

Project Evaluation Report

**Unity in Christ Phase II Project -Peace Building after 2007-2008 Post-electoral Violent
Conflict in Kenya**

By

**Thomas Leremore,
Kubai Kahara
Shalkha Absalom**

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EXECUTIVE SUMMARY

The report present findings and conclusions of an end of project evaluation for the *Unity in Christ II Peace building project*, a project funded by Evangelical Lutheran Church in Kenya, Swedish Lutheran Mission, Norwegian Lutheran Mission and Scripture Mission. The project under evaluation was initiated in 2011 and ended in 2013. Its key goals were to build the ELCK capacity in peace building and reconciliation and use the achieved capacity to further peace building and reconciliation in selected project areas after the violent post-electoral conflict in Kenya which took place in 2007-2008.

The objective of this evaluation is to identify outcomes of the project, to examine the effectiveness of the activities undertaken, management and organizational practices, learning and investigate the potential for sustaining the activities that were implemented and their further development.

The study has adopted conflict transformation model as developed by Lederach and others to evaluate the success of the project. The framework is based on the premise that for conflict management, peace building and reconciliation efforts to be sustainable they must include all levels of the society and exploit indigenous peacemaking resources in a given society.

Regarding methodology, the evaluation has used triangulated methodology. As such, it contains several components: desk review of existing scholarly literature and project documents; site visits to projects areas to ascertain the kind and progress of various projects initiated; focus group discussion, informal conversations and interviews. Data gathered has been analyzed qualitatively and inferences made.

The evaluation team concludes that the *Unity in Christ II* project has achieved objectives of the project especially in addressing conflict in areas of its operations. Most noticeable are the conflict management efforts in Borabu/Sotik border, an area which has suffered from cycles of violence between members of Kisii and Kalejin communities, in Migori where there has been success in addressing conflict between Luo and Kisii communities and Sondu where Lutheran peacemakers have successfully managed to mediate conflict between Luo and Nandi communities.

However, the evaluation registers less success in addressing internal conflict within the ELCK especially in South West diocese where there is an ongoing dispute which has remained unresolved for years. However this is hardly representative and hence the evaluation cannot conclude that internal conflict management efforts have failed.

Specifically the evaluation makes the following findings: The selection criterion for trainees on conflict management and reconciliation workshops was representative catering for different categories-leaders, women and youths. However, owing to the extensive geographical coverage and the high number of congregations, not all of them were represented and going forward there is a need to either expand the number of trainees or use the parish level in place of diocese to do the training.

Equally there is a need to rationalize geographical coverage in order to avoid overreach and target efforts where they are most needed.

In terms of management framework, participants of the project have used Lederach et al model especially in addressing internal conflicts. However, in external efforts, though there is remarkable engagement at grass root and middle levels, there is no evidence of efforts to engage top leadership especially political which is critical in ensuring sustainable peace. Hence there is a need to come up with ways and means of engaging this level.

The management of the project reflected a healthy balance between centralization and decentralization of functions. For purpose of prudent management of resources the headquarters handled accountability, facilitation and reporting whereas the diocese level implemented various tasks of the project. The evaluation appreciates this arrangement but recommends that project implementation should be handled by independent units within the church rather than using the already existing units which at times have major shortcomings. Importantly, there is a need to have effective knowledge management at all levels.

On training, the evaluation notes that the workshops were successful. They were based on user friendly training materials, had a comprehensive content and trainers used appropriate pedagogies. Further participants in the evaluation process exhibited excellent grasp of project objectives.

The project has retained inclusive thematic covered addressing itself to the main types of conflicts in the experienced in the targeted regions. They include: Resource based conflicts especially over land and water, cattle rustling, conflict management and reconciliation capacity building and practice, and internal conflict management in the church.

Building on the project, the participants have initiated a series of management with a goal of realizing sustainable peace and reconciliation. The initiatives range from peace committees, developing of shared inter-communal facilities, mediation and reconciliation activities. Some of these initiatives have registered success, though sustainability issues still

persist. There is a need to resource such initiatives so that they can continue with their transformative work.

On financial management, though the evaluation has not conducted an audit of the account, it is notable that the project implementation committee met the financial reporting need of the donors and no the evaluators did not find issues of impropriety. However considering the potential of long term project such as shared facilities between communities, there is a need to rationalize expenditures in going forward so that more resources can be geared towards development of such facilities.

Drawing on the findings the report recommends that ELCK should institutionalize conflict management and reconciliation activities through training of professional peacemakers, integration of such activities in curricula of various courses offered in its colleges and development of peace and conflict studies courses. Also it should establish independent project implementation units; set up an investment unit to manage its many facilities which are currently underutilized yet they have huge potential for generating needed resources for various projects, develop a gender mainstreaming policy to enhance the participation of members of the female gender and develop mechanisms for engaging top level leadership and participating in policy making.

The Evaluation Team

The evaluation was carried out by a team of external team of specialists. It was conducted in the period between 24th December, 2013 and 10th January, 2014. The team was composed of the following members:

Thomas Leremore	Team leader and project development specialist
Kahara Kubai	Conflict management and peace building specialist
Shalkha Absalom	Organizational processes specialist

Introduction

1.0. The 2007-2008 Post Electoral Violent Conflict in Kenya

Conflict is inevitable in society owing to presence of competing interests, goals and values. Incompatibilities exist on the goals, interests and the methods of achieving them. Therefore, learning to manage conflict in a constructive manner is important for peaceful coexistence. In any given society conflict manifests in different ways depending on its phase in conflict cycle. If not well managed, it transforms itself into physical violence leaving a trail of destruction and breaking the much valued structures and relationships in society. However when well managed conflict play a major role in the constructive transformation of the society since as Reuck succinctly observes, '[It] is a symptom which accompanies the birth of much that is new in society and frequently attends to the demise of whatever is outworn.'¹

In Kenya, the announcement of presidential elections results electoral on 30th of December, 2007 which declared the incumbent president Mwai Kibaki as the winner triggered violence.² Initially the violence seemed spontaneous, a mere expression of protest amid claims that presidential vote was rigged. However within days, the violence became more organized as underlying grievances, propaganda, incitement, as well as greed converged making the conflict shift from being about disagreement on electoral outcome to dangerously taking an ethnic nature, as people perceived to have voted for the incumbent became targets of attacks, dispossession and displacement. By the time peace agreement was signed on 28th January, 2008 after a sustained African Union led mediation process, more than a thousand people had lost their lives, 350,000 displaced and property estimated to be worth billions of Kenya shillings destroyed.³

The conflict though triggered by disputed electoral results reflected a society with deeply entrenched violent conflict generating dynamics. The dynamics include high degree of negative ethnicity, normalization of violence as a strategy for winning elections, exclusionary policies leading to ethno-based marginalization, personality based politics where propaganda and incitement to violence subordinates issues-based politics, and the land question which is based on claims to indigenous based entitlements to land and historical injustices due to dispossession during colonial and post-colonial periods.⁴

¹ A. D. Reuck, 'The Logic of Conflict: Its Origin, Development and Resolution', in Banks, M (ed), *Conflict In World Society: A New Perspective on International Relations*. Brighton: Wheat sheaf Books, 1984, pp 96-111:99

² See K. Adar 'Leadership Crisis and the Debacle of Kenya's 27th December 2007 General Elections' Institute of Security Studies Policy brief, briefing no. 1 April 2008.

