabilitation of young men formerly affiliated to armed groups, their situation is well known by the Programme. And as the growing emphasis on the community dialogues among elders and strengthening of elders councils, the perspectives of senior men are established. This leaves out the voices of women especially young women, which have not sufficiently been taken into account in the Programme.

According to the women leaders, levels of violence against women during the conflict, especially sexual violence, was extremely high. First committed by the SLDF and then by the Kenyan military. This has, among other things, resulted in higher HIV prevalence amongst the female survivors, especially amongst the Somek, according to Kitale Aids Project. The multiple stigma of being widow to young men affiliated to armed groups, raped by the Kenyan soldiers and HIV-positive make their reintegration into community close to impossible and themselves extremely vulnerable with few life options. This is being picked up by the Programme, which in its plans for 2012 includes young widows, with the following brief argument: “...empowering teenage widows through life skills and counseling. Most of these young widows have started engaging in promiscuity that is likely to contraction of sexually transmitted diseases.” This would constitute a move towards more gender equal priorities by the Programme, as well as a return to original intentions and activities.

In line with the original goal, the Programme intends to sensitize and raise awareness on rights of women and children among all its target groups. This would in the long run create a more conducive environment where these rights are respected in the communities as well as among the relevant key stakeholders. In fact, the approach that the Programme has developed is that via sensitization of men change the situation for women. This often takes shape in trainings where the main topic is different from gender, hence mainstreaming gender into activities.

During interviews and focus groups it has not been self-evident that such training has occurred for all participants. A pattern could be seen where primarily women addressed women specific concerns and also expressed that they had received some opportunities for training on their rights. Only one of all the males encountered and interviewed shared about women’s situation and the need to improve their situation, when asked to share what were major areas of consideration as well as benefits that trainings had provided. It may of course be so that an awareness that is subtle and integrated into personal attitudes has taken place, and that is not reflected upon by the individual. However, it might also be so that yet again the approaches and activities that from the start were aimed at improving the situation for women and girls have derailed, been absorbed and overtaken by the local societal set up, which is patriarchal and male dominant.

The above analysis serves to illustrate that gender analysis based on female and male interrelation is not enough. As can be seen, there is also a number of other deterrents playing out, such as age, ethnicity and class. Hence, this evaluation report encourages the Programme to not only start understanding men from a gender point of view but to move for a more comprehensive intersectional analysis. This can be made part of the conflict analysis as well as the M&E system of the Programme.

Points for the future:

- Review gender definition and tools to support gender awareness and analysis within the Programme.
- Monitor how resources are spent according to gender.
- Address women participation in decision-making and in peace processes according to UNSCR 1325.
- Consider intersectionality dimension of target group and conflict analysis.

Recommended resources:

- IASC – Gender Handbook for Humanitarian Action. <http://www.humanitarianinfo.org/iasc/>
- UN Women website. <http://www.un.org/womenwatch/osagi/conceptsanddefinitions.htm>

## 5. Lessons Learnt

While it is often stressed that the successes of the Programme is because of well trained and professional staff, this evaluation has found that the good results can ever so much be attributed to a culture of learning. The willingness, humbleness and matter of fact attitude of staff and volunteers have made gradual and important improvements to the Programme practice, through a process of action-learning. It may not have been fair to analyze the Programme on what is found in written form, for much of its growing knowledge-base is to be found in the craftsmanship of the Programme people. But this knowledge needs to be documented, and the Programme staff should feel empowered to believe in their own conclusions, and put it to text. This could help:

- Maintain the relevant and coherent practice of the Programme
- Share and compare with other Peacebuilding practitioners
- Contribute to guidelines and policy – nationally and within Peacebuilding generally

This evaluation report encourages the Programme to move for more systematically documenting its learnings, sharing them and build general practice. A list of “Lessons learnt” is presented below, based on learning surfaced during the course of the evaluation.

- ✓ Conflict analysis is an ongoing and increasingly complex exercise that serious Peacebuilding actors need engage in systematically. The analysis done with the community representatives has the potential, not only to make it better, but also to facilitate important aspects of peace process such as transparency, trust and commitment. Home-grown conflict analysis, although a bit crude, often proves better than external analysis that may look good. To make the conflict analysis accessible, it need be documented. But most importantly, it need inform practice and influence strategic choice of methods and activities.
- ✓ Professionalism is important and it need include formal training, relevant exposure as well as an attitude of learning that can facilitate a flexible yet consistent application of Peacebuilding methods.
- ✓ Proper governing structures to involve targeted community help build trust and make the Peacebuilding activities more relevant and effective. Through the consultative processes of appointing its Steering Committee the Programme learned the importance of selecting members that are respected and well situated to advice the Programme from a community perspective.
- ✓ Healing starts from within. The connectedness between individual, intra- group, inter-group healing and reconciliation must inform the process of involving survivors of violence and conflicted communities.
- ✓ Dialogue is more than just meeting to talk. It is the intentional and well planned creation of safe spaces for legitimate actors to engage with opposing groups to sort out grievances and reach for common ground. The process need be balanced to compensate the party of less power. The dialogue process facilitated by the Peace and Rights Programme holds outstanding value as an example of systematic and faithful effort to gradually build up conditions for reconciliation among a deeply divided ethnic group.
- ✓ Dialogue need include youth and women. In a Kenyan context, , working through elders as representative of communities seems obvious. But the emergent learning of the Programme is that, although the dialogue process with elders proved very successful, it left youth and women feeling excluded. This undermines the achievements.
- ✓ Need to keep unified and coordinated front among initiatives from the same actor. It seems self-evident, but is remains a hard gained learning of the Programme that the complications in relationships to another FPFK project in the area had very negative consequences for the work and the trust of communities. The hard point to this would be – do it together or don’t do it at all.

