

**INFLUENCE OF PEACEBUILDING STRATEGIES ON  
PERFORMANCE OF COMMUNITY RECONCILIATION  
PROGRAMMES: A CASE OF COMMUNITIES SUPPORTED  
BY PEACE II PROJECT IN ELWAK KENYA AND ELWAK  
SOMALIA**

**BY  
ISAAC MBUGUA NJUGUNA**

**A Research Project Report Submitted in Partial Fulfilment for the  
Requirements of the Award of the Degree of Master of Arts in Project  
Planning and Management of the University of Nairobi**

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## DECLARATION

This research project report is my original work and has not been presented for any academic award in any university.

Signed .....

Date .....

Isaac Mbugua Njuguna

Reg No: L50/68773/2013

This research project report has been submitted for examination with my approval as the University Supervisor.

Signed .....

Date.....

Prof. Harriet Kidombo

Associate Professor,

School of Continuing and Distance Education

University of Nairobi

## **DEDICATION**

This research project is dedicated to my parents, Njuguna Gatukui and Hannah Nyakio and to my beloved wife, Nancy Kamunya, my lovely daughter Neco Nyakio and my dear son Manoah Njuguna.

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## **ABBREVIATIONS AND ACRONYMS**

<b>CEWERU:</b>	Conflict Early Warning and Early Response Unit
<b>CBO:</b>	Community Based Organization
<b>CoE:</b>	Council of Elders
<b>CPA:</b>	Community Peace Agreement
<b>CWG:</b>	Community Working Group
<b>DAC:</b>	Development Assistance Committee
<b>DFID:</b>	Department for International Development
<b>DPC:</b>	District Peace Committee
<b>ECDPM:</b>	European Centre for Development Policy Management
<b>IBTCI:</b>	International Business & Technical Consultants Inc.
<b>LIVE:</b>	Let's Involve the Victim's Experience
<b>NACOSTI:</b>	National Commission of Science, Technology and Innovation
<b>PEACE II:</b>	Peace in East and Central Africa, Phase II
<b>PBMS:</b>	Peacebuilding Management Structures
<b>PLA:</b>	Participatory Learning and Action
<b>OCA:</b>	Organizational Capacity Assessment
<b>OECD:</b>	Organization for Economic Co-operation and Development
<b>SPSS:</b>	Statistical Package for the Social Sciences
<b>UNDP :</b>	The United Nations Development Programme
<b>USAID:</b>	United States Agency for International Development

## ABSTRACT

In spite of the heavy investment in peacebuilding and reconciliation programmes in the horn of Africa by the respective governments, bilateral donors and multilateral agencies, conflicts continue unabated with loss of lives, livelihoods and injuries and these countries continue to lag behind in the rankings of the Global Peace Index due to the high incidences of violent communal conflicts. It is therefore imperative that the peacebuilding strategies employed are interrogated for their effectiveness else conflicts continue in spite of the heavy investment in peacebuilding. This research studied the influence of peacebuilding strategies on the performance of community reconciliation programmes: A case of communities supported by PEACE II project at Elwak Kenya and Elwak Somalia. Four peacebuilding strategies that were employed in the PEACE II project at Elwak and how they influence the performance of community reconciliation programmes were studied; trauma healing of divided communities, construction of peace dividend projects, drafting and signing of community peace agreements and capacity development of peacebuilding management structures. Empirical literature of the works of widely published scholars was reviewed in the study and the gaps in literature documented. The study was grounded on the Organization for Economic Cooperation and Development (OECD) peacebuilding model and John Paul Lederach Peacebuilding Framework as the key theoretical models. The study adopted a descriptive survey design with a target population of 113 individuals who had substantial involvement in the PEACE II project implementation in Elwak. Stratified sampling was used to select the sample size of 88 respondents from the target population. A six level data collection questionnaire of structured questions with a 5-point Likert scale was used in data collection. Reliability of the questionnaire was tested using the split-half method which yielded a score of 0.972. Content and construct validity were determined through review of the data collection questionnaire by peacebuilding professionals and practitioners to ascertain that it was comprehensive for the proposed study. Pilot testing was conducted with twelve respondents who were not included in the final survey. Data collected was cleaned, coded, categorised and analysed using SPSS software version 19. It was established that all the four peacebuilding strategies studied had a positive correlation on the performance of community reconciliation programmes which was significant at 95% confidence with p values of  $0.0005 < 0.05$  and Spearman's correlation coefficient of 0.401,  $0.0009 < 0.05$  and 0.384,  $0.0002 < 0.05$  and 0.425 and  $0.000 < 0.05$  and 0.585 for trauma healing, peace dividends, community peace agreements and capacity development of peacebuilding management structures respectively. All the four null hypotheses tested in the study were therefore rejected. It was concluded that all the four peacebuilding strategies influence the performance of community reconciliation programmes at Elwak region with trauma healing fostering forgiveness and trust building, peace dividends leading to increased interactions and better understanding of each other, CPAs offering reparations and preventing revenge attacks and capacity development equipping the local peacebuilding management structures with capacities for peace. The study recommends that future community reconciliation programmes in the region should embrace not just one of these strategies but all of them as they influence community reconciliation to different extents. It is further recommended that donor agencies funding peacebuilding programmes should ensure that a component of capacity development of local peacebuilding management structures is included as it highly influences performance of community reconciliation.