³ KNHCR, *On the Brink of the Precipice: A Human Rights Account of Kenya's Post – 2007 Election Violence*, 15th August, 2008

⁴ M. Mamdani, *Citizens and Subjects: Contemporary Africa and the Legacy of Late Colonialism*. Kampala: Fountain Publishers, 1996; M. Mwangi, *The Water's Edge: Mediation of Violent electoral conflict in Kenya*.

The recognition of these underlying issues meant that for sustainable peace to take root, the African Union led mediation process had to address itself to both the immediate and root causes. The root causes were captured as agenda four during the mediation process. The agenda noted that poverty, inequitable distribution of resources and perceptions of historical injustices and exclusions on the part of the segments of Kenyan society constitute the underlying causes of the prevailing social tensions, instability and cycles of violence.⁵ This made post-agreement peace building and reconciliation critical and to do so different parties undertook this task, in expectation that their effort will bring about sustainable and peaceful Kenyan society.

It is in this phase that faith based groups have played prominent role in post-2008 Kenya. They have extensively leveraged on their networks and influence to build endogenous capacities for and entrench peace and reconciliation.

1.1. Religious based groups and peace building in Kenya

The inevitability of conflict and its constructive potential has made it necessary for different groups to engage in activities aimed at maximizing on the constructive aspects of conflict. Such activities are both short and long term. Short term activities include negotiation and mediation in a bid to preempt violence or deal with it once conflict turns violent. In the long run, it involves addressing of the underlying conflict generating structures, relationships and building endogenous capacities for sustaining peace and dealing with future conflicts in a non-violent manner.

Among the groups involved in managing conflicts are religious based organizations. Though religion has attracted pessimism especially in the post-cold war period due to resurgence of inter-group violence deeply rooted in religious based ideologies and predictions that future conflicts will be between civilizations whose identities are defined to a large extent by religion⁶, this pessimism has ignored the huge potential of religion as a force of peacemaking.⁷ Religion is a powerful constituent of cultural norms and values, deeply implicated in individual and social conceptions of peace, because it addresses some of the most profound existential issues of human life such as freedom/ inevitability,

Nairobi: IDIS, 2008; K. Wamwere, *Towards Genocide in Kenya: The Curse of Negative ethnicity*. Nairobi: Mvule Africa Publishers, 2008; R. Ajulu, 'Politicised Ethnicity, Competitive Politics and Conflict in Kenya: A Historical Perspective', *African Studies*, Vol. 61, No. 2 2002; A. Harnett – Sievers and R. Peters, 'Kenya's 2007 General Election and its Aftershocks', *Africa Spectrum*, 43, 1, 2008;

⁵ Annotated Agenda is available at The Agreement is available at www.koffiannanfoundation.org.

⁶ S. Huntington, 'The Clash of civilization' *Foreign Affairs*, 72, 1993, pp.22-49.

⁷ See for instance, D. Johnston, *Faith Based Diplomacy: Trumping Real Politik*. New York: Oxford University Press, 2003; Also J. Fox, 'Religion as an Overlooked Element of International Relations', *International Studies Review*, Vol 3, 2001, pp.53-73; E. Luttwak, 'The Missing Dimension' in Johnston, D (ed) *The Missing Dimension of Statecraft*. Newyork: Oxford University Press, 1995.

fear/security, right/wrong, and sacred/ profane.⁸ Also all religions have developed laws and ideas, symbols and rituals of civilisation with cultural commitment to critical peace related values, including an openness to or even love for strangers, the suppression of unbridled ego and acquisitiveness, respect for human rights, unilateral gestures of forgiveness and humility, interpersonal repentance and acceptance of responsibility of past errors as means of reconciliation and the drive for social justice.⁹

Indeed various scholars have strongly supported the role of religious based actors in conflict management and peace building. Haar and Bussutil, have observed that religion is both explanatory, explaining why things are the way they are and normative prescribing how things should be. The explanatory and normative frameworks of religion if deployed in the service of peacemaking gives religion a unique role in the whole process of peacemaking as track two actors.¹⁰ The same view is shared by Eggen and Harpviken, who have argued that

*'religion represent decisive sources-and-resources for restraining war or bringing an armed conflict to an end through its normative rationales for restraint that exceed the bounds of traditional diplomacy. By identifying and bolstering a normative commitment embraced in a transcendental framework that implies long term commitment religious normative system entails the possibility to buttress and foster a shared framework of peacemaking.'*¹¹

Similarly, Johnson and Cox, in their support for faith-based diplomacy argue that religious leaders potentially have significant resources for influence. They have a well established and pervasive influence in the communities; a reputation as an apolitical force for change based on a respected set of values, unique leverage for reconciling parties and the capability to mobilize local, national and international support for a peace process.¹² Harpviken and Eggen have added other attributes such as religious actors being middle range actors. This gives them access to grass root and top -level leadership.¹³ Significantly as Rechyler has argued, in addition to above resources, religious actors have a large constituency to influence, for over two thirds of people belong to religion. This gives them capacity to mobilize and cultivate attitudes of forgiveness and reconciliation.¹⁴ Additionally, most of religious actors are insiders in the sense that they live in the communities

⁸ M. Gopin, *Between Eden and Armageddon: The Future of World Religions, Violence and Peacemaking*. New York: Oxford University Press, 2000, p.13.

⁹ Ibid, P.13

¹⁰ See G. T. Haar and J. J. Busutil, *The freedom to Do God's Will: Religious Fundamentalism and Social Change*. London and New York: Routledge, 2003, pp.5-10.

¹¹ K. B. Harpviken and H. Eggen, *Mapping the Terrain: the Role of Religion in Peacemaking*, Op cit, pp. 5-10.

¹² D. Johnston and B. Cox, 'Faith Based Diplomacy and Preventive Engagement' in Johnston D. (ed), *Faith Based diplomacy: Trumping Real Politics*. Oxford : OUP,2003, p.14

¹³ K. B. Harpviken and H. Eggen, *Mapping the Terrain*, Op cit, p.18

¹⁴ L. Rechyler, 'Religion and Conflict' *International Journal of Peace Studies*, vol 20, No.1. Pp.19-38

experiencing conflict. Consequently as peacemakers they are trusted to have the long term interests of the people at heart. They are seen as authentic and therefore have a standing to speak with all sides, and when they do so, the expectation is that they can be trusted to act with integrity and fairness even though they may have strong views one way or the other on the conflict.¹⁵

Further religious actors play an important role during reconciliation processes. This is because true healing and reconciliation is not just simply a matter of the head, but more so of the heart. Since religion has an infinite reservoir of forgiveness it is best placed in promoting genuine reconciliation. Importantly religion prioritises on redemption rather than retribution providing individuals with a space where they can rediscover their humanity.¹⁶

From a biblical perspective, peace or in other words *shalom* is a critical value that exists in three dimensions. One there is God's peace which he gives to the believers. This is captured in the Philippians 4:7 which says, *"And the Peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus"*. The second dimension concern peace with God which is captured in Romans 1:5, *"Therefore since we have been justified through faith, we have peace with God through our Lord Jesus Christ"*. The third dimension is based on the command that as Christians we must have peace with each other. Various scriptures capture these dimensions. In Romans 12:18 it says, *"If it is possible, as far as it depends on you, live at peace with everyone"*. Also Mark 9:50 states *"Salt is good, but if it loses its saltiness, how can you make it salty again? Have salt among yourselves, and be at peace with each other. Similarly Colossians 3:13-14 states, 'therefore, as God's chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness and patience. Bear with each other and forgive one another if any of you has a grievance against someone. Forgive as the Lord forgave you. And over all these virtues put on love, which binds them all together in perfect unity. Importantly before going to God's presence we must be at peace with others. Mathew 23-24, states, "Therefore, if you are offering your gift at the altar and there remember that your brother or sister has something against you, leave your gift there in front of the altar. First go and be reconciled to them; then come and offer your gift."*