- ✓ Don't try to do too much. There is a risk in trying to cover too much, and in the end one risk losing it all as the work has been spread thinly and not been properly followed-up.
- ✓ Set up of structures to sustain achievements step by step. The practice of the Programme has worked systematically to build stable conditions for dialogue within and between conflicting parties, and at each step facilitated the strengthening of existing structures to take ownership of resolutions and agreements. This has included the elders' councils and finally the creation of the overall Sabaot Supreme Council of elders.

In addition to these points, the following also include important learning from the Programme:

- ✓ Values of Peace need to be honored by the peace practitioners themselves.
- ✓ Psychosocial is an important part of Peacebuilding, and perpetrators are also in need of healing.
- ✓ Holistic, culturally relevant and community based psychosocial support works best.
- ✓ Work with existing structures, such as the NSC peace committee structure.
- ✓ Partner to leverage own work is positive, but it need humble and transparent approach.
- ✓ Strong communication strategies help build trust, legitimacy and visibility.
- ✓ Engage with key people trusted by community, irrespective of church or other affiliation.

## 6. Conclusion

This evaluation has applied multiple levels of engagement with stakeholders in the pursuit to understand the Peace and Rights Programme and its Peacebuilding and Rights advocacy work in the Mt. Elgon area of Kenya. The evaluation has also engaged with current theoretical frameworks and best practices within the fields of Peacebuilding, Rights-based approach, Psychosocial approach, and Gender work to assess the practice of the Programme and elicit “Lessons learnt” and generate recommendations as part of a Mid-term review.

The task has been to assess the relevance and effectiveness of the Programme, specifically the appropriateness of its approach, its capacity, its partnerships, and the tools and guidelines it uses. As was stated in the very beginning of this report, the evaluation has found that the Peace and Rights Programme is relevant and effective in its implementation of Peacebuilding and Rights advocacy. The Programme has gone through a series of changes in its results framework, which means that there has been little value in measuring the extent to which the Programme’s objective has been achieved. Instead this evaluation recommends that the original Programme plan is up-dated so as to mirror the actual operations of the Programme and the objectives that these seek to fulfill.

The Programme is characterized by its ability to listen deeply to communities, and let that inform their practice. This adaptability, that has increased the relevance of the Programme and approaches used for different activities, has been made possible through donorship by PYM Aid and by extension, Digni. This evaluation serves to illustrate the importance of flexible funding mechanism, especially when it comes to Peacebuilding interventions.

Given that the Programme has come to focus extensively on the community dialogue processes that have resulted in the declaration of cessation of hostilities among the 6 dialects that make up the Sabaot, this evaluation can but acknowledge that the progress of the Programme is exceptional. But with success comes the responsibility to follow-through and make sure results are sustained. The coming years will put to the test whether changes within the Sabaot community as facilitated by the Programme ran deep enough in terms of being relevant, legitimate and accepted among all stakeholders. The work of the Programme has so far been extensive, complicated and tiresome at times, but findings indicate that this is only the beginning. But it is a good beginning.

Below, the key evaluation findings are summarized. They are presented in such a way as to facilitate the comprehensive understanding of the evaluation results and the linking of these to recommendations and the further improvements of the Programme.

### Summary of key evaluation findings

- The Peace and Rights Programme has made an impact on the peace processes of Mount Elgon. Its unique analysis, strong research and adaptable approach have taken the Programme on a previously untraveled road towards discovery of ethnic identity and history among the six dialects that make up the larger Sabaot group. No other actor has done this, and therefore, no other actor has seen the same kind of results. The Sabaot Peace conference, which was the climax of a long and tedious dialogue process, may well be what historians identify as the turning point of the Mount Elgon history of recurrent conflicts. This statement is further strengthened by the Peace Accord facilitated by the Programme and that was signed in the presence of Vice President Stephen Kalonzo Musyoka between the Sabaot, Bukusu and Iteso on October 21, 2011.
- The Peace and Rights Programme has contributed to increased social cohesion and peaceful co-existence in the Mt. Elgon area. This has been made visible during the evaluation through the work of the council of elders of the Sabaot dialects, the lives of the rehabilitated young men

formerly affiliated to armed groups, the communion of religious congregations and its leaders as well as the stories of empowered women.

