



Pinsemissjonen

Norwegian Pentecostal Mission



Evaluation Report

Peace and Rights Project



By

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LIST OF ACRONYMS AND ABBREVIATIONS

AU	- African Union
CEWER	- Conflict Early Warning and Early Response
DPC	- District Peace Committees
EAC	- East African Community (EAC)
EAT	- Empowerment Assessment Tool
ECD	- Early Childhood Development
EWERS	- Early Warning and Early Response System
FGD	- Focus Group Discussion
FGM	- Female Genital Mutilation
FPFK	- Free Pentecostal Fellowship in Kenya
GESI	- Gender Equality and Social Inclusion
IDPs	- Internally Displaced Persons
KII	- Key Informant Interview
MCA	- Member of County Assembly
MPA	- Mabanga Peace Agreement
NSC	- National Steering Committee on Peacebuilding and Conflict Management
PRP	- Peace and Rights Project
RBA	- Rights Based Approach
SDGs	- Sustainable Development Goals

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EXECUTIVE SUMMARY

The second phase of FPFK Peace and Rights Project was commissioned in 2016 with funding from DIGNI through Norwegian Pentecostal Mission (NPM) with an overall aim to contribute to facilitate an enabling environment where FPFK and communities become effective agents of peace building and support inclusive stability and development in Muhoroni and Mt. Elgon regions in Kenya. An evaluation was commissioned to provide key learning on the strategies, and models of peace building applied for sharing within the organization, other local key stakeholders, funding partners and the beneficiaries. FPFK interest is to learn, adjust and improve on the models of Peace building that have been applied already and have potential for future application in other areas.

Over the project period, the following outcomes were envisaged:

- i. Communities are empowered with knowledge, skills and structures in Peace building and are working towards their peaceful coexistence in Muhoroni region by 2020;
- ii. Peace structures are strengthened towards sustaining peaceful coexistence and cohesion among communities in Mt. Elgon region by 2020.
- iii. FPFK leaders that have been trained, use their skills and knowledge to manage conflicts in their area and to support their communities by 2020.

Evaluation methodology and approach

The evaluation team developed and employed an array of practical and participatory tools during the evaluation. This is because the assignment required a lot of information and knowledge to be generated for analysis. The process involved use of participatory methodologies at various levels as well as application semi structured tools such as key informant interview guides, focus group discussion guides and Empowerment Assessment Tool (EAT) as well as review of secondary data. Quantitative data was generated from periodic reports as well as other secondary sources. This was backed up with qualitative data that was collected through FGDs and KIs under relevant themes and variables. This informed presentation of findings and interpretation of the evaluation. Draft report was subjected to validation process with FPFK management, Peace and Rights Project staff as well as partners for feedback and finalization.

Key findings

While responding to the issues identified during conflict assessment and analysis, PRP has been relevant and aligned to existing policy framework and FPFK strategic plan as well as community needs. By working with the marginalized communities at the grassroots levels to directly tackle their problems and projecting their voices to influence change in policy and practice at local and county levels, the organization has remained faithful to the needs of the target group and government plans for strengthening the capacity of vulnerable communities in Kenya, particularly the two regions. By working with the local community structures, local administrations, peace committees, church leaders, schools (school-going children and teachers), warriors and their relatives, the project has to a larger extent addressed relevant needs of the communities in the target areas.

The evaluation indicate that communities are empowered with knowledge, skills and structures in Peace building and are working towards their peaceful coexistence in Muhoroni region. For instance, the project has made efforts in influencing youths and women in addressing cattle

theft related conflicts in the region. “Power over” is clearly demonstrated through collective efforts of established groups to tackle cattle theft and inter-ethnic conflict among communities in Muhoroni area. The project has also contributed to healing and reconciliation between victims and perpetrators in the region. In terms of strengthened interaction and trust, the project has been quite successful through constant meetings through which people can currently interact well. There is no more malice and collaborations have increased due to trust and peace in the region. However, at times when the volunteers deliver peaceful messages at any gatherings and condemning hate speech amongst politicians, some supporters of such politicians tend to think they are attacked indirectly in the speech and the volunteer has taken sides.

In Mt. Elgon, peace structures have been strengthened towards sustaining peaceful coexistence and cohesion among communities. As such, the project focused on the most vulnerable, particularly the widows, women, and the youth including rehabilitation through disarmament and reintegration of the ex-militias. The project has also effectively empowered women and widows’ groups, some groups received valuable items as seed capital that they used for financial empowerment. While demonstrating “Power with” at group level, there is evidence of economic resources gain by women group. Through the council of elders, and conflict early warning and response to conflict FPFK has contributed immensely to maintenance of peace in Mt Elgon since the elders are able to respond to conflict on time and use alternative dispute resolution mechanism to manage conflicts between and among communities.

By working with the church, the project has worked with church leaders in developing relevant policies, strategies and increase knowledge and skills in the field of peace building. In order to enable church leaders to manage conflicts in their areas, 1,000 copies of peacebuilding and conflict management manuals were developed for use by various churches in the two regions. As a result, the manuals have been used for Training of Trainers (ToTs) targeting church leaders that has culminated into cross learning. For instance, there have been joint church functions/events involving Kipsigis and Luos. The evaluation indicates that working through the church has contributed to improved interaction amongst the communities and this is evident by free movements during trading activities in Sondu, Kipsitet, Kopere, Kimwani, Kibigori, Chemelil, and Chebibi markets. The communities also freely share other social amenities such as schools, health facilities across the border.

The evaluation indicates that FPFK has employed cost-effective approaches that also respond to the needs and priorities identified during conflict analysis. First, the project promoted engagement of project volunteers. Anti-theft volunteers make friendship with the reformed perpetrators of cattle theft to learn the tactics they used and help them stop those still involved in cattle theft. Another approach which has worked well is the establishment of grassroots committees which has increased ownership by local communities. The specific sub committees were formed to affect the process of solving the identified problems. The project has been relevant because of the conflict assessment was done by approaching the community first and identified the problems and they formed committees, trained them first and recruiting of volunteers was competitive.

The project, through implemented interventions has to a greater extent facilitated an enabling environment where FPFK and communities become effective agents of peace building and support inclusive stability and development in Muhoroni and Mt. Elgon regions in Kenya. Across the three outcomes, efforts have been made towards increasing knowledge, changing attitudes, and improving skills of various community groups like youth, women and elders in peace and conflict management so they can contribute to the betterment of their own conditions. This is evident through community cohesion, joint events and trainings at community level by those who had been trained, an indication of “Power within” through personal self-confidence and

sense of rights and entitlement. While achieving sustainable peace and stability is a long process, there is evidence that the project has made key contributions towards the impact.

The project design has put in place various strategies that would ensure continuation when the project comes to an end. Having engaged with the community for more than 10 years in Mt. Elgon and 5 years in Muhoroni regions, FPFK and the project has received great support from the communities who have developed a sense of ownership, which implies that the established peace structures will be upheld even after PRP period ends. The project has been working with volunteers whose capacity has been built to ensure continuity as the volunteers are from the local community. Related to the same, one of the approaches that the project has used over the years is training and this has ensured that target communities have relevant knowledge and skills to reach out to more people even after the end of the project. Additionally, the livelihoods component has seen most of the community members involved in alternative income generating activities and this will not only address economic and social wellbeing but also ensure peaceful coexistence in the community.

The project has also promoted local partnership and collaboration through formation of sustainable groups and community committees to handle specific issues within the community with members from all the sides with equal number of members, a clear demonstration of “Power to”. As a result, strong networks have been created between the communities and the authorities. This ensures involvement of key and relevant stakeholders in the whole project and further help in strengthening their relationship even beyond the project.

Over the project period, efforts have been made to address empowerment at various levels. The project integrated livelihoods component in peace and right and this has led to establishment of income generating activities by the groups and from that the groups have started *chamas* and table banking for revolving loan funds. This has ensured that the community has resources to meet their immediate needs. Furthermore, there is evidence of improved food security implying that families do not go hungry as before. In Mt. Elgon, some beneficiaries have even constructed good houses through the support from the project and this provides shelter and security.

The assessment indicates that efforts have been made to build capacity of individuals to be able to make decisions at local level while holding duty bearers more accountable. The assessment further indicates that efforts were made to address power relations as illustrated by some cases documented during the evaluation. Analysis of resources and agency indicate that the project has made key achievements in terms of; livelihoods improvement, access to economic opportunities by vulnerable groups especially women, access to education, improved decision making, collective action, access human rights, and sustainable peace and stability.

Regarding Gender Equality and Social Inclusion (GESI), the project has to a larger extent integrated Rights Based Approach (RBA) to programming, which has also promoted gender empowerment during project implementation. There is evidence of improved access and control over resources and benefits, decision making, participation in organizational life, and representation as illustrated in the interviews.

The evaluation has also identified some key lessons as well as relevant practices for possible replication not only in the project area(s) but elsewhere. First, by working with and through local community structures in Mt. Elgon and Muhoroni, the project has ensured ownership at local level. Peace structures have been established and strengthened in order to address peace

issues at community level. The groups and committees have coordinated to ensure effective implementation to ensure holistic approach in dealing with issues that emerge in the community. Furthermore, this has also contributed to local empowerment while ensuring ownership and sustainability beyond project support. Secondly, the trainings that have been conducted targeting various categories of beneficiaries have been very useful in improving knowledge and skills. The TOT approach has been effective in that trained participants are able to reach out to the community members and hence has great multiplier effect.

Thirdly, the Early Warning and Early response system has been and remains to be an important element in the Peace and Rights Programme operating both in Mt Elgon since 2011 and Muhoroni Since 2017. The Community advocates who are the main peace monitors in Mt Elgon received refresher training for the EWER with the aim of strengthening the system and emphasizing its significance in peace building. This approach builds evidence on adoption of ICT in peacebuilding, a model which has a potential for replication internationally. Fourth, by integrating livelihoods in the project, the project has to a greater extent addressed resource-related conflict in the two regions while also ensuring household food security and income. Communities are now able to cater for their immediate needs as they embrace peaceful coexistence.

Fifth, the church as implementing entity continues to play an important role in promoting peace by working with other churches within the project target. The churches have organized joint events bringing together different tribes, while working with local administration and this has been very effective in peacebuilding and conflict management. Finally, the project has brought together various stakeholders and more so working with government structures at local and national level. This ensures alignment with existing policies and effective coordination with government organs in peacebuilding and conflict management issues.