Importantly as followers of Christ we are called upon to be the peacemakers as Christ is a peacemaker. In the beatitudes he says that *'blessed are the peacemakers, for they shall be called children of God'* (Mathew 5: 9). In Ephesians, 2: 13-17, the ministry of Jesus is deeply

¹⁵ D. Little, *Peacemakers in Action: Profiles of Religion in Conflict Resolution*. Tenebaun Center for International Understanding, book.google.com, p.11

¹⁶ See R. Fisher, 'Social Psychological Processes in Interactive Conflict Analysis and Resolution, in Abu-Nimer, M(ed), *Reconciliation, Justice and Coexistence: Theory and Practice*. Oxford: Oxford University Press, 2001, pp.26 -27; Also A. R. Chapman and B. Sprong, *Religion and Reconciliation in South Africa*. Pennsylvania: Templeton Foundation Press, 2003. P.237

connected with peace. It says, '*But now in Christ Jesus you who once were far away have been brought near through the blood of Christ. For He Himself is our peace, who has made the two one and has destroyed the barrier, the dividing wall of hostility, by abolishing in His flesh the law with its commandments and regulations. His purpose was to create in Himself one new man out of the two, thus making peace, and in this one body to reconcile both of them to God through the cross, by which He put to death their hostility. He came and preached peace to you who were far away and peace to those who were near.*

Considering that the bible call upon Christians to be followers of Christ and to be the light of the world they have a duty to take the lead in building peace. Consequently as Christians we have a primary duty to strife to have God's peace, peace with God and between each other. Further as Christ's ambassadors (Corinthians 5:20), we must emulate Christ whose ministry was based on peace on earth and in doing so we must be full of love, humility and compassion as we spread peace and reconciliation.

Despite these strengths and the centrality of peacemaking and reconciliation in the biblical teachings, the role of religious actors in peacemaking and reconciliation is hampered by various factors. Appleby and Little have brought out the tendency of religious leaders to proselytize, which confuses peacemaking with missionary work.¹⁷ Eggen and Harpiviken have identified doctrinal and factional infighting as the other hindrance. They state that, inter- and intra-confessional debate concerning theological (and political) guidance's may have direct impact upon the potential peacemaker.¹⁸ This doctrinal and factional infighting are compounded by what has been labelled by Chapman and Sprong as religious actors sense of self righteousness as the true gatekeepers of [peace].¹⁹

Another key obstacle lies in lack of the right peacemaking tools. A report by United States Institute of Peace (USIP) pointed at knowledge and skills gap between religious actors commitment to peace and less articulated [methodologies] of peacemaking.²⁰ A view shared by Mwangiru, who observes that the churches role in conflict management lacks a broad theoretical vision to guide practice; actors lacks technical mastery of the terms used in conflict management, and appreciation of history, yet conflicts have memories that have a bearing on their present.²¹ As a result, their peacemaking practice is in Appleby's words inchoate, uncoordinated and in the need of greater numbers of adequately trained practitioners, more study and testing and theoretical elaboration.²²

¹⁷ D. Little and R. S. Appleby, 'A Moment of Opportunity: The Promise of Religious Peace Building and Ethnic Conflict' in Howard, H. and Gordon, S.S (eds), *Religion and Peace Building*: Albany; New York State University Press, 2004, p 15.

¹⁸ K. B. Harpiviken and H. Eggen, *Mapping the Terrain*, Op cit, p.28

¹⁹ A.R. Chapman and B. Sprong, *Religion and Reconciliation in South Africa*, Op cit, p.270

²⁰ USIP, 'Catholic Contributions to International Peace' Washington USIP, 2001, p.4

²¹ M. Mwangiru, *Conflict in Africa: Theories, Processes and Institutions of Management*, Nairobi: CCR 2006, pp.138 -141.

²² R. S. Appleby, *The Ambivalence of the Sacred*, Op cit, p.7

1.2. The Church and Societal Transformation in Kenya

The role of the church in Kenya's politics is traceable to the advent of colonialism. Throup for instance has shown that during colonial period, the church and state were fused. He characterises the colonial state as quasi – religious due to the pervasive political influence of the Church and its role in augmenting the government role in provision of services. By 1963, when Kenya attained independence, the church was firmly entrenched in development arena with more than 70 percent control in the sphere of education, healthcare, social welfare and economic training.²³

The cohabitation persisted during Kenyatta regime, when the church and state had amicable relationship. Throup attributes this to the role of ethnicity. He argues that, 'one cannot explain the nature of the relationship between the church and state without factoring in the role of ethnicity. Commenting on these relationship during Kenyatta regime he states, 'the relationships were largely amicable because the CPK, the Presbyterian Church of East Africa and Roman Catholics after independence all became increasingly dominated by Kikuyu chairmen and their congregation in Central province, whose lay members held influential positions in the government.'²⁴

Active church engagement in opposing government policies began during President Moi regime especially after 1986, when the entire secular political organisation had either been banned or co-opted by the government. Friedman, notes that 'playing out its role in severely limited space, the church offered a space for integration and construction of solidarities and because of its capacity to combine both sacred and profane resources, the church enjoyed a specific myth of power, the power to deliver and the power to define reality'.²⁵ Also it remained the only institution which maintained independence while other organisations were co-opted by the regime, enjoyed financial autonomy, and organizational capacity which brought together people of all ages, classes, professions, ethnic backgrounds and localities. Significantly, its pervasive presence gave it unparalleled insight into the needs and the mood of the people and means to disseminate its moral doctrines and social political view.²⁶ However, as an institution it was not immune to divisiveness affecting the general society especially along ethnic lines.²⁷

Nevertheless, the church has played a critical role in transforming Kenyan society. Prominent clergymen, such as Bishop Alexander Kipsang Muge, Rev. Timothy Njoya, Ndingi Mwana a'nzeeki, David Gitari, Bishop Henry Okullu, Peter Njenga and Maurice Otunga

²³ D. Throup, 'The Politics of Church – state Conflict in Kenya', Op cit, pp.143 – 144.

²⁴ D. Throup, Ibid, p.146. Also see G. Sabar-Friedman, 'Church and State in Kenya 1986 – 1992: The Churches Involvement in the Game of Change', *African Affairs*, vol 96, No. 382, 1997, pp 25-52, p.8

²⁵ G. Sabir-Friedman, Ibid, p.30

²⁶ P. Gifford, *Christianity, Politics and public Life in Kenya*. London: Hurst and co. 2009. P. 41

²⁷ Ibid, p. 41

effectively used their church positions to advocate for change, condemn the excesses of government such as instigating ethnic clashes and corruption, educate the general public and facilitate opposition politics.²⁸

Similarly the church has been pivotal in fighting for social – structural justice through constitutional reforms. This was through the formation and facilitation of Ufungamano initiative, which included secular organisations, the Catholics, Evangelicals, NCKK, Muslims and Hindu council. Opongo and Ramadhan commenting on this role have stated that ‘the Ufungamano initiative stands out as one of the most outstanding initiative of religious leaders in the Christians, Muslims, Hindu sections who committed themselves to social justice and the right of every Kenyan to take part in the constitutional review process. The religious leaders were on the forefront in political leadership and forced the government to listen to the will of majority Kenyans. The leaders mobilised their faithful to take seriously the constitutional review process and participation in the transformation of the society.’²⁹

However, the Church role as an agent of societal transformation, however, has been eroded since the Ufungamano initiative. Gifford has rightly observed that since 2002 when Moi left power, religious actors became severely divided along ethnic and political lines. Most of the luminaries aligned themselves with the new government due to the relationships which they had established when the newly elected leaders were in opposition.³⁰ These divisions worsened in 2007 election period. The clergy took partisan positions depending on their ethnic and political affiliations. Clifford provides examples of Catholic Church were Cardinal Njue declared Majimbo system as a disaster. The position was countered by Archbishop Okoth of Kisumu dioceses. In Anglican Church, as Archbishop Nzimbi opposed majimbo, bishops from Nyanza province issued a pastoral letter supporting devolved system of government. The positions were associated with pro-Kibaki and pro-Raila camps, and exposed the clergy as divided. A position reflected by local media with headlines such as ‘When the shepherds led their flock astray’.³¹ Consequently, when post-election violence broke out, the church was severely divided seen more as a part of the problem than a solution.