- The Programme has very intentionally worked to make the people engaged as staff, volunteers or committee members represent the ethnic diversity that characterize the context in which the Programme is active. All dialects and ethnic groups considering the Mt. Elgon area their home are also found within the Programme. And even though the Programme is run by FPFK, there has been an openness to hire or engage non-FPFK individuals, and perhaps more striking, non-Christians. This shows that the overarching aims have all along been competence and representativeness. Impartiality has been operationalised in their work, facilitated by FPFK being a Church not connected to any particular group within Mt. Elgon.
- The Peace and Rights Programme is excelling in relationship building and networking on different levels of society. Through open and transparent dissemination of information the Programme has built trust among all conflicting parties, as well as among other groups of the area.
- The Peace and Rights Programme is ambivalent in its choice of theoretical framework for its Peacebuilding. Parallell rights advocacy has led to lack of focus in plans and activities. Still, the evaluation has found that the practice of the Programme clearly resides within good practice of a Strategic Peacebuilding framework, so the gap between theory and practice is easily bridged.
- The Programme is implementing a Rights-based approach, more or less. Particularly when it comes to the advocacy work with vulnerable groups. To really claim adherence to RBA, the Programme need to move closer to the rights-holders in terms of how the Programme is planned, implemented and evaluated. The the overall principles of non-discrimination, participation and accountability are clearly visible and practiced. There is a risk that the move towards community rights has marginalized women rights. And the balance between 'peace' and 'justice' remains challenging, as illustrated by the work on indigenous rights.
- The Programme plans and reports do not disaggregate data on gender. If looking solely to Programme documentation, it does not address peace and development through their gendered dimensions.
- The Peace and Rights Programme that was accepted a five-year funding period by PYM Aid in 2008 does not resemble the Programme that this evaluation has engaged with. Major changes in direction and focus have occurred following a deeper analysis of the context. All changes have been done in consultation with stakeholders and donor agency, but it has been done so under the premise that the Programme would still return to and deliver activities according to original plan. Thus, the Programme has been putting of an ever growing list of activities expected. Time has come to sort this out, by making clear decisions on what to pursue and what to leave.
- The Peace and Rights Programme has a stable and enabling system of Governance, with strong sense of ownership from churches in Kitale FPFK region. The Programme is operated at the interface between churches and the community, but has been allowed to pursue the strategy most appropriate to its Peacebuidling and Rights advocacy, even when in apparent contradiction to values or practices of the Church.
- The Peace and Rights Programme has qualified and dedicated staff members that are well set on the route of becoming Peace practitioners of class. Their further development of capacity is bound to affect the Programme implementation positively, and proper management of staff (including keeping down work hours) is an important aspect of this.
- The set-up with Community Advocates support successful and meaningful engagement with communities. They could through further capacity building and exposure scale-up and focus their contribution to the Programme in terms of identifying vulnerabilities, monitor progress and support of strategic decision-making.

- Peace and Rights Programme's system for M&E is working satisfactory, but need become more consistent in promoting follow up of implemented activities and made more accessible to rights-holders of the targeted communities. It could also benefit the Programme better if it is more closely connected to planning and collective processes of learning, hence enabling the set-up of a more complete PMEL-system.
- Communication is an important part of the Programme work. Through newsletter, internet and radio the Programme can broadcast its message and reach large numbers. But these activities lack clear goals for follow-up and evaluation. Considering the high costs, especially for the radio programmes, this is a weak point to be considered seriously, especially from a cost-efficiency and effectiveness perspective.
- The focus on dialogues targeting the elders structure of the Sabaot dialect groups has taken too much time and resources, leaving other parts of the Programme to suffer. Follow-up, and funds for other important work has been cancelled. Among the most critical findings is the feeling among the young men previously engaged with armed groups to have been excluded from the dialogues between the dialect groups. As these dialogues have been conducted at elders level, many of them feel excluded and question the validity of the results from the process. There is a generational gap to consider as well as grievances and mistrust between elders and youth, which the Programme has not yet come about addressing properly.
- Another group that has been given less attention due to the focus on elders are the women. Even though the issues of gender awareness and women rights were mainstreamed in the dialogue process, women were essentially excluded. In the Mabange Peace conference only 17 out of 231 delegates were women.
- The Peace and Rights Programme Peacebuilding practice, has adapted a holistic view of peace, as it has taken into account the journey that starts with the inner healing, moving to intra-group and further inter-group facilitation of restoring dignity and relationships. This is a text-book example of good practice and has provided the needed foundation for the beneficiaries to become agents for peace in their own right. Furthermore, the Programme has taken considerable cultural consideration to accommodate the needs of the beneficiaries in the process of restoring psychosocial health including a cleansing ceremony by the Laibons.
- Peace and Rights Programme is a solid and respected actor for peace in the Mt. Elgon area. All parties engaged during this evaluation acknowledge the positive achievements of the Programme and ask that the Programme be continued. The Peace committees attest to the seriousness of FPFK and credit improvements in community interaction to them. There is thus a platform to build on to spearhead peace coordination in the Mt. Elgon area by the Programme.
- The Programme has come to focus much attention on the Ogiek/Ndorobo group and their status as indigenous people to the Mt. Elgon. Through a process of intra-group dialogue there has been reconciliation within the group, bringing together internally divided groups and "houses" separated by resettlement, acknowledging unity despite differences. Important achievements in the strengthening of the Ndorobo/Ogiek identity and awareness of rights has been recorded. However, this focus on the rights of one of the conflicting groups, has become problematic to the general Sabaot Peacebuilding process, and may jeopardize achievements on that level and so also the overall objectives of the Programme.
- The Programme has not got the support they have needed in terms of technical advice and strategic direction from the key actors they sought it from. The partnership with Musinde Muliro University did not deliver in terms of being a hand to hold in the thematic area of peace and conflict. The PSC has, although very supportive and instrumental to the achievements of the Programme, not been capacitated to support the Programme technically. FPFK national office has not really contributed to the Programme due to complications in relationships caused by tension around the IFA-project. And PYM Aid has not been supporting the Programme with thematic expertise on Peacebuilding and Rights advocacy. This has left the Programme lonely and vulnerable, making its success all the more remarkable.