Recommendations

In order to further empower communities in Muhoroni with knowledge, skills and structures in peace building to work towards their peaceful coexistence, the following recommendations are proposed;

- i. Consider scaling up trainings so as to reach more people, this can be done by those who have gone through ToT as they have acquired relevant skills and they are familiar with the community;
- ii. There is need to strengthen referral mechanism for healing and reconciliation by allocating more resources to enable the volunteers to reach more victims;
- iii. Enhance EWER system by investing in more technology, including smart phones to relay information in a timely manner as well as provide more trainings on EWER;
- iv. Consider integrating sports for peace by organizing tournaments that bring together different communities in order to foster cohesion and promote sustainable peace;

- v. Work with government agencies to ensure resettlement of displaced people and give them (victims) opportunities in leadership and development through the committees as well as other existing avenues at community level;
- vi. Promote and integrate access to justice by working with relevant authorities to prosecute the perpetrators for the victims to heal faster and build trust amongst the locals about legal procedures;
- vii. Link the existing committees with respective county government departments for ease of coordination and solution to problems that cannot be addressed by the committees themselves;
- viii. There is need for possible project extension to cover for the COVID-19 period when activities slowed down and considering that 2022 is an election year in which the project will be more relevant in ensuring peaceful coexistence before, during and after elections.

While peace structures have been strengthened towards sustaining peaceful coexistence and cohesion among communities in Mt. Elgon region, there are still areas that need further interventions and as such the following recommendations are proposed;

- i. Facilitate early warning volunteers by procuring smart phones to enable them use SMS and include photos of possible threats to peace when reporting incidences.
- ii. Promote recognition of those who been actively involved in peacebuilding process and work with them as peace champions in the Elgon region;
- iii. There is need to further build the capacity of established structures, especially the council of elders to be able to document their discussions for reference purposes by other peace actors in the region;
- iv. Promote gender and women empowerment in peacebuilding initiatives through sensitization of girls and women in order to make them aware of their rights and position in the society;
- v. Enhance local level advocacy by allocating funds for the groups to facilitate their movements within the mountain to continue with their smooth operations;
- vi. Engage with local leadership to support resolution of land boundary issues and continue supporting training on early warning;
- vii. FPFK should work with county governments of Trans Nzoia and Bungoma to ensure that Mabanga Peace Agreement is passed as law and be adopted;
- viii. FPFK should support advocacy initiatives with county governments of Trans Nzoia and Bungoma to ensure that there is budget allocation for peacebuilding interventions in the two counties.

The role of the church is still critical in peacebuilding and efforts should be made to ensure that FPFK leaders use their skills and knowledge to manage conflicts in their areas and to support their communities. For this to happen, the following recommendations are proposed.

- i. Provide further capacity building to leaders from FPFK and other churches;
- ii. Work with other churches to distribute training manuals;
- iii. Organize joint church events;
- iv. Integrate more leaders in relevant project work.

On FPFK organizational development and systems strengthening

- i. There is need to strengthen monitoring & evaluation and data management to ensure that progress data is up to date;
- ii. Enhance staffing, either by ensuring formal engagement of volunteers or recruitment of more staff to ensure effective project execution considering the wide coverage;
- iii. Enhance organizational policies, especially on partnership considering that such a project has many layers of engagement and formal engagement would ensure effective coordination;
- iv. Build internal capacity in advocacy to ensure long term support to the established groups in both regions;
- v. Build capacity of established groups and committees in local resource mobilization so as to tap devolved funds to support their operations in peacebuilding and livelihoods.

1.0 INTRODUCTION

1.1 Background

Free Pentecostal Fellowship in Kenya (FPFK) has implemented the Peace and Rights project funded from Norwegian Pentecostal Mission (NPM)/I since 2009 divided in two main phases. The first phase was 2009-13 which basically worked in Mt. Elgon to address violence through conflict management and build peace structures. During this first phase, several institutional and intervention gaps were identified that the second phase of the project (2016-2021) sought to address but at the same time replicate or scale valuable lessons and best practices to similar settings. Therefore, the second phase scaled to Muhoroni conflict cluster (in the border of Kisumu, Kericho and Nandi counties) but at the same time strengthening the capacities of various community peace groups established in the first phase in Mt. Elgon region.

The Peace and Rights Programme aims at creating, nurturing and sustaining an enabling environment where communities become effective agents of peace building and support inclusive stability and development in the FPFK catchment areas. Peace and Rights programme is focused in addressing root Causes of violent conflicts in Mt Elgon and Muhoroni region. The programme employed multiple approaches and strategies which included dialogues, mediations, Trainings, healing and reconciliation, stakeholder reviews, advocacy and networking to achieve her objectives; ensuring that Conflicts among groups and individuals are resolved amicably by identifying and ironing out the root causes of disagreements. As well, the programme works towards promoting the rights of women, the youth, children, and indigenous peoples by building their capacity for self-advocacy, prejudice reduction and empowering target groups to participate in decision making at family, community and national levels.

Development Goal: The wellbeing of communities living in conflict prone areas is improved through their commitment to and achievement of mutual respect and peaceful coexistence. Since violent and protracted conflicts have affected the wellbeing of communities in the form of economic development, health especially mental health, levels of education and social development, the project sought to contribute to the improvement of these conditions by addressing the root causes of conflicts in the affected areas.

Project Goal: Facilitate an enabling environment where FPFK and communities become effective agents of peace building and support inclusive stability and development in Muhoroni and Mt. Elgon regions in Kenya. The project focused most of the efforts towards increasing knowledge, changing attitudes, and improving skills of various community groups like youth, women and elders in peace and conflict management so they can contribute to the betterment of their own conditions. This was to be achieved through the following outcomes;

- i. Communities are empowered with knowledge, skills and structures in Peace building and are working towards their peaceful coexistence in Muhoroni region by 2020. The project sought to increase the knowledge and skills in peacebuilding and facilitate them to form functional peace structures of the Nandi, the Kipsigis and the Luo communities that they can play active roles in resolving their own conflicts.
- ii. Peace structures are strengthened towards sustaining peaceful coexistence and cohesion among communities in Mt. Elgon region by 2020. Peace and Rights facilitated peace agreements and the formation of peace structures that the project sought to strengthen so that they continue working on conflict issues.
- iii. FPFK leaders that have been trained, use their skills and knowledge to manage conflicts in their area and to support their communities by 2020. The church as an implementing agency needs strong structures, systems, knowledge and skills for undertaking the work sustainably. The project worked with

church leaders in developing relevant policies, strategies and increase knowledge and skills in the field of Peace building.

1.2 Purpose of Assignment

The main purpose of this final project evaluation was to provide key learning on the strategies, and models of peace building applied for sharing within the organization, other local key stakeholders, funding partners and the beneficiaries. FPFK interest is to learn, adjust and improve on the models of peace building that have been applied already and have potential for future application in other areas. Every stage of the assessment aimed at generating important learnings and best practices. The evaluation has to a larger extent extracted lessons and best practices from the assessment of the relevance, effectiveness, efficiency, level of empowerment, and sustainability of the project. The evaluation also provides clear recommendations for stakeholders to promote long term impact to beneficiaries and sustainability of project outcomes.

The Digni's Empowerment Assessment Tool has been used in assessing the level of empowerment of selected project target groups from the two regions. Considering the three dimensions of empowerment in the Digni Empowerment Assessment Tool, the evaluation provides an analysis of the extent to which the project has been able to empower the target groups.

The specific objectives included:

- i. Extract important lessons and best practices from assessing the relevance of the project strategies and theory of change.
- ii. Draw lessons and best practices from the determination of effectiveness/achievements of the project objectives in line with Empowerment Assessment Tool (EAT).
- iii. Analyse organizational and strategic efficiency of the project with the view of drawing best practices and lessons.
- iv. Determine the best practices and lessons learned from the process of managing project risks and sustainability of the project.
- v. Analyse the scaling process of the project from Mt. Elgon to Muhoroni and extract some lessons and best practices.
- vi. Analyse how the other peace initiatives in FPFK have affected this Peace and Rights Project.

2.0 METHODOLOGY

2.1 Evaluation Scope and Key Questions

This evaluation is an end line evaluation of the peace and rights project originally in Mt. Elgon region (Trans Nzoia and Bungoma counties) and later expanded to Muhoroni region covering Kisumu, Kericho and Nandi Counties of Kenya implemented between 2016 and 2020. The following evaluation questions were used to define the overall scope of the evaluation.

Evaluation Objective	Key Questions
<p>Extract important lessons and best practices from assessing the relevance of the project strategies and theory of change</p>	<ul style="list-style-type: none"> ▪ Were the outputs of the project relevant for and consistent with the achievement of the objectives and the overall project goal? Have the activities and expected results been relevant (needed/wanted) for the target group? ▪ Were the appropriate beneficiaries selected, reached and their needs addressed? Were the relevant conflict issues and actors identified? ▪ To what extent is FPFK a relevant peace actor in these conflict settings? ▪ Were the implementation strategies and theory of change appropriate for the achievement of the objectives and the overall project goal? <ul style="list-style-type: none"> ○ Assess collaboration of PRP with other FPFK related Interventions such as Narok Peace project, Reinvent EWERS by University of Oslo and external Peace building actors. ○ Other strategies may include Civil society capacity building, livelihood, Rights advocacy, Policy formulation, Dialogue and mediation, Psychosocial support ○ Are the chosen methods and the ideas/theories/philosophies around these, what is needed to reach the objective of the project/organisation? ○ Suggest alternative appropriate methods if necessary. ○ What key lessons and best practices can be drawn from this subsection?
<p>Draw lessons and best practices from the determination of the effectiveness/achievements of the project objectives</p>	<ul style="list-style-type: none"> ▪ To what extent were the project objectives achieved? <ul style="list-style-type: none"> ○ How did the project influence the various beneficiaries including youths and women in addressing conflict issues? ○ To what extent did the project influence other non- state actors in addressing the conflict issues? ○ To what extent did the project influence the state actors in addressing the conflict issues? ○ How is the perception of different community members on the peace process and its outcomes? ○ To what degree is trauma healing an effective tool for reconciliation? ○ Assess and document the progress and the results (output, outcome and, if possible, impact, intended and unintended

Evaluation Objective	Key Questions
	<p>results) of the project, related to the project objective in the long-term plan.</p> <ul style="list-style-type: none"> ○ What were the major factors influencing the achievement or non-achievement of the objective? ○ To what extent are the expected results achieved? ○ Provide an overview of the most important achievements during the period of NPM support from the start of project compared to the situation in from previous evaluation. ○ To what extent can the results be seen as long lasting and thorough ○ Document the current situation. <ul style="list-style-type: none"> ▪ What internal factors influenced the achievement of the project objectives (indication of strengths and weaknesses related to capacity of organization and project team, planning and management, monitoring and evaluation systems, communication, etc)? ▪ What external factors (cultural/religious//political context environmental challenges, gender, partnerships initiated, etc.) influenced the achievement of the project objectives? ▪ Were there any positive and negative unintended project results? ▪ What key lessons and best practices can be drawn from this subsection?
<p>Analyse organizational and strategic efficiency of the project with the view of drawing best practices and lessons.</p>	<ul style="list-style-type: none"> ▪ Were activities and outputs cost-efficient in achieving the objectives and the overall project goal? ▪ Looking specifically at project management (project cycle, staffing, tasks and responsibility of the various stakeholders, the project Advisory committee), were the resources and inputs efficiently used to achieve results? ▪ Was the project implemented in the most efficient way compared to alternatives? Were activities implemented as planned and within the budget? ▪ To what extent was the value for money principles applied in the implementation of this project? ▪ How has monitoring of progress and achievements been done for learning and accountability, and used to influence project adjustment during implementation? ▪ What significant lessons and best practices can be picked from this sub section?