Indeed during the African Union led mediation process, the church through the NCKK apologized to Kenyans for this failure. It issued a communiqué titled *Hope for Kenya* where it stated,

²⁸ D. Troup, Op cit, G. Sabir-Friedman, Op cit, A. C. Abuom, ‘The Churches Involvement in the Democratization Process in Kenya’ in Wachira G. And Asefa H (eds), *Peacemaking and Democratization in Africa: Theoretical perspectives and Church Initiatives*. Nairobi: EAEP, 2002, pp.95-116.

²⁹ S. Ramadhan and E. O. Opongo ‘Inter-Religious Dialogical Action in Kenya: Bridging Faith and Political Participation’ in Opongo, E. O. (ed), *Peace Weavers: Methodologies of Peace Building in Africa*. Nairobi: Paulines Publishers, 2008. Pp. 25-31: 28

³⁰ P. Gifford, *Christianity, Politics and Public life*, Op cit, pp.60

³¹ Ibid, p.60

*'We regret that we as church leaders were unable to effectively confront these issues because we were partisan. Our efforts to forestall current crisis were not effective because we as the membership of NCKK did not speak in one voice. We were divided in the way we saw the management of the elections; we identified with our people based on ethnicity; and after the elections we were divided on how to deal with the crisis.'*³²

Despite this unfortunate division, the experiences of the post-electoral violence galvanized the church in the quest for sustainable peace through various activities across the country. Activities which ELCK as a member of the religious fraternity has undertaken through various activities, key among them the Unity in Christ- Phase II project.

2.0. The ELCK Unity in Christ-Phase II project

As a part of its witnessing, the church has engaged in peace building activities in Kenya particularly after the 2007-2008 post-electoral violent conflict which left the Kenyan society severely divided. The activities are twofold: Internal and external. Internally, the Church established Peace Building, Conflict and Disaster Response Department as a part of its 2009-2013 strategic plan and correspondingly undertook training of its leaders in peace building and reconciliation so as to prepare them in reaching out to the society so much crying for peace and reconciliation. Externally through Unity in Christ Peace and Reconciliation project, the church has reached out to its congregants and the wider Kenyan society with a goal of creating constituencies of peace and reconciling individuals and groups. This has been done through Unity in Christ Project Phase II. The project has had a three years cycle run from 2011 to 2013.

2.1. Objectives of the Project

The project has focused on the following objectives:

- i. Training of church leaders and congregants on peace building and reconciliation.
- ii. Promoting participation of ELCK in decision making processes at local, regional and national levels.
- iii. Establishing of conflict prevention and peace building mechanisms.
- iv. Promoting poverty reduction and disarmament strategies as a component of conflict transformation.

In implementing these targets, various activities have been undertaken. The activities are: Holding of training workshops targeting church leaders at all levels of ELCK; training of Trainers; Training of peace animators; instituting of a counseling programs to enhance members capacities to counsel and strengthening of Guidance and Counseling department at the Lutheran Bible College; holding of peace crusades and other activities aimed at

³² The Joint Statement is Available at www.marsgroup.kenya.org.

bringing individual and groups together such as sports and promoting non-proliferation of Small and Light Weapons (SALWs) and voluntary disarmament.

To achieve the set goals the project had an overall objective of promoting peace building and conflict transformation in Kenya. The realisation of these objectives was to be measured by the following result areas:

- i. A vibrant peaceful country free from human rights violations
- ii. A church whose members are well equipped with leadership and peace building skills.
- iii. A church whose members actively appreciate and understand the importance of a peace culture.
- iv. A church whose members actively participate in key decision making processes that affect their lives.
- v. A church whose members' capacities and coping strategies are enhanced in light of the challenges affecting them.

2.2. Activities Undertaken

To realize these goals a raft of activities were undertaken. They include holding of training workshops for various categories of congregants. The activities are elaborated below:

Youth Workshops

A series of workshops targeting youths were held in all dioceses. The Central Diocese held its workshop in St Mary's Education Centre. The workshop had 46 participants drawn from various churches within the diocese. The South West Diocese Youth Workshop was held Neema Lutheran College and involved 26 participants drawn from youth leadership across the diocese. Similarly the lake Diocese held a training workshop where Youths drawn from the 36 parishes participated in an intensive training on conflict transformation. The workshops culminated to the National Youth Workshop.

The participants (youth representatives and youth leaders) were carefully and systematically taken through: Conflict analysis skills, tools of conflict analysis, negotiation skills, stages of conflicts, response to conflicts and reconciliation skills. The end of the workshop saw the leaders come up with action plans on the different peace and reconciliation activities that they were to undertake at the parish levels targeting both the conflicts in the church and outside the church.

Women Training Workshops on Conflict Transformation

Similar to youth workshops, a series of workshops for training women were held in all dioceses. The national workshop was held at Scripture Mission Conference Centre, Nairobi. It had 40 participants drawn from all dioceses. This was learning and sharing workshop aimed at not only equipping the participants with tools for conflict analysis and resolution, peace building and reconciliation, but also giving women as key players in church and society an opportunity to give their day to day experiences in dealing with conflict and

associated problems as well as crafting their vision for ELCK. The workshop also captured the main challenges which women face within the ELCK.

Other workshops were held at Diocese levels. The South West diocese held a workshop at Ogango Training Centre. The workshop was attended by 29 women leaders drawn from the 33 parishes of the diocese. The workshop had three key objectives: Acquisition of skills and knowledge on conflict transformation; sharing experiences of participants on conflict transformation and planning for peace in context of 2012 general elections. The Lake Diocese workshop was held at ATP Kisumu Institute. It had 33 participants who participated on conflict transformation training and adopted a resolution on how they envisaged the future of ELCK.

Leaders Workshops

In addition to women and Youth training workshops, the project undertook to train leaders since without well trained leadership whatever goals had been set could not be achieved. The training took place at both the national and Diocese levels. At National level, a workshop was held at JJ McCarthy prayer House, Nairobi. The workshop participants were leaders drawn from the Head Office and all the four dioceses of the church. They included bishops, pastors, deaconesses as well as women and leaders. The workshop availed an opportunity for the leadership to come together and discuss conflict issues affecting the church.

This was augmented by Lake Diocese workshop held at ATP institute and another one at Northwest Diocese held at Kapenguria Bible Centre. The workshop pursued similar themes on conflict transformation.