## Recommendations

Recommendations are presented below. They are kept short and should be read in light of summarized findings above. They serve to suggest ways forward and inspire positive change. Their realization is subject to a continuous open dialogue among the owners and key stakeholders of this evaluation.

1. Make new Programme master document that clarifies the basis for the Programme's current theory of change and results framework.
2. Conflict analysis to be updated in consultation with stakeholders, continuously maintained and to guide all interventions of the Programme.
3. Before trying to replicate, or scaling up – sort out and consolidate activities so far, and document lessons learnt.
4. Adopt more gender aware approach to Peacebuilding - disaggregate data of target groups – gender, age and ethnicity, and let that inform the language and practice of the Programme.
5. Re-affirm and clarify relation (expectations of) between the Programme and the FPFK churches of Kitale region, as well as the relation to the FPFK national office. This could be done through a “re-launching” event, following the final implementation of the recommendations of this report.
6. Define set of common definitions on key concepts and language to guide the work of the Programme to maintain consistent, ethical and clear implementation of analysis, activities and communication. Implement absolute zero tolerance for derogatory formulations of any of the conflicting parties or targeted group.
7. Build internal capacity in Peacebuilding – increase knowledge on Peacebuilding generally among staff and volunteers, and explore funding to hire peace officer.
8. Follow through with investment on PMEL, and make it a system that supports internal and external accountability and learning. Allow it to make use of capacities of staff, community advocates, committee members and governors.
9. Bring Communication closer to activities and improve its plans, monitoring and evaluation.
10. Reconsider the abandonment of training community counselors to work with schools in the area. Possibly make this a separate project proposal to be run by or with other actor.
11. Mind the generational gap - stay close to the youth. Findings indicate strongly that the Programme need be very attentive to the intergenerational tensions, especially between elders and young men.
12. Take seriously the women and children by consciously deciding on how the Programme is to address their respective involvement and realization of rights.
13. In tune with Programme practice on community involvement, there is further need to contextualize tools and guidelines to make them relevant and understandable to Mt. Elgon audience. Utilize resources with deeper insight into African/Kenyan/Sabaot realities.
14. Spearhead Peace coordination and/or Network in the Mt. Elgon area.



## APPENDIX 1 - Evaluation visit program

No	Date	Time	Stakeholders	Form
1.	28/11	0,5h	FPFK Head Office Nairobi	Introduction
2.	30/11	1h	Programme Coordinator	Introduction meeting.
3.	30/11	0.5h	Programme staff Community Advocates Project Steering Committee FPFK Kitale Regional Council	Presentation of evaluators and evaluation process.
4.	30/11	1h	Programme Staff	Presentation and planning meeting for evaluation process
5.	30/11	2h	Community Advocates	Training in Most Significant Change methodology
6.	1/12	3h	Programme Staff	Workshop – constructing time-line of the Programme
7.	1/12	0.5h	Women Group Leader	Interview and workshop
8.	1/12	2h	Project Steering Committee	Interview
9.	2/12	0.5h	Regional Commissioner	Interview
10.	2/12	0.5h	District Commissioner Trans-Nzoia West	Interview
11.	2/12	1h	District Social Development Officer	Interview
12.	2/12	1h	Kitale Aids Project Officer	Interview
13.	2/12	2h	Programme Staff	Workshop – construction of time-line of the Programme
14.	2/12	2h	Team of Counsellors	Focus group discussion
15.	2/12	-	PSC member Philip Laikong	Visit two days to Chepkitale, Laboot and Iyaa
16.	2/12	2h	Community Advocate Chepyuk/Chepkitale	Interview
17.	3/12	2h	14 Women Group Leaders	Focus Group Discussion
18.	3/12	0.5h each	School Committee of Laboot School Committee of Iyaa School Committee of Tomoi School Committee of Toboh School Committee of Kewooy	Group interviews
19.	3/12	0.5h	Organising Secretary of Laboot CBO	Interview
20.	3/12	0.5h	Senior Village Elder and another elder	Interview
21.	3/12	0.5h	NRM project representatives	Interview
22.	4/12	2h	Sabaot Supreme Council Chairman, Bukusu Council vice Chairman, Teso Council General Secretary, PSC Chairperson	Focus group discussion and interviews
23.	4/12	0.5h	West FM Chairman	Interview
24.	4/12	0.5h	West FM program manager	Interview
25.	4/12	2.5h	West FM Show	Observation
26.	5/12	1.5h	15 Youth CBO Executives of Korey, Laboot, Reenyet, and Chebengel	Focus group discussion
27.	5/12	0.5h	5 women group leaders	Focus group discussion
28.	5/12	1h	4 Location and Division Peace Committee members from the area	Group interview
29.	5/12	0.5h	3 Chiefs from the area	Group interview
30.	6/12	2h	5 District Peace Committee Chairmen of Cheptais, Mount Elgon, Kwanza, Trans-Nzoia West, Trans-Nzoia East	Group interview
31.	6/12	2h	13 Executive Committee members of Sabaot Supreme Council	Group interview
32.	6/12	1h	Field Officer FPFK/IFA project	Interview
33.	6/12	1h	County Councillors Chairman of Cheptais and Mount Elgon	Interview
34.	7/12	3h	Community Advocates Programme Staff	Workshop – analysing the results of the Most Significant Change.
35.	7/12	2h	Programme Staff	Workshop – sense-making session on preliminary findings.
36.	7/12	1h	FPFK Kitale Regional Council	Group Interview
37.	8/12	6h	Programme staff Community Advocates Project Steering Committee FPFK Kitale Regional Council	Workshop – presentation of preliminary findings, common analysis, group exercises.
38.	8/12	1h	Programme Coordinator	Round-up meeting
39.	9/12	1h	FPFK General Secretary	Interview
40.	10/12	2h	FPFK National Project Coordinator	Interview