Evaluation Objective	Key Questions
Determine the best practices and lessons learned from the process of managing project risks and sustainability of the project	<ul style="list-style-type: none"> ▪ To what extent will the benefits of the project continue after donor funding ceases? ▪ What are the major factors which influences the achievement or non-achievement of sustainability of the project? ▪ What risks pose the greatest threat to the sustenance of the project outcomes? How is the project working around their mitigation? ▪ What important lessons and best practices can be drawn from this subsection?
Provide concrete recommendations	<p>Based on the findings and conclusions of the questions above:</p> <ul style="list-style-type: none"> • Give recommendations aimed at influencing laws and policies related to peace building and conflict management in Kenya. • Draw recommendations that can be applied in improving programming for similar interventions. • Determine lessons, strategies or practices from the project that need further research and development.
Analyse how the other peace initiatives have affected this Peace and Rights project	<ul style="list-style-type: none"> • How have these other peace initiatives affected the Peace and Rights project? • How has Peace and Rights affected the other peace measures supported by other donors and implemented by FPFK? • What synergy effects came out of FPFK working on various measures related to the peace topic? • How are FPFK working cross the different peace-project and on a national level, and how is this model functioning? • Learning aspects that can be seen here are FPFK's ability to set SMART goals and navigate within the framework of available resources - time, money and human capacity / competence. • What is the added value from all the donors support to peace-work carried out by FPFK and what has contributed to FPFK in terms of lessons learnt so far? • Give recommendations for FPFK to learn, adjust and improve the model of peacebuilding ran by FPFK in the future.

2.2 Approach

This was a cross sectional descriptive participatory evaluation employing mixed method approaches. Purposive sampling of respondent was done for qualitative data collection, and this included target community representatives from the two regions as well as stakeholders actively engaged in the project. Quantitative data was gathered from desk review and progress reports.

2.3 Data Collection Methods

Systematic desk review: A systematic review and literature search were used to collect information from project implementation plan, FPFK strategic plan, and annual progress reports. The aim was to gather information and data to supplement qualitative interviews.

Quantitative data collection: Quantitative data was collected mainly from desk review to assess project performance against results indicators.

Focus Group Discussions: Focus Group Discussions (FGDs) were held with a sample of beneficiaries and groups/committees to seek their perspectives on the impact of the project. FGD participants were drawn from established groups and committees from the two project regions, targeting a total of 148 respondents.



Figure 1: Focus Group Discussion in Kipsitet, Kericho County



Figure 2: Focus Groups Discussion with Courageous Women Group at Chepchoina, Endebes - Mt Elgon



Figure 3: Focus Group Discussion in Kopere, boundary between Kisumu and Nandi Counties

Key Informant Interviews (KIIs): Interview guides were designed and administered to stakeholders who have been involved in the project in one way or another. A total of 20 interviews were conducted targeting Project Advisory Committee, Church representatives, local administration (chiefs and assistant chiefs), volunteers, sub-county commissioners, FPFK project staff, among others. The aim was to assess participant understanding and awareness of the changes which have occurred as a result of project implementation. In this regard, key informant interviews provided in-depth information on the *relevance*, *effectiveness*, *sustainability* and *impact* of the project in relation to its objectives. Key informant interviews also provided information on post project knowledge, project strengths and challenges in relation to various social, cultural and economic factors that enabled and/or constrained the achievement of project results.



Figure 4: Solomon Arap Tum, Senior Chief – Sigowet Location (Kericho County) demonstrating boundary issues during interviews

Empowerment Assessment Tool: Digni Empowerment Assessment Tool was administered to particular groups and committees to determine the change among the beneficiaries. With regard to assessing the degree to which the project has contributed to strengthening civil society, the evaluation team focused on the following: Assess whether society is characterized by a strong civil society engagement for change; Assess whether there is a high degree of organization in the target groups; Assess whether the local communities are able to identify and solve their challenges together; and assess whether communities provide equal opportunities for women and men. When measuring changes in empowerment, efforts have been made to investigate and assess all three empowerment dimensions: resources, agency and achievements. Analysis from empowerment assessment has been presented under the findings and integrated across relevant sections.

2.4 Research plan and processes

Pre-testing of data collection tools: The data collection tools were developed, reviewed and pre-tested. The pre-testing was meant to serve two purposes. The primary purpose was to focus on the content of the questionnaire to ensure the reliability and practicability of the instrument. The second purpose was to focus on the average time taken and the capability of the enumerator to administer the questionnaire to the respondent. This also helped on the logistical arrangements including the desired number of interviews.

Mobilization of the research participants: The government and community structures, staff and relevant persons to the project were effectively and proactively involved to support in the mobilization.

2.5 Data management

Data cleaning: Data was cleaned in two phases. The first cleaning was done immediately from the field where the data collection tools were edited on a daily basis. The tools were sorted out according to their categories. The questionnaires were checked for completeness, clarity and the right coding. The second phase of cleaning was done after populating quantitative data.

Data analysis and reporting: Qualitative data from the key informant interviews and review of documents was coded and analyzed by outcomes. This data was then synthesized for reporting. Quantitative data gathered from project output reports during the project implementation was analyzed in Excel using descriptive statistics. FPFK project team provided valuable contextual insights into explaining the findings. These have been consolidated into draft and final report.

3.0 EVALUATION FINDINGS

In this report, findings are presented along thematic areas central to the project focus namely relevance, effectiveness including achievement of specific objectives, efficiency, impact and sustainability. Under the section on achievement of objectives, the areas covered are based on the three project outcomes.

3.1 Relevance

The Peace and Rights Project, while targeting five counties has been aligned with Sustainable Development Goal (SDG) 16, which is to promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions at all levels. The PRP has to a greater extent contributed to Target 16.1 focusing on significant reduction in all forms of violence and related death rates everywhere. At continental level, the project has been aligned with Aspiration 4 of African Union Agenda 2063 which aspires for **“A peaceful and secure Africa”** through the use of mechanisms that promote a dialogue-centred approach to conflict prevention and resolution of conflicts and establishing of a culture of peace and tolerance nurtured in Africa’s children and youth through peace education. The project is well aligned to the note on a conflict-free continent with harmony and understanding among communities at the grassroots level. At regional level, the East African Community (EAC) has recognized that economic integration can succeed only if peace, stability and security are established throughout the region. It therefore focuses its efforts on crisis prevention, conflict resolution, small arms and light weapons control, and the promotion of good governance. As such key intervention approaches employed by the project have to a greater extent been aligned with EAC focus on peacebuilding. For instance, key among the learning points has been the collaboration between the state and non-state actors, and integration of technology into the National Conflict Early Warning and Early Response (NCEWER) system.

Assessment of the overall project indicates alignment with the second intervention area of the Regional Integration Policy for Kenya, 2015 which focuses on maintaining peace and security in guaranteeing sustainability of livelihoods. The project to larger extent addresses the provisions of National Policy on Peacebuilding and Conflict Management and the National Cohesion and Integration Act (2008) through community-based peacebuilding initiatives, including integrating early warning and early response systems which is a critical aspect promoted by the National Cohesion and Integration Act (December, 2008). The National Conflict Early Warning and Early Response System (NCEWERS) is a proactive conflict prevention strategy launched in late November 2010 is a critical part in efforts geared towards conflict prevention initiatives in Kenya. Analysis of project documents and progress reports for the project duration reveal that significant achievements have been made towards the project outcomes and that in pursuit of the specific objectives, the FPFK has, to a great extent, remained faithful to not only conditions of grant/funding, but also to its strategic direction, and most importantly to country priority issues on peacebuilding as outlined by the government, as well as documented needs of the targeted populations based on the conflict analysis conducted in 2015 by PRP project.

Peace and Rights Project (PRP) work with the marginalized communities at the grassroots level, and especially in projecting the voice of these communities through local advocacy groups was found to be consistent with FPFK Mission, which is **“...meet the spiritual, Economic and Social needs of the people through Evangelism, Education, Training and Social-Economic activities based on Christian values”**.

By working with the marginalized communities¹ at the grassroots levels to directly tackle their problems and projecting their voices to influence change in policy and practice at local and county levels, the organization has remained faithful to the needs of the target group and government plans for strengthening the capacity of vulnerable communities in Kenya, particularly the two regions. For instance, Courageous Women Group in Endebes stopped FGM and rescued two young girls and showed power over the community evil actions through local social mobilization. By working with the local community structures, local administrations, peace committees, church leaders, schools (school-going children and teachers), ex-militants and their relatives, the project has to a larger extent addressed relevant needs of the communities in the target areas especially in curbing cattle theft, intercommunal conflict as well as responding to livelihood needs of the community.

The integration of peace building and livelihood initiatives especially in Mt. Elgon region has to a greater extent addressed the main root causes of conflict in and among the target communities that include; cultural belief that cattle rustling is a way of life, aspects of climate change, and refusal to share grazing land and water for livestock. For instance, the Kalyet group has undertaken projects in farming together, pooled monies through table banking and taken their children to boarding school in search for quality education.

It is our finding that FPFK, in its operations, project design and partnerships with several communities and other agencies across the two regions, has remained faithful to its core values and the project's objectives for the period under review. This is based on the alignment with FPFK vision and mission as well as strategic objective 2 of FPFK Strategic Plan (2014-2021) focusing on innovative and responsive social ministry programs that alleviate poverty and all other forms of human suffering.