This workshop provided participants with an opportunity to learn on: Conflict and conflict dynamics; various tools of analysis, methods of management, peace building and reconciliation. The learning was based mainly on the comprehensive model of conflict transformation as developed by Lederach. Importantly participants had opportunities to deliberate on issues affecting ELCK and craft vision of the church based on issues identified. Additionally, participants in various workshops developed their own plans of action for implementation at diocese, parish and local levels. The plans aimed at enhancing the church's capacity to deal with both internal and external conflicts.

3.0. Project Scope and Evaluation

The ultimate objective of the evaluation is to assess the strengths and weaknesses of the project implementation and the impact of its deliverables. To do so it has addressed the implementation methodologies and intended and unintended outcomes, what worked (and did not) work and why, sustainability of the project, what lessons can be learned and proffer based on results, the most appropriate project implementation and development structures and strategies. The Evaluation is beneficial to both the donor, project implementer and the project beneficiaries. This is because it will enable the beneficiaries to come out with the

best practices through identifying the weaknesses and developing solutions which can best enable peace building and reconciliation. Importantly, it will help the church in undertaking project planning, designing of interventions and increase the church preparedness and responsiveness in disasters' like post-election violence

In terms of scope, it has covered the entire period of the project cycle running from 2009-2013. It has covered the geographical regions constituting of dioceses where these activities were undertaken, organizational structures which have been used, training processes and materials, various actors involved in implementation, activities undertaken, resource utilization and results

3.1. Key Evaluation questions

As noted the main objective of the evaluation has been to determine whether the project achieved its goals. To achieve this, the evaluation has sought to answer the following specific questions:

- i. What have been the intended and unintended outcomes and how do they correspond to project's goals?
- ii. What worked (and did not) work and why?
- iii. How sustainable is the project in terms of whether post-project structures, mechanisms and capacities have been built.
- iv. What lessons can be learned and based on results, which are the most appropriate project implementation and development structures and strategies.

3.2.1. Theoretical and Methodological Frameworks

The evaluation has been based on the theory of conflict transformation since the key objective of the project was to promote the transformation of conflict in its targeted areas. Unlike other methods of dealing with conflict such as resolution and settlement, transformation is more promising and fruitful. Conflict settlement is more concerned with addressing interests in conflict using power based strategies and is incapable of dealing with values critical to sustainable relationship for it relies on power and its manipulation to achieve solutions. When it comes to conflict resolution, though focusing on values and restoration of relationships as its goals among others, it treats restoration of relationships as peripheral rather than being central. Also, it works with small number of people under the assumption that what has been achieved is going to trickle down to other levels of society which is not guaranteed. Additionally, it does not exploit the indigenous peace

resource present at different levels of society.³³ Hence there is a need for a more expansive and inclusive method of management which places the goal of creating mutually interdependent future relationships at the centre and operates at the top, middle and bottom levels of the society.

This need arises out of the reality that as conflict escalates in any given society, it moves from being conflict of interests (access to political participation, economic resources and so on) to conflict of values (identity giving social elements), as actors seek to construct legitimacy and mobilize support. When conflict escalates to the level of values, virtually everyone is involved and identified - voluntary or involuntarily - as being one or other. As a result conflict becomes intractable and creates deeply divided societies.³⁴ In this divided societies, there is no clear beginning or end of conflict, rather they wax, wane and transition themselves through a pattern of co-arising.

Due to this pervasiveness, there is a need to have a multilevel approach involving elements from all social levels of all involved parties from top decision makers to middle range opinion leaders to local constituents including those who would normally be excluded from the process and whose interests would not be represented in the normal negotiation process. Also there is a need to address not only interests and values but also long standing traumas hurts and deep rooted sense of past injustices. Further, the societies need to be equipped with peacemaking competencies to enable them to constructively deal with conflict whenever it arises. Finally, there must be a conscious effort to empower the parties through engendering moral growth enabling them to wrestle with difficult circumstances and bridge human differences.³⁵

These requirements have been catered by the theory of conflict transformation. The theory acknowledges that in the process of conflict evolution there are many groups involved in the process, each with concerns, preferred solutions and values which need to be respected during the search for peace. Importantly, it recognizes that in every society, there are peace supporting resources which need to be exploited and nurtured so that the subsequent processes will not only be locally owned but the groups in conflict can have a space to have conversations on their differences and deliberate on an alternative kind of material, political and social-cultural relations which satisfies to a large extent possible the concerns of all.

³³ See C. R. Mitchell, 'Beyond Resolution: What Actually does Conflict transformation Actually Transforms?' *Peace and Conflict Studies*, vol 19, No.1, 2002, J.P. Lederach, *Building Peace: Sustainable reconciliation in Divided Societies*. Washington: United states Institute of Peace, 1997

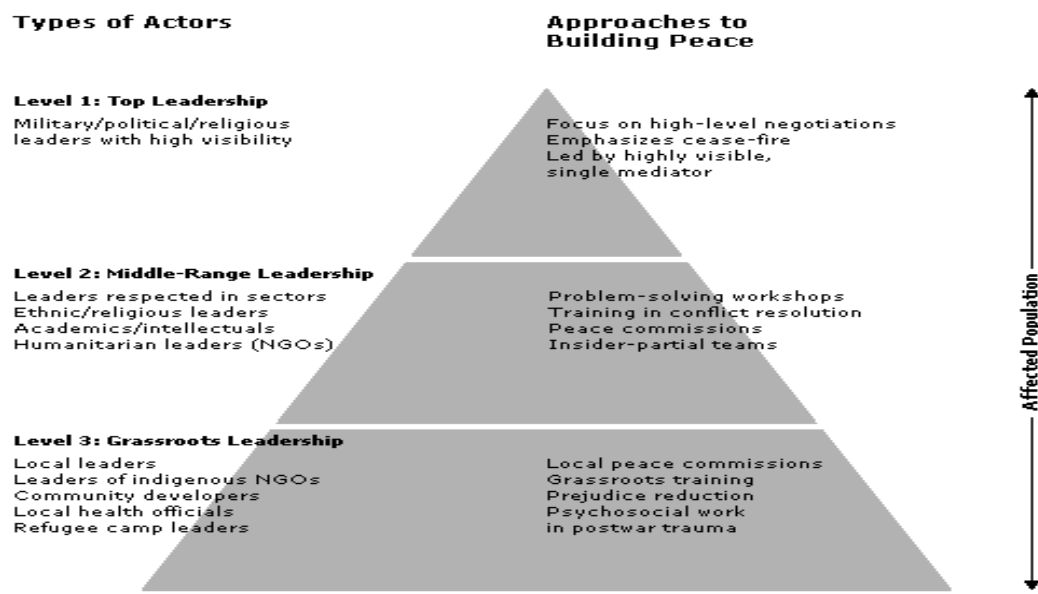
³⁴ Asefa H, *Peace and Reconciliation as a Paradigm: A philosophy of Peace and its Implications on Conflict, Governance and Economic Growth in Africa*. Nairobi: NPI monograph series, 1993.

³⁵ C. R. Mitchell, 'Beyond Resolution: What Actually does Conflict transformation Actually transforms?' *Peace and Conflict Studies*, vol 19, No.1, 2002, J.P. Lederach, *Building Peace: Sustainable reconciliation in Divided Societies*, op cit; J. Auvinen and T. Kirimaki, *Conflict Transformation in South Africa*. Helsinki: University of Helsinki, Mimeo, 1996

Essentially the approach calls for an internalised and sustainable management process. According to Lederach,

“Conflict transformation must actively envision, include, respect, and promote the human and cultural resources from within a given setting. This involves a new set of lenses through which we do primarily see the setting and the people in it as a problem and the outsider as the, answer’. Rather we understand the long-term goal of transformation as validating and building on people and resources within the setting”³⁶

Consequently, he developed a model which aims at doing exactly that. This multilevel model as shown below is an inclusive model which is easily modifiable to fit in different settings catering for different needs of parties involved in conflict. The model is shown below:



Derived from John Paul Lederach, *Building Peace: Sustainable Reconciliation in Divided Societies* (Washington, D.C.: United States Institute of Peace Press, 1997), 39.