## APPENDIX 2 – List of names

Stakeholder	Names	Position/Role
<b>Programme staff</b>	Festus Mukoya Sarah Chelimo Sami Maina Richard Lusweti Isaac Mwangarngi Carolyn Kapchanga Milca Ogendo David	Programme Coordinator Head of Rights and Gender Head of Research and Communication Communications Assistant Head of Finance and Administration Administrative Assistant Logistics Assistant Driver
<b>Community Advocates</b>	Stephen Kirwa Mantey Israel Janet Chebet Janet Opeto Gibson Chesebe Isaih Komen Felda Lawedi Victoria Kisuya Patric Oteba James Chepsigor Everlyne Wasike Hellen Tstragon	Kopsiro Division Kopsiro Division Kapsokwony Division Kapsokwony Division Cheptais Division Cheptais Division Saboti Division Saboti Division Kapama Division Kaptama Division Endebess Division Endebesse Division
<b>Project Steering Committee</b>	Jennifer Mbatiany Josef Munialo Jackson Boit Philip Laikong Anthony Masika Margaret Kasisi Judith Wekese Peris Tenge	Chair Regional Council Representative Regional Council Representative Ogiek/Ndorobo Representative Treasurer Sabaot Representative Non-Sabaot Representative FPFK Women Representative
<b>FPFK Kitale Regional Council</b>	Joseph Nyongesa Evans Ababu Jackson Boit Bendict Walumbe Patson A. Muloli Francis W. Kukali Eduard Nyongesa Gerald W. Were Evans S. Wanyama	Chair
<b>Provincial Administration</b>	Wilson Wanyanga	Regional Commissioner (Tranz-Nzoia, West Pokot and Turkana counties)
<b>Local authority</b>	Wilfred Kimyu	District Commissioner Trans-Nzoia West
<b>Professionals</b>	Margaret Ojago Stephen Kirong	DSDA-SD Mt. Elgon
<b>Local Partner organisation</b>	Mr. Anyango	Kitale Aids Project HIV/AIDS Officer
<b>Team of Counsellors</b>	Kenneth Shitoto Liyosi Obeti Jerusa Mogaka Beatrice Asienwa Gertrude Lebu Catherine Ngaina Maximilla Kiliswa	
<b>Women Leaders</b>	Grace C. Chesumbai Salome Chepkwemy Ndiwa Caroline N. Nabiliki Janerose Waneliama Zelda Keiyo Gertrude Cheboi Ruth Borter Rophina C. Julius Darvine Chepkuto Gertrude Cheboi Georg Grace M. Wafula Jane Nafula Simiyu Rose Chesarmat Salome Kiplanga't Violet Masai Violet Nokura	Chair Journey of Hope Women Group Widows Cheptais Chair Cheptais Division Chair Mt. Elgon Women representative FPFK Chair Kinyoro location Chair Kaptama Endebess Chair Kapsokwony Chair Saboti Chair Saboti Chair Saboti Chebaibai Women Group Tetoch Widows Group Matembo CBO Mando CBO