Through the three outcomes of the project under review, the organization has to a larger extent addressed the effects of violence and community disintegration in the two regions by linking peacebuilding with livelihoods interventions. The project has targeted beneficiaries that have in the past experienced high rates of cattle rustling and tribal conflicts. The project cuts across the core continuum of national peace and security through established referral and response systems at county level. Assessment of project theory of change indicate that most interventions targeting local communities have been implemented through dialogues, mediations, trainings, healing and reconciliation, stakeholder engagement, advocacy and networking while national level interventions have mainly focused on working with church structures and some government peacebuilding systems but this has been limited hence much national level engagement has not come out clearly as presented in the theory of change.

Whereas there's no clear and documented efforts of integrating P&R with other peace-related projects implemented by FPFK, review of documents reveal that there are common approaches across a number of FPFK projects, for instance Narok Peace project and Peace and livelihoods project in Pokot and Turkana. Furthermore, Early Warning and Early Response System (EWERS) is a model approach which has been adopted in FPFK's peacebuilding projects and this ensures standardization of project design. Another approach, which is a best practice is working through community structures and has been employed across all FPFK projects. Review of FPFK organizational processes also indicate that there are periodic joint planning, review and capacity building events that provide for cross-project learning and reflection as well as integration.

3.2 Effectiveness

Outcome 1: Communities are empowered with knowledge, skills and structures in Peace building and are working towards their peaceful coexistence in Muhoroni region by 2021

¹ Women (mostly widows, as a result of violent conflicts in Mt. Elgon and Muhoroni), youth, children, ex-militia, older persons

In contributing to this outcome, the project sought to increase the knowledge and skills of the target community in Peace building and facilitate them to form functional peace structures of the Nandi, the Kipsigis and the Luo communities that they can play active roles in resolving their own conflicts. As such, the key root causes of conflict identified during the conflict analysis were given priority and structures set up to address the issues considering the contextual dynamics and challenges. The committees of Land and Boundary, Leadership and governance, Cattle theft prevention and Displaced Persons advocacy, reconciliation facilitators and the FPFK church interregional dialogues have been used as strategies to engage different stakeholders to empower them and equip them with relevant skills to promote peace and cohesion.

Through the activities by the committees, the project has contributed to improved levels of tolerance and trust among the ethnic groups in the target area. The inter community dialogues and the inter regional dialogues have provided a safe space for communities and individuals to discuss, gain understanding and develop common vision in addressing the root causes of conflicts in Muhoroni cluster. There has been evidence of continuous learning through the project activities and from mid-term evaluation aimed to achieving better results. The project prioritized capacity building and follow up for the strategic groups and committees to ensure that they are sustainable and able to address community challenges related to the root causes of conflict. Due to COVID-19 pandemic, minimal engagements by the committees were done in 2020 and activities resumed in 2021 at the time of the review. Table 3.1 provides summary of performance across the project outcomes based on annual reports over the project period.

Table 3.1: Performance of outcome 1 indicators

Indicators	Overall target	Achievement
Number of well-functioning peace structures established	4	4
Number of violent cases reported on CEWER	Not set	2,994
Reduced percentage in cattle theft	25%	There has been significant reduction in cattle theft due to improved reporting and response from the Early Warning and Early Warning Response System and the improving relationship among the ethnic communities along the Border
Number and description of cases resolved	42	

The evaluation indicate that the project has made efforts in influencing youths and women in addressing cattle theft related conflicts in the region, an indication of “power over”. It was noted that the peace project had positively influenced youths and women on the aspects of combating conflict. **“...Women are the best catalysts in creating conflict, yet they don’t participate in it. They can challenge their husbands or boyfriends to act appropriately....”** stated Peris Owiti. **“...training them has helped to see reduced cases of theft since they are able to prevent their children and husband from raiding once they are enlightened on the side effects....”** she added. **“.... reformed youths have been used by the team to**

share tactics, routes and important secrets used in stealing mission to help in preventing and recovering stolen cattle....” stated Mr Malachi, a volunteer in the peace project.

In Muhoroni, the project volunteers have been empowered through capacity building trainings in trauma healing and reconciliation as well as early warning and early response. They have been able to effectively engage within the community and provide trauma counselling to the victims without much supervision. In demonstrating “power within”, the volunteers also reported that working with FPFK has opened networking opportunities through exposure visits and their confidence has greatly improved. They are also involved in surveillance at local level and they share early warning information with relevant committees and administrative structures.

The project has also contributed to healing and reconciliation between victims and perpetrators in the region as observed during the interviews. ***“... after the trauma and healing processes, there is generally peaceful coexistence among the affected communities. I have received a Presidential State Commendation Award due to this peace project. I thank God for it.....”*** exclaimed Madam Dorothy, a member of the Trauma and Healing Committee and hails from Kisumu County. She added that she has witnessed positive recovery of trauma victims and job opportunities for youths both as volunteers to the project and the reformed youths who have been trained have been given jobs in the county, while others have been employed by other organizations. Furthermore, it emerged from the interviews that the IDPs have healed and accepted the situation. The guidance and counseling experts have met victims and perpetrators in one place and as a result they have forgiven each other and are moving on well.

According to the interviews, there has been strengthened interaction and trust through constant meetings and this has provided forums for target communities to interact well. In demonstrating “power to”, there is no more malice and collaborations have increased due to trust and peace in the region. However, at times when the volunteers deliver peaceful messages at any gatherings and condemning hate speech amongst politicians, some supporters of such politicians tend to think they are attacked indirectly in the speech and the volunteer has taken sides.

As far as collaboration at community level is concerned according to mzee Kirui, there is now collaboration between the community elders and the administration on matters peace. ***“.....most of the times we meet with the chiefs and sub chiefs.”*** he quipped. Village elders have become the champions of peace and act promptly whenever an issue arises unlike before when they took time to act whenever it involved their own community members. ***“.... One night at 10pm, I was called by one of my Luo neighbor that their cattle has been stolen, I called my area chief and immediately called the police and started looking for the cows till they were retrieved same night....”*** narrated Priscah Rono.

In terms of livelihoods improvement, it was found out that some of the participants in the Peace Project have managed to get formal employment or even starting some small business enterprises, thus self-employment and demonstration of economic resources as a result of the project. According to one of the interviewees, “...the reformed youths like myself and Cheruiyoti have influenced the formation of boda boda Chama for the livelihoods improvement and preaching peace and combating violence. Through the FPFK peace program there are some reformed community members that have been employed in the county government and others have been converted into peace ambassadors and church members.

The project has also contributed to improved leadership and governance at local level. Through the constant peace meetings on leadership and governance, the communities have been able to appreciate importance of good leadership that leads to community development. Some people have changed their way of handling conflict like taking matters to authorities than avenging on their own. There is also formation of joint committees

that look into the community political interests thereby bringing political stability in the region, a demonstration of “power to” as community members are able to pursue their goals towards stability at local level.

A member of the Leadership and Governance Committee Madam Pamela said “.....**through proper trainings offered by FPFK, Pamela has helped in educating the locals to respect what the document says(land map) since the Luos found on the other side of the boundary don't want to be led by a Kalenjin and felt left out intentionally in development matters.....**”. And also the Kalenjins have changed their perception on leadership where by initially they believed they can't be led by uncircumcised people (Luos)...” Peter Omondi said and added, “....**our brothers didn't want to be led by the uncircumcised, they are not men enough....**” But currently leaders are elected based on merit, which is a clear demonstration of both “power within” and “power with”.

It is worth noting that support from local administrations has enabled the enumerators to preach peace to the interior till the whole region is calmer and more peaceful now. In demonstrating “power with”, churches like PAG and catholic have not been left out in providing venues and preaching peace in their summons and calling on peace ambassadors to speak hence reach out to many more persons collectively achieving a peaceful community. For example “.... **Hon Hilary was elected in 2017 and till now there has been peace and reduced tension in this region....**” Said Peter. However, it was reported that some chiefs take sides with their kinsmen. “...**bado leaders wengine wanachochea watu na mkikutana wanajifanya mko pamoja.... (Some leaders still incite communities but pretend when they come to the meetings**” said Charles. This implies that there are still elements of undermining each other in the region and presence has not totally ended.

In Muhoroni, the 4 committees have managed to coordinate their activities to reduce cattle theft across the borders and through the churches they have organized joint activities that bring different tribes together to address issues of peace. The committees have managed to hold politicians accountable and in all meetings they are given a chance to speak about peace and in the process they ensure that the politicians also commit to peace matters in the region. This has seen increased level of commitment towards peacebuilding as well as political stability, a clear indication of “power over”. In demonstrating “power to”, it has also been noted that the volunteers are working with other established committees in liaising with local administration to address emerging issues relating to peace in the areas of their jurisdictions.

Overall assessment indicate that the project has promoted trauma healing and reconciliation which has seen forgiveness between victims and perpetrators. This has resulted into free movements as communities talk to each other. Through working with local administration, there has been significant reduction in cattle theft and most of the perpetrators/promoters have been reformed as it was reported during evaluation that one of the reformed leaders even surrendered land for church construction.

Project Outcome 2: Peace structures are strengthened towards sustaining peaceful coexistence and cohesion among communities in Mt. Elgon region by 2021

In the previous phase, FPFK facilitated peace agreements and the formation of peace structures that the project sought to strengthen during the phase under review so that they continue working on conflict issues. As such, much of the work done in this phase was to follow up on already established structures in the first phase to ensure that they are able to sustain peace and cohesion beyond the project period when the project comes to an end. During the phase under review, the project worked with youth and women groups, mixed advocacy groups and pastors fellowships whose mandate focused on promoting peace and socio-economic support; advocating against social injustices in the community; and social support group and economic empowerment

of widows. In total, there were 16 target groups in addition to council of elders and early warning and early response system volunteers.

The structures have made great efforts in coordinating dialogues, reconciliation, reconstruction, healing and coordination for sustainable peace and development. The role of traditional/indigenous mechanisms and institutions in peace building has been re-engineered through the peace and rights program. The Laibon's role in mobilizing young people to take up arms and administer oaths to militiamen thereby escalating violence has been transformed to participation in peacebuilding efforts in the target area, which is a clear demonstration of "power over".

The project to a greater extent has contributed to the Mabanga Peace Agreement (MPA) implementation process which has been hailed for the contribution to peace and cohesion in the region. The program sought to institutionalize peace through the Mabanga Peace Accord which according to the council of elders was used by the first county government of Bungoma to share political seats between the Bukusu and Sabao communities. This helped in establishing inclusivity in political leadership and solved a problem that had existed for a long time among the two communities. It also helped in changing the perception of the Bukusu's towards the Sabao who were perceived as "baosianju" meaning 'people who burn houses' before the peace accord was signed. A respondent from the council of elders noted that FPFK, through P & R program played a very great role in establishing the council of elders and aligning them to the national peacebuilding initiative.