3.2.2. Methodology

The evaluation team has used a qualitative methodology. The methodology is appropriate because, of the variables used are not easily amenable to quantitative methodologies. They are focussed on day to day experiences of a people as they deal with conflicts, their understandings and resources at their disposal. Also, in the process of the study, the team was aware of the importance of keeping an open mind so as to capture information from subjects' point of view without unnecessarily constraining what they thought was

³⁶ J.P. Lederach, *Preparing for Peace: Conflict Transformation across Cultures*, New York: Syracuse University Press, 1995.

important.³⁷ This would not have been possible if data gathering instruments used were constraining on what they can say and how they can say it.

Significantly, a qualitative methodology has enabled capturing of cultural nuances, world views and experiences. All this are not easily manipulable statistically and their explanatory usefulness is best harnessed qualitatively. More so, this methodology has allowed for a better development of various themes and transforming them into rich evaluation outcomes. To evaluate the constellation of activities, outputs and organization of the project the team performed a number of tasks including:

Desk review

In the process of evaluation the team acquired a large amount of documents that were generated along the lifespan of the project in phase I and II as well as scholarly works on conflict management, peace building and reconciliation. The examination of the document helped in providing an in-depth understanding of how the project was conceived, formulated and conducted. The documents reviewed include but not limited to:

- Project proposals for phase I and II
- Project files kept by the project implementation committee
- Training manuals used to conduct workshops
- Books, journals and other scholarly materials.

Informal Conversations

Data gathered from desk review has been reinforced through the use of informal conversations with key stakeholders involved in the implementation of the project. They include the church leadership, training consultants and members of the project implementation team.

Informal conversation as a method of research has been utilized in various fields to gather and analyze data. For instance, Hollingsworth has demonstrated how through conversations, one is capable of generating knowledge as participant discuss and relate their individual and group experiences, reflect on them and connect them to the existing structures in their society.³⁸

Also, through such conversations new levels of awareness is brought to the participants, awareness which is often translated into action. Feldman drawing from others has captured this aspect of conversations noting that,

‘Conversation is a dialectical process as participants share knowledge, views, understandings, and feelings while relating all to contexts and contingencies of personal and political history. It can range over many subjects and can include a

³⁷ This need has been identified in an article by D. Charoenruk, ‘Communication Research Methodologies: Quantitative and Qualitative Methodology’ P.6. Accessed at http://utcc2.utcc.ac.th/localuser/amsar/PDF/Documents49/quantitative_and_qualitative_methodologies.pdf

³⁸ S. Hollingsworth, *Teacher Research and Urban Literacy Education: Lessons and Conversations in a Feminist Key*. New York: Teachers College Press, 1994

*variety of voices. It can lead in directions not thought of, and answer questions not asked. Participants in conversations can come close to one another, “to what they know, desire, imagine and believe in” and can reveal to them “their power of mind, good sense, and moral sentiments”*³⁹

More so conversations allows for capturing the why and how of behaviour, individually and collectively. Searle has noted that conversation is a cooperative activity and reflects a kind of shared behaviour, that is ‘conversations are a paradigm of collective behaviour’⁴⁰ Additionally, conversations especially in a society which deeply value consensus are central to decision making for through these conversations issues are clarified, cultural resources (norms, honour, duties and statuses) are exploited and used to initiate actions. Thus by participating in these conversations, a researcher gains new understandings, his assumptions and biases are challenged and he can capture aspects of behaviour which he would otherwise miss.

Drawing from these benefits, the team has engaged in conversations with stakeholders so as to better understand understanding, perceptions about the project, and their feedback on the same. Though it can be judged as simplistic or easily dismissed as just talking, within a communal setting where culturally mediated oral communication is the dominant mode of sustaining interactions and relationships, these conversations have revealed invaluable information, knowledge, aspirations and fears of a people and beliefs. Subsequently, the evaluation has been enriched by this method of gathering information.

Field Visits and Focus Group Discussions

The team has also conducted field visits to the ELCK headquarters, Lake and South West Dioceses where it has interacted with targeted beneficiary and familiarised itself with the situation on the ground including visits to project sites such as Matongo, Bomet, Borabu and Sotik (South West Dioceses), Sondu Mirio, Muhoroni (Lake Dioceses), Kapenguria (North Western Diocese). Correspondingly, it has held focus group discussions in the dioceses visited.

The focus group discussions used unstructured schedule of questions which were used to provoke critical discussion where beneficiaries of the project expressed what they regarded as main benefits and challenges facing the project, and measures which should be instituted to make such future projects more successful. Issues focused on include:

- The understanding of the project objectives;
- The nature of training and other interventions;
- The success and challenges of interventions;
- Insights on how best such projects should be implemented and;

³⁹ A. Feldman, ‘Conversation as Methodology in Collaborative Action Research’ 1999, p.9. Accessed at people.umass.edu/~afeldman/ActionResearchPapers/Feldman1999.PDF

⁴⁰ J. Searle, ‘Conversation’ in Parret. H and Verschueren. J (Eds), *Searle on Conversation*. Philadelphia, PA: John Benjamin Publishing Company, 1992, pp.21-22

- View on current needs and future projects.

Sampling of participants

Participants in focus group discussions were selected through stratified random sampling. Drawing from lists of participants which included their names and telephone contacts, the team first assigned a number of required sample size per diocese. The number was 30 which represented the average number of participants per training programme. This was then divided into three strata to cater for youths, women and leaders. From each stratum 10 participants were randomly selected and invited to participate in focus group discussions. On average, attendance stood at 80 percent making the feedback more representative.

Data Analysis

Data gathered has been analysed qualitatively. This is because as observed it cannot be subjected to statistical analysis due to the nature of information sought. Importantly, qualitative analysis has allowed for more elaborate and rich explanations. The analysis has formed a strong basis for making practical recommendations which can better future projects undertaken by ELCK.

4.0. Findings

This section provides the main findings of the evaluation. It is divided into the following areas: Membership selection criteria, knowledge of project objectives, view of the project, geographical reach of the project, management practices, Intervention focus, thematic areas of project activities, general attainment of objectives and sustainability. Each theme is explained below:

4.1: Membership Selection Criteria

The selection of members for participation in the training programmes was based on three variables: age, gender and status. Subsequently training focused on church leadership, youth and women groups. In terms of levels of participation membership was drawn from Parish levels.

From the selection process two observations are made: One, the selection reflected the diversity of the church in the sense that it was sensitive to gender, leadership and age needs. However this was limited to persons holding leadership positions in the assumption that what they learn would trickle down to other congregants. Two, although diversity was respected, the number of trainees per diocese was not adequate considering that each dioceses is made up of several parishes and each parish has a minimum of five congregations. This means that not all congregations had a representative who can go back and continuously train others in his/her own congregation.

Drawing from the first observation there is a need to include more participants beyond those holding various leadership positions in church. On the second observation there is a

need to either have an expanded number of participants during training at diocese level so that each congregation will have at least one representative or conduct the training at parish levels so as to be more inclusive. This way it is possible to create a critical mass of peace constituency at parish levels.