Stakeholder	Names	Position/Role
<b>Elders Chepkitale</b>	Janephar Masopo	Heri Women Group
	Richard Kiara	Senior Village Elder
	James Sirwa	Elder
<b>School Committees of Chepkitale</b>	Andrew Kiara	Chair Iyaa
	Rasmus Simitwe	Vice Chair Iyaa
	Alfred Kimai	Iyaa
	Simon Chelashia	Iyaa
	Wycliffe Kaibei	Head Teacher Iyaa
	Martin Sangula	Chair Tomoi
	James Naibei	Vice Chair Tomoi
	Simeon Changewa	Tomoi
	Simon Messa Cheptrip	Tomoi
	Name of Chair Laboot?	Chair Laboot
	Christoffer Maru	Chair Toboh
	Humphrey Kimtay Simoto	Toboh
	Isaac Kirui	Toboh
	Daniel Kapsin	Teacher Toboh
Richard Kiara	Chair Kewoi	
<b>Mt. Elgon NRM project representatives</b>	Geoffrey Kibet	Secretary
	Martin Sangula	Vice Chair
	Christoffer Marua	Animator
<b>West FM</b>	George Masafu	Chairman West FM
	Robert Ilukol	Programme manager
<b>Iteso Council of Elders</b>	Aruput Isaac Juma	General Secretary
<b>Bukusu Council of Elders</b>	Richard Wankwano	Vice Chair
<b>Youth CBO Executives</b>	Timothy Tindi	Korey CBO
	Fredrick Keneroi	Korey CBO
	Geoffrey Taboi	Korey CBO
	Kemboi Dismus	Renyeet CBO
	Martin K. Sangula	Chebengoi CBO
	Ben Ndiwa Makenje	Renyeet CBO
	Dalmas Kipchushet Rogers	Chebengoi CBO
	Vincent Keyar	Chebengoi CBO
	Pchusyiet Dalmas Kisa	Chebengoi CBO
	Kipruio Godwill Mulunda	Labot CBO
	Leonard Kirvi	Labot CBO
	Kipruto Daniel Moim	Labot CBO
	Franklin Simotwo	Labot CBO
	Peter Kiptanui	Labot CBO
	Geoffrey Kapsin	Chebengoi CBO
	Geoffrey Kistero	Korey CBO
Boiyo Kibas	Korey CBO	
<b>Location and Division Peace Committee Kopsiro</b>	Stephen Cheptinde	Chair Chepyuk Division
	Jamin Kingo	Chair Chongeywo
	Esther Cherop	Secretary Chongeywo
	Milka Kemei	Chair Kaptateny (Cheptais Peace Com)
<b>Chiefs Kopsiro</b>	Peter Keen Kiboi	Chief Kapkageny Location
	Jamus Chepkuto Cheprot	Chief Chepyuk Location
	Benson Chemorion	Chongeywo Location
<b>District Peace Committee chairmen</b>	Nathan Chesang'	Chair Cheptais
	John Silakwa	Chair Kwanza
	Richard Sangula	Chair Trans-Nzoia West
	Pastor Lungar	Chair Trans-Nzoia East
	Ptala Naibei	Chair Mount Elgon
<b>Sabaot Supreme Council - Executive Committee</b>	Reuben Cherukut Butaki	Chair (Koony)
	Ben N. Chesebe	Vice Chair (Book)
	Francis Y. Sangula	Secretary (Ndorobo/Ogiek)
	Julia C.B. Ndinia	Treasurer (Someek)
	Stephen B. Kirong	Vice Treasurer (Bongomek)
	John Kapkomu Cheptora	Organising Secretary (Sabiny)
	Andrew Mweria	(Koony)
	George Patrick Chepkurui	(Koony)
	Timothy Chereges	(Bongomek)
	Francis Chemwa	(Someek)
	Wycliffe Chongin	Church Representative -(Someek)
Eliud N.A. Kae	(Bok)	
<b>FPFK National</b>	John Kitur	General Secretary
<b>FPFK/IFA project</b>	Elsa Onyango	Field Officer
	Peter Thuku	National Project Coordinator
<b>Politicians/Civic Leaders</b>	Mr. Turgon	Chair of County Council of Mount Elgon