Efforts in engaging with county government structures in Trans Nzoia and Bungoma Counties have ensured that Mabanga Peace Accord (MPA) is anchored within a legal and administrative framework to illuminate the gains made through the process from personal and political interests. This would also guarantee that adequate resources and infrastructure is availed for the peace and cohesion efforts in region. At the time of evaluation, the document had been delivered to the County government of Trans Nzoia waiting for approval by the executive and Legislators at the county assembly. Once approved, there would be series of public participation in the region for them to understand the content of the Policy and give their views and contributions before the Policy can be assented to into law by the Governor. According to Mr. Simotwo (one of the elders), ***"...Mabanga peace accord has worked for some time but there is need to have it anchored in law in order to have it respected by the political class. It should also be adopted by the affected Counties. Problem at hand is also under representation of other communities. There's lack of inclusivity...."***

The output related to civil society strengthening, psychosocial support and indigenous rights as well have contributed to project objectives and goal through empowerment and healing at personal and community level; increasing self-awareness and advocacy which are key in promoting cohesion and human dignity. Amidst many community needs and challenges the project focused in supporting the strengthening the structures in Mt. Elgon. In 2019, 24 individuals were supported with short course training aimed at increasing their skills and livelihoods. On the other hand, 8 groups were supported with tools and equipment aimed at increasing their income, including; Posho mills, water pumps and Sheller machines after a thorough needs assessment by the project team. As a result, there has been improved livelihoods of target communities in Trans Nzoia and Bungoma Counties. Table 3.2 outlines project performance across outcome 2 indicators.

Table 3.2: Performance of outcome 2 indicators

Indicators	Target	Achievement
Number of well-functioning peace structures already established	36	33
Number of articles resolved in the MPA out of 18		Peace and Cohesion Bill has been drafted by the County government of Trans Nzoia waiting for approval by the executive and Legislators at the county assembly
Number of people trained on CEWER		8

The evaluation reveal that the project has made significant achievement in strengthening the peace structures that were established in the first round. For instance, most of the groups through FGDs confirmed that their members were taken through trainings that targeted both gender. The project also focused on the most vulnerable, particularly the widows, women, and the youth including rehabilitation through disarmament and reintegration of the ex-militias. According to the project leader, the ex-militias who were not willing to surrender the weapons to the police for fear of being arrested were given the option of surrendering them to FPFK. The strategy was successful, and several the ex-militia team was disarmed, rehabilitated and integrated into the community. For instance, 10 ex-militia groups of at least 170 members were supported with livelihood materials. However, some of the members of the ex-militia group felt more needs to be done to change community perceptions regarding the group and reduce the stigma of being an ex-militia.

The project has also effectively empowered women and widows' groups, some groups were supported in form of finances while others received valuable items as seed capital that they used for financial empowerment, an evidence of economic resources gain by the women. For instance, FPFK bought Courageous Women Group from Endebes a shelling machine and a milking machine. The women noted that ***"....in 2020 we leased the machines, the milking machines earned us Ksh. 60,000, while the shelling machine gave us a total of Ksh. 40,000. The two machines were hired again in 2021 and we are sure that 2022 the two equipment's will bring more finances to the group..."*** The income from the machines and from other amounts of money that FPFK has supported and enabled them to start table banking. Through table banking, the group has managed to build decent houses for the members and bought at least a cow for each of the members. Simply put the women note that ***".....we are empowered, we can now define the direction of our own lives and that of our children. We have enough exposure, and our leader has helped us to network with the office of the County Women Representative of Bungoma and we have received financial support..."***



Figure 5: A widow from Saboti who benefited from the livelihoods component of the project with dairy cows

The project has also enabled communities to embrace a collective approach to economic and social empowerment, which is a demonstration of “power to”. For instance, a youth group Kaboyo-Kalyet has not only managed to empower its individual members, but rather embraced a different strategy of incorporating their wives in the group. Consequently, through the group all members have managed to pay dowry (a cultural practice that formalizes marriage) to their in laws. In addition, the group has embarked on empowering their children through quality education. The Chairman of the group noted that **“... we realized that the reason why we as the Dorobos are undermined is because we did not get an opportunity to pursue our education to the highest level. We therefore cannot, or it is assumed that we cannot give meaningful contribution during decision making processes even at the county level. We have therefore decided to invest in our children. We have enrolled all our firstborns in boarding schools with the support of the group. We are also certain that all members will be able to educate their other children in good schools. We are grateful to FPFK that they helped us to form the group. Another key aspect that we managed to do is to join the church and all of us stopped drinking local brew as it was interfering with our progress....”** An interview with youths who benefited from livelihoods support (Kapsokwony, Kapsiro, Kaptama) revealed that the group was given a donkey worth 8000 which has since given birth and the offspring sold and provided financial support for the group.

The Courageous Women Group at Endebes Chepchoina is made up of women who had been directly affected by the Mt. Elgon conflict. Several of them were widowed during the conflict or through other circumstances including natural death and accidents. All the women acknowledged that before the Peace and Right project they were hopeless, they suffered low self-esteem and could not speak in presence of people let alone making decision about their own lives. They were under the mercy of their husbands. They lived in small cylindrical houses that served as the bedroom, kitchen and a store for all their belongings. They described their lives before P & R project as a form of **“slavery”** built on cultural believes and lack of empowerment but the P & R project changed their lives for the better. One of the things that brought immense change in terms of empowerment was helping them to understand their rights as individuals and within the family. There was also training on the process of fighting for their rights, from the lowest office to the highest according to the government structure, a demonstration of “power within”.

Rose Wanami who is the chair lady of the group note that; ***“...Fear defined me and I had no say in my own family. My voice was silenced by fear of my own husband and in-laws...”*** As a mother she never thought that one day she can educate her children and build a home for her family. Through trainings by FPFK, she was enlightened on how to take care of the children and educate them. The training empowered her to understand her own ability, and to utilize that power to conquer the fear that had defined her life. Such training built her capacity to take decisions including engaging in business. She now owns a house of 54 iron sheets and her children are educated. She said that even the decisions of what to wear she could ask her husband because he was the one who bought them. Her husband would demand for explanation if she ever bought anything for herself ***“...I was simply a slave...”*** she mentioned. ***“.... now I can buy clothes of my choice, I dress the way I want, I love my freedom, thanks to FPFK, am a confident woman who can make decisions about my own life...”*** She concluded.

For the Kalyet, their group name means Peace. After the group was started, and some projects kicked off, they realized the need to incorporate their wives as individual members of the group. Their membership meant that they were free to make decisions without a feeling of being limited by their husbands. One of them noted that ***“...as a group we felt that we needed our wives because they too could contribute to the growth of the group, and as families we stood a better chance. We have never regretted the decision, it was the best. We simply need each other because we all have different strengths and weaknesses...”*** They have greatly improved their lives. They have better homesteads, better farming, they decided to seriously educate children and also pay dowry for all the members. Currently, the entire community is striving to emulate them. They are given leadership roles in schools for example being members of the board of management in institutions. In these posts they advocate for more changes in the community. From this group they have also been able to mold more groups within the community. They hold yearly meetings to encourage and motivate their children who are in school. There is also peer teaching on factors affecting the community like family planning and drug abuse. They have the “power to” stop political influence within the region.

As a group the Courageous Women Group stopped FGM and rescued two young girls and showed power over the community evil actions. FGM still happens in the community, one day as the event was almost happening to some two young girls they stepped in and rescued the girls and took them to the police. The elder of the two girls is now in form one and the other yet to do her KCPE after getting rescued by the group and taken back to school.

The group also rescued a young girl from an early marriage. One of the gentlemen ran away with a young schoolgirl in the community. When the mother reported the case to the police and the man was arrested, the gentleman bribed the police and was released from jail. The women went as a group in uniform to the police station and demanded for the young girl. They were even asked if the young girl was the daughter of all of them but then they didn't give up. They addressed the OCPD and demanded the girl to be found and the police took the role to find the young girl. It was until she was found that they were satisfied as a group. Members have also been able to overcome challenges relating to culture including rejecting inheritance as a societal solution for widowed women, an indication of “power over”..

Through the council of elders, FPFK has contributed immensely to maintenance of peace in Mt Elgon since the elders are able to respond to conflict on time and use alternative dispute resolution mechanism to manage conflicts between and among communities. A respondent from the conflict early warning team noted that ***“...we have an established system of using of free SMSs by FPFK to report any early signs of conflict or possible threats to peace immediately when we observe any form of triggers. That way, the respective authorities are able to respond on time...”***

Furthermore, FPFK has managed to organize reconciliation meetings but there is still need for the organization to reach out as many times as possible through peace and rights project to realize full reconciliation. According to the FPFK staff, reconciliation is a long process and the organization may not have managed to reach out to all those that were affected. In addition, there is also lack of specialized professionals in trauma healing, to those affected by differing issues, a reality that is not unique to FPFK but common across institutions and the country at large.

FPFK also reached out to communities using unique strategies including building schools, i.e Peace through Education Strategy. This is a very futuristic strategy that guarantees sustainable peace through education and subsequent economic development and securing of human dignity. According to respondents of Chepkitale, the Ogiek community did not have a single school, and therefore most of the people did not have access to education. FPFK has built five schools in Chepkitale (Inside Mt Elgon) and supported training of teachers in Early Childhood Education (EcDe) who have been absorbed by the county government. One of the elders noted that “...**if that is not empowerment, then I don't know what it is...**” It is worth noting that the schools have brought together pupils from different communities, and this has enhanced peaceful cohesion among communities, which is a social achievement.

According to the FPFK staff, the organization has focused in understanding the root causes of conflict and has gone further to create structures towards sustainable peace. Unlike government that focus on triggers, FPFK prides itself with its deep understanding of the Mt Elgon conflict and the way of life of the communities and how their differing cultures result to conflict. That way, government officials including the police have worked in partnership with FPFK to address some of the deep-rooted causes of conflict and establishing structures towards sustainable peace.

Project Outcome 3: FPFK leaders that have been trained, use their skills and knowledge to manage conflicts in their area and to support their communities by 2020

The church as an implementing agency needs strong structures, systems, knowledge, and skills for undertaking the work sustainably. As such the project has worked with church leaders in developing relevant policies, strategies and increase knowledge and skills in the field of Peace building. Based on progress reports, the project has conducted trainings for over 500 pastors since 2018. According to Bishop Rotich of Kericho county, there has been improved level of knowledge and skills among trained church leaders and this was demonstrated by trained church leaders to train others. There has also been cross learning through joint church functions involving Kipsigis and Luos.