4.2: Geographical reach of the project:

The Unity in Christ II project had an extensive geographical reach. It focused on four dioceses each with huge geographical coverage. Though it was not possible to visit all the geographical regions, information gathered through conversations and focus group discussions evidence deliberate effort by project management committee to include all the regions which the church has presence.

Although this is commendable, it stretched resources thin. For instance, the need to cover a large geographical area had a negative bearing on the number of trainees. It meant that at diocese level it was not possible to reach all congregations as explained above. Subsequently, to avoid such overreach, there is a need to have more targeted and manageable geographical coverage. One way of doing so is to target resources in regions where conflict management and reconciliation are most needed. This will enable a more sustainable and intensive focus.

4.3: Conflict Management Framework:

As already indicated, the evaluation is based on conflict transformation methodology as developed by Lederach and others. The framework requires the inclusion of all levels of the society. Drawing from information gathered various observations are made:

One, internally, the framework was well implemented since the training and capacity building of the conflict management capabilities of the church focused on all levels. Leaders were drawn from all dioceses with the expectation that once they go back to their dioceses they shall replicate the same. This has been the case with the trainees applying the knowledge and skills acquired to build the capacity of congregants as conflict managers.

Two, despite applying an inclusive approach internally, the external process of conflict management and reconciliation has not fully implemented the framework. Despite the remarkable involvement of the grass root and middle levels, the upper leadership has not been included. This has a bearing on the sustainability of the peace and reconciliation processes since top leadership, in particular political leadership, matters. Indeed in all regions visited, participants were aware that politicians are key players with capability of reversing the gains made, if that suits their political interests. They instrumentally manipulate differences to win votes and such manipulations are very effective. As such any sustainable peace and reconciliation must have them as key participants.

According to participants the main reason for their non-involvement is the fear that their inclusion may negatively politicize their work, the politicians might hijack the process for their own selfish ends or depending on other participants political leanings lead to credibility issues about the whole process. Regardless of these concerns, the non-

involvement of this crucial level points to the need for developing a mechanism which is capable of exploiting the positive influence of political leadership and at the same time limit their spoiler capabilities.

4.4: Thematic areas:

In terms of thematic areas covered by the project, four key areas have been identified: These include: Resource based conflicts especially over land and water, cattle rustling, conflict management and reconciliation capacity building and practice, and internal conflict management in the church. On the basis of thematic coverage, the evaluation finds the areas as appropriate considering that through discussions with members these were identified as key challenges. For instance, discussions held with participants in Bomet and Sotik revealed that the major cause of the then long running violent conflict along Bomet/Sotik border between members of the Kipsigis and Kisii communities over access to water and cattle rustling.

Indeed, out of the training, the participants from this region went back and initiated various measures which have led to the sustainable peace. They have set up grass root conflict management mechanisms drawing membership from various denominations in the region, as well as the government administrators. Significantly they utilized a part of the funds availed through the project to build eco-friendly water points which have assured adequate all year round availability of water to the warring communities. Additionally, they have set an inter-communal cattle rustling alert system whereby whenever there is rustling, this is immediately communicated to representatives across the region who immediately initiate search and recovery operations. Through this effort there has been a remarkable decline of cattle theft and retaliatory measures which had initially led to cycles of conflicts.

4.5 General management practice:

The project implementation was managed by project implementation committee in concert with Diocese level committees drawn from the already existing networks. This kind of management yielded certain benefits. These benefits include: Better coordination between the headquarters and diocese during the implementation process; well structured systems of reporting and accountability; and a balance between centralization and decentralization demands whereby accountability and monitoring is centralized and implementation is delegated to the most appropriate levels.

Despite these benefits, the evaluation found several issues that need to be addressed. Primary among them is the role of the church leadership in the management of the projects. There is a widespread view that projects should be implemented by independent units at headquarter and diocese levels. This is because such independent units can draw from knowledge and skills of professionals and community mobilizers who are part of the congregation; the involvement of the church leaders especially the clergy interferes with their pastoral duties often prioritizing their attention on such projects; and significantly,

their involvement means that the implementation is vulnerable to wrangles and rivalries especially in congregations where there are pre-existing disputes.

Additionally, for effective buy-in of such projects, the beneficiaries must be involved in all stages of the project so that their inputs can be incorporated at every stage of the project cycle. As such there is a need for a more democratic, inclusive and participatory management processes.

Another key issue raised on management is the need for gender mainstreaming. Participants during the evaluation have pointed out the need for a more robust involvement of members of the female gender. They pointed out that the conservative outlook of the church has limited the role of females in management yet they constitute the majority of the congregants and are key players in their respective communities.

Further, the evaluation has found shortcomings on knowledge management. In project areas visited, though there have been concerted practical efforts directed towards conflict management and reconciliation, there is absence of well structured processes of documenting experiences and lessons learnt. Consequently, the church cannot benefit from such knowledge which is critical for development of evidence based approaches to conflict management and reconciliation.

4.6: Training:

The evaluation of training workshops shows that they were conducted in a user-friendly manner. This is because they were based on an interactive pedagogy which incorporated teaching, group discussion, role play, critical and creative problem solving. In terms of the contents, the basic structure and content of training materials progressively and comprehensively exposed trainees to the goals of the project, dynamics of conflict, conflict management and reconciliation. The training often divided into eight sessions covered the following: brief history of ELCK and Unity in Christ II; introduction to conflict, conflict cycle, analysis, tools and skills for analysis, management methods, reconciliation and problem solving.

Participants in the evaluation process praised the training as transformative and empowering. The only concern was that such training need to be long term in orientation so that participants can have continued learning and professional qualifications as conflict management and reconciliation practitioners.

4.7: Knowledge of objectives:

Evaluation findings show that participants are well versed with the objectives of the project. There is no doubt that the training programmes were critical since the first session always addressed the objectives of the project. Additionally, the trainees imparted the same to congregants. As a result members have been able to initiate various activities whose goal is to create sustainable peace and reconciliation. This is evidenced by examples of initiatives discussed in the following sub-section.:

4.8: Intervention Initiatives:

One of the key outcomes of the project has been establishment of various initiatives by the members whose goal is to actualize the objectives which had been set. Though the initiatives are many, two stand out and suffice to show such efforts. In South West Diocese, conflicts over access to water and cattle rustling between the Kissi and Kipsigis community have been rife prior to the project. To address them, project participants in concert with other faith based organization and District Peace Development Committees have addressed these conflicts through two key initiatives: On access to water, participants have constructed an eco-sustainable watering point which have assured availability of water through-out the year. Since the project was completed, conflict over water has ended and displaced persons have returned and rebuilt their homes which were burnt during the violence. Additionally, the watering point has become an important meeting point between both communities and this has fostered interactions and reconciliation. For instance during the site visit, the evaluators found around twenty women from both communities freely interacting and they were unanimous that the initiative has been transformative sparing them the ravages of violence.

More so, the initiative has re-affirmed the communities' believe in peaceful co-existence and that they share similar problems which can only be dealt with through cooperation. As a result an initiative is underway for building a school along the border so as to enable interactions among children from both communities as way of creating sustainable peace.

In Lake West dioceses, a robust peace committee has been set up. The committee has been instrumental in dealing with interethnic conflicts notably in Sondu where Nandi and Luo communities were warring and in Muhoroni where the Luo and Kisii communities were involved in cycles of conflicts. The conflicts have been caused by contestations over boundaries, land and cattle theft. In reaction to these conflicts, the committee has developed a working conflict early warning mechanism and response. This has enabled it to respond to and mediate conflicts before they escalate. Additionally, they have used the committee to train and build capacities of the border communities so that they can exploit their indigenous peacemaking resources to create sustainable peace. Due to these initiatives, there has been a sustained period of peace.