## APPENDIX 3 – Programme Results Framework

→Input	→Activities so far	→Output	→Outcome	→Impact
<p>Staff Community advocates Material Money Website Newsletter Publications Radio Vehicles</p> <p>Expertise on: Peacebuilding Human Rights Gender FGM</p> <p>Network on: Psychosocial CDF Economic empowerment</p>	<ul style="list-style-type: none"> <li>• Healing and reconciliation workshops for religious leaders</li> <li>• Workshops for administrative leaders (chiefs, elders, professionals)</li> <li>• Tools and material produced and shared</li> </ul>	<p>1.1 The ability of community leaders and religious leaders to effectively conduct peace building and reconciliation activities within their localities improved.</p>	<p>1. By the end of 2013, efficient mechanisms for conflict management and development of understanding between all communities and individuals to ensure sustainable peace in Mt. Elgon Region.</p>	<p>The people of the marginalized Sabaot community of Mt. Elgon areas is empowered to exercise their rights and are co-existing peacefully with their neighbors for enhanced development.</p>
	<ul style="list-style-type: none"> <li>• Mediation and Dialogue meetings</li> <li>• Traditional Cleansing Ceremonies</li> <li>• Peace conferences and agreements</li> </ul>	<p>1.2 Sufficient understanding and trust among the different ethnic entities in Mt Elgon region is in place.</p>		
	<ul style="list-style-type: none"> <li>• Psychosocial workshops</li> <li>• Life skills courses</li> <li>• CBO formation and seed money</li> </ul>	<p>1.3 Demobilization, rehabilitation and reintegration of former SLDF combatants achieved.</p>		
	<ul style="list-style-type: none"> <li>• Elders councils – dialects and groups</li> <li>• Youth CBOs</li> <li>• Women leaders</li> </ul>	<p>1.4 Capacity of civil society groups to carry out peace and outreach campaigns in a sustained manner improved.</p>		
	<ul style="list-style-type: none"> <li>• Workshops for women, elders, youth, pastors, administrative leaders</li> </ul>	<p>2.1 The ability of community leaders, civil society groups and religious leaders to promote human rights within their localities is improved.</p>	<p>2. Knowledge of and respect for Human rights and community rights amongst and by all actors improved by 2013.</p>	
	<ul style="list-style-type: none"> <li>• Self-advocacy workshops youth</li> </ul>	<p>2.2 A sustainable advocacy mechanism for human rights and community rights in place.</p>		
	<ul style="list-style-type: none"> <li>• Access to education through supply of equipment, class room construction, and training of ECD teachers</li> <li>• Chepkitale land rights process supported</li> <li>• Revitalization of culture through restoration of cultural artifacts</li> <li>• Public awareness through information</li> </ul>	<p>2.3 Recognition and respect for the Ndorobo/Ogiek of Chepkitale as an indigenous community by the government and other communities fully realized.</p>		
	<ul style="list-style-type: none"> <li>• Economic empowerment seminars</li> </ul>	<p>2.4 Women groups and youth groups across Mt. Elgon provided with opportunities and exposure necessary for socio-economic development.</p>		

## APPENDIX 4 – Programme Time Line

	2007	2008	2009	2010	2011
<b>Events</b>	<ul style="list-style-type: none"> <li>Brain-storming meeting (2006)</li> <li>Advocate for new approach</li> <li>First proposal to PYM</li> <li>Narrow done scope after response from PYM</li> <li>Included development of Gender policy</li> <li>Proposal denied by PYM, suggests Indigenous rights to be included</li> </ul>	<ul style="list-style-type: none"> <li>Developing final proposal for Peace and Rights Programme</li> </ul>	<ul style="list-style-type: none"> <li>Festus Mukoya appointed Programme Coordinator</li> <li>Setting up Programme offices and equipment</li> <li>Programme launch (June 2009)</li> <li>Initiation Stakeholder meeting</li> <li>Pastors information session</li> <li>Field Facilitators training</li> <li>PSC meeting with other FPFK project and General Secretary</li> <li>Appointment of the PSC</li> <li>Hiring Key staff</li> <li>Formulation of policy</li> <li>Baseline study</li> <li>Community sensitization</li> <li>Recruitment and training of Field Facilitators</li> <li>Psychosocial counseling in schools</li> <li>Psychosocial counseling Pastors</li> </ul>	<ul style="list-style-type: none"> <li>Economic empowerment of women</li> <li>Youth advocacy training</li> <li>Appointment of Community Advocates</li> <li>Psychosocial continued for pastors</li> <li>Development of LFA matrix</li> <li>Internal Mid-year evaluation</li> <li>Intra-Dialect Dialogues</li> <li>Inter-Dialect Dialogues</li> <li>Life-Skills and Psychosocial for Ex-combatants</li> <li>Traditional Cleansing</li> <li>Purchase of learning equipment for Chepkitala schools</li> <li>Training of ECD teachers</li> <li>Inception of Peace and Rights Newsletter</li> <li>Ogiek and County Council Dialogue</li> <li>Assessment of the Indigenous in Chepkitala</li> <li>Torild visits and endorses programme</li> </ul>	<ul style="list-style-type: none"> <li>Economic empowerment of Youth</li> <li>Different staff training related to peacebuilding</li> <li>Support to ex-militia groups for economic empowerment</li> <li>Peace rallies and peace Conferences</li> <li>Appointment of 5 more CAs</li> <li>ECD training continued</li> <li>Peace conference Sabaot (Mabanga)</li> <li>Internal mid-year evaluation</li> <li>Publication of proceedings from Mabanga</li> <li>Building schools in Chepkitala</li> <li>Peace Rally (aug 2011)</li> <li>Capacity Building in Conflict Management for Chiefs, Elders, Sabaot professionals, etc.</li> <li>Inter-community Peace conference (Oct 2011)</li> <li>Vice President Kalonzo visit</li> <li>Mid-term evaluation visit</li> <li>Security training for staff, PSC and regional council</li> <li>Peacerights Voice</li> </ul>
<b>Stakeholders</b>	<ul style="list-style-type: none"> <li>FPFK Regional leaders</li> <li>PYM</li> <li>Community leaders</li> <li>Church leaders</li> <li>Svein Nyström</li> </ul>		<ul style="list-style-type: none"> <li>Regional Council</li> <li>Programme steering committee</li> <li>Pastors</li> <li>Consultants (Task)</li> <li>Local administration</li> <li>Field Facilitators</li> </ul>	<ul style="list-style-type: none"> <li>Indigenous children</li> <li>Government and Ministries</li> <li>Community elders</li> <li>Community Advocates</li> <li>Ogiek</li> <li>Local administration</li> <li>Professional Psychosocial Counselors</li> <li>FPFK Tuinuane Project</li> <li>District Peace Committees</li> <li>Intern students MMUST</li> </ul>	<ul style="list-style-type: none"> <li>Government of Kenya</li> <li>Haandicap International</li> <li>Blessed are the Peacemakers</li> <li>ACORD Kenya</li> <li>Sabaot Supreme Council of Elders (Aug 2011)</li> <li>Bukusu Supreme Council</li> <li>Iteso Elders Forum</li> <li>Watchman International (Feb 2011)</li> <li>Anglican Church of Kenya Western Region Christian Community Service</li> <li>Kitale Aids Programme</li> </ul>
<b>Important changes</b>	<ul style="list-style-type: none"> <li>Start developing new Approach (2006)</li> <li>New focus: Rights of women and children</li> <li>Peacebuilding (resolving conflicts)</li> <li>Post-election violence</li> </ul>	<ul style="list-style-type: none"> <li>Re-focus from Pokot to Mt. Elgon</li> <li>Gender policy to be developed by FPFK National</li> </ul>	<ul style="list-style-type: none"> <li>Sarah, Isaac, Carolyne, Ronald, David joined programme</li> <li>Training in peace studies MSC</li> <li>Addition of Cheptais division</li> <li>Other FPFK (IFA) project starts</li> <li>Torild replaces Eli as advisor</li> <li>Deepened understanding of the target group</li> <li>6 dialect approach</li> </ul>	<ul style="list-style-type: none"> <li>Creation of new R&amp;C department</li> <li>Focus on Ex-combatants</li> <li>Richard join the programme</li> <li>Peace Officer leaves the programme</li> <li>Website launch</li> </ul>	<ul style="list-style-type: none"> <li>Sami joins programme</li> <li>Organisational structure of programme change</li> <li>Launch of Radio program</li> <li>Andreas PYM Project advisor</li> <li>Kristine PYM project advisor</li> <li>Programme sued by former MP</li> </ul>