In order to enable church leaders to manage conflicts in their areas, 1,000 copies of peacebuilding and conflict management manuals were developed for use by various churches in the two regions. At the time of evaluation, 192 copies of the manual have been distributed to church leaders trained in Muhoroni and Mt. Elgon regions. Based on the manuals developed, 10 facilitators were trained in 2016 but currently 8 are remaining (1 woman, 7 men) as two of the trained facilitators secured employment elsewhere. The 8 are supporting each other across the regions. During evaluation, it was reported that four facilitators were engaged in follow up of trained church board members in Muhoroni and Kitale region.

As per project design, facilitators were supposed to train church members and as such a total of 328 (130 women, 198 men) church board members and 50 youth were trained. The trainings were rolled out in the 4 clusters Mount Elgon, Muhoroni, Isiolo, and Kilgoris and 35 churches were reached in total (19 from Mt Elgon and 16 from Muhoroni cluster). According to training evaluation, the trainings were interactive and very informative for many church leaders; basically, church board members at the grassroots level were reached; many of them attending such trainings for the first time. Topics on understanding conflicts, responding to

conflicts, role of church leaders in conflict prevention and Trauma healing were handled in the two-day intensive training. The joy and excitement on their faces was evident that they had learned something new **“...I have never attended such kind of training; I am happy that the Peace Project finally remembered FPFK their own mother, you assumed that we know these things, now you see, we have learned a lot especially on how to handle Trauma....”** Elder Moses, Njoro Church

The evaluation indicates that working through the church has contributed to improved interaction amongst the communities and this is evident by free movements during trading activities in Sondu, Kipsitet, Kopere, Kimwani, Kibigori, Chemelil, and Chebibi markets. The communities also freely share other social amenities such as schools, health facilities across the border, a demonstration of “power within”. Furthermore, the both communities invite their counterparts to ceremonies such as weddings, burials, fundraising and circumcision events which was a rare occurrence in the past. The FPFK pastors particularly have been good example on this as indicated by Pastor Simon from Kericho Region.

The ultimate result under this outcome was to put in place policy document for FPFK on peacebuilding, including conflict sensitivity statement. At the time of evaluation, the policy had been approved what remains is to roll out to relevant stakeholders for its use.

3.3 Efficiency

The evaluation sought to analyse organizational and strategic efficiency of the project with the view of drawing best practices and lessons. According to documents reviewed and interviews conducted, FPFK has employed cost-effective approaches that also respond to the needs and priorities identified during conflict analysis. First, the project promoted engagement of project volunteers. Anti-theft volunteers make friendship with the reformed thieves to learn the tactics they used and help them stop those still involved in cattle theft. The recruitment process for the volunteers was thorough, competitive, and effective. It is also worth mentioning that effective structures were put in place before the project began given its rich history on peacebuilding processes. According to Mr. Kirui, **“.....we as community elders now sensitize people through elders’ meetings on the importance of peace....”** Madam Dinnah who got Presidential State Commendation award added that **“...we encourage conversations/talks whereby parents are in constant talks with their children on what time they come back home and go out. Everyone is proactive....”**

Another approach which has worked well is the establishment of grassroot committee. The specific sub committees were formed to affect the process of solving the identified problems. The project has been effective because of the conflict assessment was done by approaching the community first and identified the problems and they formed committees, trained them first and recruiting of volunteers was competitive. Linked to this is the aspect of public participation, which has enabled the community members to understand and know their political rights and qualities of a good leader hence making informed decisions during elections. The evaluation reveals that DCC and cross boarder initiative meetings have helped the community to develop a good network that has led to increased development in the region and communities able to hold the politicians accountable.

One of the platforms that has been used by the Amani Peace Ambassadors through peace and rights project is that when a political leader calls a meeting or even a gathering its always the duty and mandate of the ambassadors of peace to preach peace first and sensitize the communities on the importance of peace, hence the community has the “power to” preach peace. The political leaders are also advised to preach peace and not to incite people or direct people towards conflict. This has worked better for many such that a crowd is able to learn that they need each other for prosperity and this can only be brought forth through peaceful coexistence. Though all is working well but still there is need for full financial support like a monthly token to facilitate their movement across the valleys as they preach peace.

The program's efficacy has been affected by several factors. For instance, while the first county government of Bungoma embraced the Mabanga peace accord in terms of sharing political positions, the second government ignored it giving most political seats to the Bukusu who have the advantage of numbers. Thus while Mabanga Peace Accord advocates for negotiated democracy, the second county government opted for popular democracy giving advantage to the Bukusu. The Sabaoths are therefore feeling marginalized, a situation that poses threat to peacebuilding efforts by FPFK and other actors. The political class has also been a threat to the council of elders. One of the respondents noted that some politicians have established parallel group in the name of council elders with claims that the existing group was not representative.

From an organization context, FPFK did not carry out a formal baseline survey in the second phase of the project. This has had ramifications on the project in terms of budgeting and articulating the scope. According to the FPFK staff, the budgeting had to be reviewed after the Mid-Term evaluation especially for the Muhoroni region as more volunteers were required. This was blamed on the failure to conduct a baseline survey which would have defined the scope of operation. However, internal factors such FPFK being a church made the community and other actors including the government more receptive to various strategies adopted by the organization. In addition, FPFK organizes trainings for the staff and this has been helpful in the running of the project. FPFK has also strengthened local communities through training of volunteers and community advocates. This approach has greatly assisted FPKF in realizing their objectives which has been of great help to them. The long-term support from their partners of up to 10 years as well as networking has also served as a strengthening factor to the project.

Partnership and networking approaches put in place by the project has also contributed to effective project implementation. FPFK has worked with other stakeholders including institutions in the implementation of the peace and right project. Some of the institutions include Kapsokwonyi college of science and technology, Bungoma Youth Empowerment Fund, Action Aid, County governments of Trans Nzoia and Bungoma, District Peace Committees, the national government, and National Steering Committee on Peacebuilding and Conflict Management (NSC).

FPFK has also collaborated with Jamii Thabiti and Re- invent to push for peace policy in the region. In Siaya county there is a project in which FPFK is pushing for the support of the widowed within Nyanza region. P&R has also collaborated with projects by FPFK including the Kilgoris peace project, Peace and Livelihood in Turkana and Pokot, Freedom of Religion in Isiolo. It is also worth noting that the donors have always added value to FPFK project through paying for their trainings and facilitating them to attend regional forums in which they have learnt a lot. Donors also send experts to offer specialized training to FPFK staff with the aim of building their capacity in the field of peace building and advocacy.

3.4 Impact

The project, through planned interventions has to a greater extent facilitated an enabling environment where FPFK and communities become effective agents of peace building and support inclusive stability and development in Muhoroni and Mt. Elgon regions in Kenya. Across the three outcomes, efforts have been made towards increasing knowledge, changing attitudes and improving skills of various community groups like youth, women and elders in peace and conflict management so they can contribute to the betterment of their own conditions. While achieving sustainable peace and stability is a long process, there is evidence that the project has made key contributions towards the impact.

In Muhroni, the cattle theft has tremendously reduced through better networking and communication systems between the two communities. Efforts of cattle recovery have been improved through alerts of the Early Warning Early Response System, developing networks across the border and security reinforcement from the

local community to the national level. A member of the Lands and Boundaries committee stated, **“... the bridge that they used to fight for is now a peaceful place and Luos and Kalenjins can freely meet there while taking care of the livestock to drink water peacefully...”**. Stakeholders reported that there is a strong network and communication system between communities that has reinforced a good relationship amongst them hence helped in reduction of cattle theft. They have formed a cattle recovery group that has helped a lot in reinforcing the anti-cattle theft efforts. Madam Josephine, a member of the IDPs committee said **“... there is now good communication in church, schools and marketplaces...”**

The evaluation indicates that there has been peaceful coexistence as the communities now know about early warning system and responds immediately whenever a worrying situation arises through organizing meetings for dialogue purpose. **“...We have saved a lot of things now days...”** said Dinah. It is also worth noting that in Muhoroni the project has facilitated formation of cross border peace committees that comprises of a Kisii as chairman, a Luo as secretary and a Kalenjin as Treasurer. This has ensured good interactions and sense of inclusivity between the conflicting communities. A member of the Lands and Boundaries committee Mr. Dimaco stated **“...people can freely move from one place to another, and they don't imagine any boundary like before...”** **“... Victims who run away for safety have begun coming back to tilt their land...”** quipped Mr. Ruto. There is also a trans boarder peace committee formed along the border according to Jack. **“...people can move from one place in the region that is from Luo land to Nandi land...”** added Mr. Olik. Madam Caren of the IDPs committee added **“... they have chama groups where they have mixed all the communities even in duty bearing in a group of Maendeleo ya Wanawake...”**

In Muhorini, people have been trained and sensitized on importance of intermarriages as an intervention to conflict resolution and they live in peace. A member of the IDPs committee Mr. Jack **“...we have now intermarried and even do sporting activities together...”** This was also re-affirmed by the Leadership and Governance Committee that neighboring Luos and Kalenjins have become friends and can share ideas for the betterment of the three communities.

The project has also contributed to political tolerance as the Leadership and Governance committee in unison responded, **“...here is political tolerance....”** when asked to state how the situation is after the Peace Project. They also added that they are quite alive to the misbehavior of some political incitements and will not hesitate to report them to the relevant authorities if they persist after being advised, which is a clear indication of “power with”. They added that there is good communication between communities - the two communities can work collectively and come up with a single candidate that can represent their interest at county or national level, another indication of “power with”. It was reported that Hon Hillary was elected as an MCA on this common interest basis as he championed peace which was at the core as an interest of the neighboring communities. A member of the Leadership and Governance Committee added **“...locals elect reasonable leaders, peace promoters.... case study being Hon HILARY whose predecessors used to cause chaos till he was elected and till now there have been peace and tolerance in the region....”** A member of the Lands and Boundaries committee Mr. Naftali stated **“... the tension has reduced in the area though the problem has not been solved...”**

The evaluation also indicates that there has been increased awareness of human rights. A member of the Lands and Boundaries Committee Mr. Paul Raj said **“...there is respect now people now knows that each and every Kenyan has a right to live in any part of the country....”**

By adopting training as an approach towards sustainable peace, the project has made a lasting impact in the lives of individuals and society at large. For instance, some young people have been trained in ECD and have been absorbed in the County government and posted in schools in the community as is the case of chepkitale. Others have undertaken craft courses and have entered into self-employment thus providing for financial

support to their families. According to Ndiema from Kipsongok, FPFK paid his school fees of 26000 and later 40,000 to technical training institute where he studied a diploma in building construction. He is now empowered as a young man and has a power over the political influence.