Related to this has been the establishment of a reconciliation mechanism named *Healing Wounds in Christ Project*. The project drawing from biblical teachings on forgiveness and love has undertaken various activities especially in areas which were badly affected by the Post-election violence. It has involved helping both the victims and perpetrators recover from guilt and hatreds, confess to their actions and seek forgiveness and reconciliation. According to the coordinator of the project, many are times when people have come out to confess their participation in the post election violence and seek forgiveness which is often given. As a result, the communities are moving from a situation of negative to positive peace as evidenced by the fact that in 2013 general elections, though communities in the region

had serious political differences, they did not resort to violence as has been the case previously.

These initiatives together with others are indicative of the fact that the project has not only achieved its objectives but has catalyzed development of creative mechanisms at local levels for achieving sustainable co-existence.

In contrast to these successes, there is evidence that though the project had set enhancement of internal conflict management capacities of the ELCK as a key objective, this has not been fully realized. Some diocese in particular the South West diocese is facing serious conflict over leadership. According to participants, leadership wrangles have been ongoing for years, and the dispute has ended up in court. The wrangles have negatively impacted on the diocese yet there is no evidence of any concerted effort to utilize the knowledge and skills gained in solving such wrangles.

4.9: Sustainability of initiatives:

The evaluation findings on sustainability of initiatives are mixed. As detailed above various initiatives have been undertaken and have a long term potential. However when it comes to training, the evaluators were not in position to evaluate how extensive this has taken place. This is because it was not possible to visit all congregations and ascertain whether at church levels structures have been set to train and capacity build participants on conflict management. However, the evaluation makes a tentative observation that such initiatives are ongoing, though their sustainability is dependent on availability of financial resources and technical support.

4.10: Financial management:

In regard to financial management, the issues of detailed expenditures of the project did not fall within the purview of this evaluation. As such this sub-section provides general observations rather than a forensic audit. The observations are: One, the project implementation Committee has complied with the financial reporting procedures as required by the donors and no issue of financial impropriety has been raised. Additionally, during the implementation phase, the committee had instituted an elaborate expenditure control and reporting system leading to transparent and accountable use of finances.

The only concern which the evaluators have noted is the need for rationalizing of finances during project implementation so as to target more resources to developing of projects which have long-lasting impacts. The watering point at Bomet/Sotik border evidences such impacts.

5.0 Recommendations and Conclusions

The evaluation was conducted to identify points of strengths and weaknesses of the Unity in Christ II project and recommend a way forward. To do so it was guided by the following questions:

- What methodologies and theories guided the implementation of the project?

- What organizational and institutional structures were put in place and their appropriateness?
- What have been the intended and unintended outcomes and how do they correspond to project's goals.
- What worked (and did not) work and why?
- How sustainable is the project in terms of whether post-project structures, mechanisms and capacities have been built.
- What lessons can be learned and based on results, which are the most appropriate project implementation and development structures and strategies.

5.0 Recommendations and Conclusions

Based on the analysis of findings in subsection four, the first four questions have been answered. This sub-section drawing from the project information available, additional information collection activities during the process of evaluation identify important aspects of this project that are of value. The aspects are given in form of recommendations:

5.1: Need for institutionalization:

On training, the evaluation team recommends that there is a need for a more institutionalized training on conflict management and reconciliation. This is because though workshops have the advantage of reaching a wider audience within a short period of time, trainees are often subjected to information overload often covering issues which in a normal learning environment requires longer period to conceptualize and understand. This reality waters down the efficacy of workshops.

To address such shortcomings, ELCK can utilize its numerous training institutions to train a cadre of professional peacemakers. This is achievable through two main ways: Firstly, integrating of peace and conflict studies in curricula of various courses in theology and teacher education courses; secondly, developing short term (three months) courses in peace and conflict studies targeting various church leaders such as the clergy, women and youth representatives.

5.2: Establishing Independent Unit for project management:

A key issue identified in section four has been the need to separate project implementation activities from the general structure of the church. The separation is important for it will enable functional specialization, reduce conflict between pastoral duties and project activities especially for the clergy, shield such projects from pre-existing wrangles and significantly enable the church to professionalize such activities and exploit knowledge and skills available within the congregants.

Once the unit is established, it must have a working balance between centralization and decentralization imperatives. A basic rule for such balance is that function should be undertaken at the most effective level with the headquarters exercising effective oversight through accountability, reporting and communication procedures.

5.3: Sustained efforts in capacity building:

ELCK need to enhance its capacity in utilization of transformative conflict management methods in order to deal with internal disputes such as the one in the South West diocese. Additionally, it must build its capacity in knowledge management. This is because the evaluation did not find any sustained efforts of documenting the work of the church, in particular lessons learnt. This omission need to be addressed so as to enable evidence based approaches in dealing with future projects. In addition, the church needs to develop training manuals as well as a robust peace and conflict management department engaged in training, research and knowledge dissemination.

5.4: Gender mainstreaming:

Though it is not in place of this evaluation to question the outlook of the church, there is widely held view among members of the female gender involved in the evaluation that their potential to contribute to the advancement of ELCK has been limited by the church's conservative attitude towards female gender. Yet they are major pillars of the communities they come and constitute the majority of congregants.

Thus, there is a need to for the church to review its gender policy with a goal of enhancing the role of female gender in church matters and leadership.

5.5: Setting up of an Independent investment unit:

In the course of the evaluation, the evaluation team registered the concerns of participants regarding access to resources for initiating different projects in their areas especially building of shared infrastructure (hospitals, watering points and schools) as a way of fostering sustainable peaceful co-existence. At the same time the team came across many ELCK owned facilities which are operating under capacity yet they have a huge revenue-generating potential capable of plugging resource gaps.

The main cause of this underutilization according to views expressed during the evaluation is that they are usually decentralized and left to the management of dioceses lacking in capacity to fully exploit such facilities. To reverse the situation, the ELCK need to urgently set up a professional investment unit tasked with development and implementation of a strategic plan for effective utilization of these facilities.

5.6: Engage political leadership at the top of pyramid:

Finally, ELCK need to engage the leadership at the apex of the pyramid in its conflict management and reconciliation activities. The reality is politics and politicians matter in this activities. Their capacity to reverse gains made is enormous.

As such there is a need for constructive engagement with political leadership. This should be augmented by increased visibility of the church at national level and proactive involvement policy making processes at various levels.

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6.0: Appendices

6.1: Appendix One: Sites Visited

Central diocese (Headquarters)

South West diocese (Bomet, Sotik, Borabu, Matongo)

Lake Diocese (Sondu, Kisumu city, Muhoroni)

North West diocese (Kapenguria, Sigor)

6.2: Appendix two: Interview schedule for focus group discussion

Guiding themes:

1. The understanding of the project objectives;
2. What methodologies and theories guided the implementation of the project?
3. What organizational and institutional structures were put in place and their appropriateness?
4. The nature of training and other interventions;
5. The success and challenges of interventions;
6. What have been the intended and unintended outcomes and how do they correspond to project's goals?
7. Insights on how best such projects should be implemented and;
8. View on current needs and future projects.
9. What worked (and did not) work and why?
10. How sustainable is the project in terms of whether post-project structures, mechanisms and capacities have been built.