# APPENDIX 5 – Evaluation Terms of Reference

(Short version)

## Objectives and Scope of the Evaluation

The overall objective of the evaluation exercise is to generate knowledge from the experience that Peace and Rights Programme has had over the past three years in implementing its peace building and human rights and indigenous rights promotion work. Knowledge such generated will be used to improve the design and working of the programme. This evaluation is envisaged to be a lesson learning and forward looking rather than purely an assessment of past results - although this would be an important aspect of the exercise.

The specific objectives will be

1. To assess the effectiveness, relevance and efficiency of the project
2. To document lessons learnt in term of intervention selection, project implementation and the challenges / risks related to the project activities so far.

Addressing the evaluation objectives will require that the evaluator provide answers to the following specific questions:

### Effectiveness

1. To what extent have the project's objectives been reached?
2. Are the project activities adequate to realize the objectives?
3. What factors have contributed to the success/failure of the project?

### Relevance

1. Are objectives of the project keeping with locally defined needs and priorities?
2. Should the direction of the project be changed to better reflect those needs and priorities?

The scope of the evaluation will cover the following areas:

#### *1. Appropriateness of the approach*

Based on actual results achieved assess the validity of the approach used by the program and identify possible constraints in such an approach and its sustainability - processes and systems that are likely to sustain outcomes

#### *2. Capacity*

Does project management possess - and/or did it in the past – the capacity (individual, institutional and structural – linkage between the project, FPFK Kitale region and the national level) needed to effectively address conflicts and human rights issues in the project?

#### *3. Partnerships*

Assess the effectiveness with which the peace and rights programme has built or used existing partnerships to promote peace and human rights concerns. To what extent has the project drawn upon partners (government, CSOs, CBOs and other Faith Based Organisations e.g. the other FPFK Peace Project)

#### *4. Tools and guidelines*

Peace and rights programme has several tools that assist the staff in monitoring progress and perform internal evaluations; as well there are various policy guidelines for operations. The evaluator will be required to assess the quality and appropriateness of these tools and guidelines

## Methodology

The exercise will entail a combination of: comprehensive desk reviews and document analysis; consultations with key stakeholders. The evaluator is expected to undertake the evaluation in as rigorous manner as possible to produce information and make recommendations that are sufficiently valid and reliable based on data and analysis. It is expected that the evaluator will conduct a **participatory evaluation** that will involve project implementers and target beneficiaries in all key evaluation tasks. Existing project documents and progress reports will be shared with the evaluator to facilitate completion of the tasks.

It is also expected that the evaluator will work with the evaluation team that will be constituted in Mt. Elgon composed of the Programme Management team led by the Programme Coordinator, and 1 representative from the District Peace Committee closely working with the project. This is to give opportunity for the local members of the evaluation team to receive some form of on-the-job evaluation training and experience from an external expert.