Some members of the community have been trained as community advocates and have been able to advocates for the rights of the most vulnerable. For instance, during the interview with the Courageous Women Group, members noted that they were able to rescue some girls from undergoing FGM, they associate such power as emanating from the trainings they have gotten from FPFK. Through training and creating awareness on inheritance rights, women have been able to claim their inheritance from their families even when they have been widowed. One of the respondents noted **“... through trainings, I know my rights and I was able to fight for my land for the sake of my children. Now my late husband’s family is so afraid of me, they know I know my rights and the process of securing what mine is rightfully. I am now a proud owner of three acres of land. My children have somewhere to call home....”**

Livelihood support projects is another approach that has a lasting impact on the people across the two regions. One of the groups in Mt. Elgon noted that in 2019, FPFK started for them posho mill which has created employment to them. Cheskaki Widows and Advocacy group had benefited from the project, they received tents and chairs which they are now hiring out to generate income, which contributes to economic resources aspect of empowerment.

In Muhoroni, a member of the IDPs committee Mr. William Ngombe said **“.... IDPs can now visit each other at home and even go to market and trade together in peace and harmony...”** Mr. Elvin stated **“....through the formation of chamas, communities are trading peacefully at Sondu market and sharing of facilities like water in the nearby rivers...”** The residents have joined chamas and intercommunity trade of fish and milk. Kalenjins can freely visit Kopere fish center and buy unlike before and Luos can as well buy Kalenjini milk hence building each other. Mama mbogas can now sit adjacent to each other regardless of tribe. Market place no longer belongs to one community, anyone can trade or sell from anywhere in the market without fear. **“.... There is now improved agricultural productivity as the land that they were evicted from now can be cultivated it but not live there...”** said Paul, a member of the Lands and Boundaries Committee.

Table banking is another initiative that has effectively helped group to multiply the seed money that FPFK has given to various groups. Success stories of table banking were shared by the Courageous Women group and Kalyet youth group. The two groups managed to use table banking as the basis of building their capital and as at now they have invested in land, built houses for the members and are now involved in other income generating projects including a petrol station by the Courageous women group which is almost complete.

While the communities are now involved in economic development, including building more classes like the case of Chepkitale, there are threats to peace emanating from the political class. For instance, some respondents noted that there are early signs of violence that need to be dealt with considering that 2022 is an election year. There are also threats to livelihood projects including scarce resources and financing. Most of the groups were of the view that the project should be extended to ensure that initiatives are more grounded and can be sustained by the communities. However, there are success stories of a number of groups driven projects and such groups should provide mentorship to the weaker groups. The idea, as was noted by respondents is to ensure that poverty does not threaten peace in the region. Some groups such as the Chebyuk Settlement Scheme (Laboot) Kapsokwony, have gone ahead to form Chepkitale indigenous development project which they run themselves. The Alumni of the schools that were established by FPFK have also been giving back to the community through teaching in the local secondary school at Laboot as they also give donations which include books. Chepkitale indigenous development project is a group which contains

elites from Ogiek community. This group has advocated for the community and built schools, road advancement, empowering women, conservation of the forest, and trained soldier managing the forest and providing peace. Such project point to sustainability of projects that were initiated by the peace and right project.

3.5 Sustainability

The project design has put in place various strategies that would ensure continuation when the project comes to an end. Having engaged with the community for more than 10 years in Mt. Elgon and 5 years in Muhoroni regions, FPFK and the project has received great support from the community and this will be upheld even after project period. The project has made efforts in reducing level of ethnic intolerance, increased knowledge, and skills on resolving land and boundary disputes and reducing level of insecurity and cattle theft. The project has also promoted local partnership and collaboration through formation of sustainable groups and community committees to handle specific issues the within the community with members from all the sides with equal number of members. As a result, strong networks have been created between the communities and the authorities. This ensures involvement of key and relevant stakeholders in the whole project and further help in strengthening their relationship even beyond the project. Furthermore, efforts have been made to build capacity of the committees and the committees are being linked to county and sub-county organs to ensure continued work.

In Mount Elgon, established structures have been strengthened to continue promoting peaceful coexistence within and between communities and the role of women in peacebuilding has also been promoted besides ensuring increased commitment to peace as a value, level of tolerance and mutual trust within and among communities. Furthermore, the Ogiek indigenous community have to some extent ability to claim their rights and through these efforts, the strengthened structures can take up these responsibilities while working with other actors in the area. At institutional level, the schools supported by the project have been integrated into mainstream department of education.

Another important approach has been alignment of the interventions with the FPFK church while bringing on board other churches. The capacity building of church leaders and other organs has equipped them with ability to take up relevant tasks by national, regional and local church organs. According to interviews with trained church leaders, they have adequate capacity to be able to facilitate trainings for other churches and promote inter-church learning and reflections for peacebuilding.

Review of FPFK organizational documents and process indicate efforts towards synergy across projects through joint planning and review that enhances cross learning and reflection. Furthermore, a number of approaches that are project models that are adopted across FPFK's peacebuilding projects. Hence, such efforts have to a larger extent made efforts towards sustainability by building on FPFK project structures.

According to the FPFK Staff, sustainability of the project is faced with a myriad of challenges including; communities lacking resource power to stand on their own, lack of political goodwill is still a problem within. There is a possible relapse within the militia group perhaps when the donors end the support. However, there was acknowledgement that most groups had actualized group themes. Some have even gone ahead to established other groups on their own and they had adopted the mentorship role. According to Sarah from FPFK, well managed structures in the groups such as table banking has seen most people empowered to know the value of their lives. Notably, disarmament had created a sense of lasting peace. FPFK has worked with the police and administration and the strategy is quite successful as most people had surrendered guns. There is now a paradigm shift on how to handle peace in Mt. Elgon. There is a change of a long-term clash to now peace which will be long lasting.

Table 3.3: Empowerment Assessment Table

		Degree and level of empowerment				
Thematic areas of result		Level 1: Output Individual or community	Level 2: Output Individual or community	Level 3: Outcome Individual or community	Level 4: Outcome Community and/or society	Level 5: Impact Community/ society/ structural
	Strengthening civil society			X	X	
	Empowering communities	X		X	X	X
	Empowering FPFK leaders	X	X	X		
	Gender equality		X	X	X	X
	Total assessment of the project	X	X	X	X	X

3.6 Gender Equality and Social Inclusion (GESI)

The project has to a larger extent integrated Rights Based Approach (RBA) to programming, which has also promoted gender empowerment in the course of project implementation. There is evidence of improved access and control over resources and benefits, decision making, participation in organizational life, and representation as illustrated in the interviews.

Access and control over resources and benefits

Members from the courageous women group noted that; before the introduction of the group and training by FPFK the ownership of the resources at family levels was by the husbands. They owned the land the livestock and everything even they could address their wives as children (one of their properties). After the introduction of the group and training the women now know their rights to own properties. Every woman in the group was empowered until each one of them owns an acre of land. As a group they own a petrol station that is yet to operate. Some now own the livestock and they manage their resources very well.

The group is now well sensitized on matters regarding their health and reproduction. They didn't know about family planning issues before the training. They even feared practicing the same because of the thinking that they will be chased away in their families by their husbands. The women could even have a baby not more than six months old and at the same time pregnant. They are well sensitized about family planning and they now embrace the same with positivity. The group has even created job opportunities to the young men in the area. At the petrol station there are young men paid 10,000/= per month each out of the benefits from the business. They are two of them. There is also another project of preparation of the building stones where they also pay 15 per building stone made.

At the same time, Kaboywo – Kalyet Youth Group has the vision of enlightening the future of their children and making it better for them by educating them and coming up with structures in the urban areas. They have taken their firstborns to boarding and the rest of the children to private school. They felt that lack of education has denied them any political powers and they do not want the same for their children. Education according to the members is the only way that their children can fight for equity in resource distribution.

Decision making

At household/family level, the women noted that they are now involved in decision making in their families. They make moves in their families and now even own properties. Every woman in the group had a piece of land that is one acre each. According to Kaboywo-Kalyet Youth Group, though the man still makes most of the decisions, women (their wives) also take part in decision making, they have their part in the family. Indeed, the Kaboywo-Kalyet Youth Group incorporated their wives as members with equal rights and they are directly involved in decision making within the group.

At community level, women are the respected mothers, and they give guidance on matters happening in the community. They all decided to be in their white uniform and stormed the police station demanding for the girl who was taken for an early marriage. On the other hand, the Kalyet youth group makes most of the community decisions to some bigger percentage most decisions are made with the council of elders.

At society level, they make decisions in the society to stop evil deeds like FGM. They rescued two young girls who were to undergo FGM and now the elder is in form one and the other one will be doing her KCPE come next year march. Furthermore, they are at a position to make critical decision and they are at a position to stop politicians from misleading them.

Participation in organizational life

Courageous Women Group has participated in stopping FGM and early marriages. They are now a voice of reason that is respected and known by many girls.

Representation

Courageous Women Group has a community advocate of FPFK who is called Everline Nekesa Wasike. She represents the group by all means possible. One time she was in Nairobi and was privileged to meet with the women representative of Bungoma County and there she got the support of 1 million to help in getting the fuel for the group.

Kaboywo – Kalyet Youth Group is well represented with the group leader Titus Ngeywa. They have advisory board and the technical bench, all these oversee the operations of the group. Loan defaulters are punished and some jailed in case they default in loan repayment. This has instilled respect and discipline among the group members and the probability of an individual defaulting from paying loan is so minimal.

3.7 Lessons Learned

Community structures: By working through local community structures in Mt. Elgon and Muhoroni, the project has ensured ownership at local level. Peace structures have been established and strengthened to address peace issues at community level. The groups and committees have coordinated to ensure effective implementation to ensure holistic approach in dealing with issues that emerge in the community.

Trainings and local capacity building: The trainings that have been conducted targeting various categories of beneficiaries have been very useful in improving knowledge and skills. The TOT approach has been effective in that trained participants are able to reach out to the community members and hence has great multiplier effect.

Conflict Early Warning and Early Response (CEWER) System: The Early Warning and Early response system has been and remains to be an important element in the Peace and Rights Programme operating both in Mt Elgon since 2011 and Muhoroni Since 2017. The Community advocates who are the main peace monitors

in Mt Elgon received refresher training for the EWER with the aim of strengthening the system and emphasizing its significance in peace building. This approach builds evidence on adoption of ICT in peacebuilding, a model which has a potential for replication internationally.

Livelihoods integration: By integrating livelihoods in the project, the project has to a greater extent addressed resource-related conflict in the two regions while also ensuring household food security and income. Communities are now able to cater for their immediate needs as they embrace peaceful coexistence.

Working with and through the church: The church as implementing entity has played an important role in promoting peace by working with other churches within the project target. The churches have organized joint events bringing together different tribes, while working with local administration and this has been very effective in peacebuilding and conflict management.

Partnership with government agencies: The project has brought together various stakeholders and more so working with government structures at local and national level. This ensures alignment with existing policies and effective coordination with government organs in peacebuilding and conflict management issues.

4.0 CONCLUSION AND RECOMMENDATIONS

4.1 Conclusion

On relevance

While responding to the issues identified during conflict assessment and analysis, PRP has been relevant to existing policy framework and FPFK strategic plan as well as community needs. By working with the marginalized communities at the grassroots levels to directly tackle their problems and projecting their voices to influence change in policy and practice at local and county levels, the organization has remained faithful to the needs of the target group and government plans for strengthening the capacity of vulnerable communities in Kenya, particularly the two regions. By working with the local community structures, local administrations, peace committees, church leaders, schools (school-going children and teachers), warriors and their relatives, the project has to a larger extent addressed relevant needs of the communities in the target areas.

For instance, in Muhoroni, project approach of working with and through Land and Boundary Committee, Leadership and governance committee, Internally Displaced Person advocacy committee, Leadership and governance Committee, Cattle Theft Prevention Committee, Healing and Reconciliation facilitators, FPFK Regional Leaders working group and the Early Warning response system has been able to address both community and individual level issues. In Mt. Elgon, the project built on the previous interventions and the phase under review focused on enhancing capacity of 24 groups in community cohesion, fighting social injustices and promoting social economic support. The council of elders were also strengthened to enable them offer direction and uphold social fabric of their communities eroded by frequent violent conflicts. The approaches employed by the project have to a greater extent responded to specific needs of the communities in the two regions.

On effectiveness

The evaluation indicate that communities are empowered with knowledge, skills and structures in Peace building and are working towards their peaceful coexistence in Muhoroni region. For instance, the project has made efforts in influencing youths and women in addressing cattle theft related conflicts in the region. The project has also contributed to healing and reconciliation between victims and perpetrators in the region. In terms of strengthened interaction and trust, the project has been quite successful through constant meetings through which people can currently interact well. There is no more malice and collaborations have increased due to trust and peace in the region. However, at times when the volunteers deliver peaceful messages at any gatherings and condemning hate speech amongst politicians, some supporters of such politicians tend to think they are attacked indirectly in the speech and the volunteer has taken sides.

In Mt. Elgon, peace structures have been strengthened towards sustaining peaceful coexistence and cohesion among communities. As such, the project focused on the most vulnerable, particularly the widows, women, and the youth including rehabilitation through disarmament and reintegration of the ex-militias. The project has also effectively empowered women and widows' groups, some groups were supported in form of finances while others received valuable items as seed capital that they used for financial empowerment. Through the council of elders, and conflict early warning and response to conflict, FPFK has contributed immensely to maintenance of peace in Mt Elgon since the elders are able to respond to conflict on time and use alternative dispute resolution mechanism to manage conflicts between and among communities, an indication of "power to"..

The project has worked with church leaders in developing relevant policies, strategies and increase knowledge and skills in the field of Peace building. In order to enable church leaders to manage conflicts in their areas, 1,000 copies of peacebuilding and conflict management manuals were developed for use by various churches in the two regions. The evaluation indicates that working through the church has contributed to improved interaction amongst the communities and this is evident by free movements during trading activities in Sondu, Kipsitet, Kopere, Kimwani, Kibigori, Chemelil, and Chebibi markets. In demonstrating "power within", the communities also freely share other social amenities such as schools, health facilities across the border.

Over the project period, efforts have been made to address empowerment at various levels. The project integrated livelihoods component in peace and right and this has led to establishment of income generating activities by the groups and from that the groups have started *chamas* and table banking for revolving loan funds. This has ensured that the community has resources to meet their immediate needs. Furthermore, there is evidence of improved food security implying that families do not go hungry as before. In Mt. Elgon, some beneficiaries have even constructed good houses through the support from the project and this provides shelter and security.

The assessment indicates that efforts have been made to build capacity of individuals to be able to make decisions at local level while holding duty bearers more accountable while also addressing power relations as illustrated by the interviews conducted during the evaluation. Analysis of resources and agency indicate that the project has made key achievements in terms of; livelihoods improvement, access to economic opportunities by vulnerable groups especially women, access to education, improved decision making, collective action, access human rights, and sustainable peace and stability.

On efficiency

The evaluation indicates that FPFK has employed cost-effective approaches that also respond to the needs and priorities identified during conflict analysis. First, the project promoted engagement of project volunteers. Anti-theft volunteers make friendship with the reformed thieves to learn the tactics they used and help them stop those still involved in cattle theft. Another approach which has worked well is the establishment of grassroot committee. The specific sub committees were formed to effect the process of solving the identified problems. The project has been effective because of the conflict assessment was done by approaching the community first and identified the problems and they formed committees, trained them first and recruiting of volunteers was competitive.

On impact

The project, through implemented interventions has to a greater extent facilitated an enabling environment where FPFK and communities become effective agents of peace building and support inclusive stability and development in Muhoroni and Mt. Elgon regions in Kenya. Across the three outcomes, efforts have been made towards increasing knowledge, changing attitudes and improving skills of various community groups like youth, women and elders in peace and conflict management so they can contribute to the betterment of their own conditions. While achieving sustainable peace and stability is a long process, there is evidence that the project has made key contributions towards the impact.

On sustainability

The project design has put in place various strategies that would ensure continuation when the project comes to an end. Having engaged with the community for more than 10 years in Mt. Elgon and 5 years in Muhoroni regions, FPFK and the project has received great support from the community, and this will be upheld even after project period. The project has been working with volunteers whose capacity has been built to ensure continuity as the volunteers are from the local community. Related to the same, one of the approaches that the project has used over the years is training and this has ensured that target communities have relevant knowledge and skills to reach out to more people even after the end of the project. Additionally, the livelihoods component has seen most of the community members involved alternative income generating activities and this will not only address economic and social wellbeing but also ensure peaceful coexistence in the community.

The project has also promoted local partnership and collaboration through formation of sustainable groups and community committees to handle specific issues within the community with members from all the sides with equal number of members. As a result, strong networks have been created between the communities and the authorities. This ensures involvement of key and relevant stakeholders in the whole project and further help in strengthening their relationship even beyond the project.

On Gender Equality and Social Inclusion

The project has to a larger extent integrated Rights Based Approach (RBA) to programming, which has also promoted gender empowerment during project implementation. There is evidence of improved access and control over resources and benefits, decision making, participation in organizational life, and representation as illustrated in the interviews.

4.2 Recommendation

In order to further empower communities in Muhoroni with knowledge, skills and structures in peace building to work towards their peaceful coexistence, the following recommendations are proposed:

- i. Consider scaling up trainings so as to reach more people, this can be done by those who have gone through ToT as they have acquired relevant skills and they are familiar with the community;
- ii. There is need to strengthen referral mechanism for healing and reconciliation by allocating more resources to enable the volunteers to reach more victims;
- iii. Enhance EWER system by investing in more technology, including smart phones to relay information in a timely manner as well as provide more trainings on EWER;
- iv. Consider integrating sports for peace by organizing tournaments that bring together different communities in order to foster cohesion and promote sustainable peace;
- v. Work with government agencies to ensure resettlement of displaced people and give them (victims) opportunities in leadership and development through the committees as well as other existing avenues at community level;
- vi. Promote and integrate access to justice by working with relevant authorities to prosecute the perpetrators for the victims to heal faster and build trust amongst the locals about legal procedures;
- vii. Link the existing committees with respective county government departments for ease of coordination and solution to problems that cannot be addressed by the committees themselves;
- viii. There is need for possible project extension to cover for the COVID-19 period when activities slowed down and considering that 2022 is an election year in which the project will be more relevant in ensuring peaceful coexistence before, during and after elections.

While peace structures have been strengthened towards sustaining peaceful coexistence and cohesion among communities in Mt. Elgon region, there are still areas that need further interventions and as such the following recommendations are proposed;

- i. Facilitate early warning volunteers by procuring smart phones to enable them use SMS and include photos of possible threats to peace when reporting incidences;
- ii. Promote recognition of those who been actively involved in peacebuilding process and work with them as peace champions in the Elgon region;
- iii. There is need to further build the capacity of established structures, especially the council of elders to be able to document their discussions for reference purposes by other peace actors in the region;

- iv. Promote gender and women empowerment in peacebuilding initiatives through sensitization of girls and women in order to make them aware of their rights and position in the society;
- v. Enhance local level advocacy by allocating funds for the groups to facilitate their movements within the mountain to continue with their smooth operations;
- vi. Engage with local leadership to support resolution of land boundary issues and continue supporting training on early warning;
- vii. FPFK should work with county governments of Trans Nzoia and Bungoma to ensure that Mabanga Peace Agreement is passed as law and be adopted;
- viii. FPFK should support advocacy initiatives with county governments of Trans Nzoia and Bungoma to ensure that there is budget allocation for peacebuilding interventions in the two counties.

The role of the church is still critical in peacebuilding and efforts should be made to ensure that FPFK leaders use their skills and knowledge to manage conflicts in their areas and to support their communities. For this to happen, the following recommendations are proposed.

- i. Provide further capacity building to leaders from FPFK and other churches;
- ii. Work with other churches to distribute training manuals;
- iii. Organize joint church events;
- iv. Integrate more leaders in relevant project work;

On FPFK organizational development and systems strengthening;

- i. There is need to strengthen monitoring & evaluation and data management to ensure that progress data is up to date;
- ii. Enhance staffing, either by ensuring formal engagement of volunteers or recruitment of more staff to ensure effective project execution considering the wide coverage;
- iii. Enhance organizational policies, especially on partnership considering that such a project has many layers of engagement and formal engagement would ensure effective coordination;
- iv. Build internal capacity in advocacy to ensure long term support to the established groups in both regions;
- v. Build capacity of established groups and committees in local resource mobilization so as to tap devolved funds to support their operations in peacebuilding and livelihoods.

ANNEXES



Annex 1 - List of
people consulted.doc



Annex 2 -
Evaluation Team.doc



**Annex 3 - FPFK
Peace and rights pro**



Annex 4 - Data
Collection Tools.zip