## CHAPTER ONE

### INTRODUCTION

#### 1.1 Background to the Study

In today's world, violent conflicts are widespread as reported by mainstream print and electronic media with over 700,000 people killed by violence or dying in armed conflicts annually around the world (World Health Organization, 2004). During civil war the economy of a country declines by 2.2% per year (Collier & Hoeffler, 2004). The Institute for Economics and Peace (2014) report that the world has become less peaceful since 2008 with increased levels of terrorists activity, likelihood of violent demonstrations, levels of organized conflicts and perceptions of criminality. According to Kumar (1999) after a violent conflict occurs between different groups of the society, there is increased mistrust of each other, suspicion, stereotyping and this leads to broken relationships. Reconciliation then is perceived a process through which such a society moves from a divided past to a shared future and is about redesigning the past relationships between communities (Bloomfield, Barnes, & Huyse, 2003).

The process of reconciliation requires that we redefine the past narratives of our communities, our beliefs and the way we perceive the "other" often termed as the "enemy". Without reconciliation, any negotiated agreement after a violent conflict would only seem to heal the scar but the wound will keep on festering. World, over there are various peacebuilding strategies that have therefore being employed to bring about reconciliation of divided communities; all with various levels of success, cost and sustainability issues (Bloomfield, Barnes, & Huyse, 2003).

In Northern Ireland following the protracted conflict between the Catholics and Protestants that lasted for over 30 years, until the Good Friday Agreement of 1998 was reached, a whole generation had lived a lifetime in a context of violence and bitterness (Bloomfield, Barnes, & Huyse, 2003). A peacebuilding strategy was initiated by a Gleanree Centre dubbed LIVE programme that sought to engage the victims/survivors in the three areas of Northern Ireland, Britain and the Republic of Ireland in facilitated dialogues that allowed not only the victims themselves to talk about their painful past but also to engage the combatants who at times acknowledged their deeds but also offered

sincere apologies to the victims. This allowed for healing and reconciliation to take place, though the findings of the LIVE programme were anecdotal and documented individual stories of healing and reconciliation. It however had some key recommendations which included the need for voluntary participation in the dialogues, that the process should be inclusive of all opinions and constituencies to the conflict, non-judgemental and supportive of both the victims/survivors and combatants at the psychological level.

In South Africa, the Truth Justice and Reconciliation Commission was found to be effective in reconciling the communities in part due to the use of non-retributive forms of justice that it employed and allowed people to come forward and tell their stories as established by Gibson (2006). In these sessions, some of the perpetrators offered sincere apologies to their victims allowing for healing of both the perpetrators and victims. Gibson (2006) established that truth telling did contribute to reconciliation in South Africa and the use of compensation ameliorated their lack of retributive justice.

In Ghana, the 1994 ethnic conflict between the Nanumba and Konkomba communities resulted in close to 10000 deaths, burning of 423 villages and displacement of 135,000 people in Northern Ghana (Asefa 2001). This conflict whose root cause was ownership of land was only triggered by a dispute over the sale of a guinea fowl. This conflict was resolved through a series of dialogues held at Kumasi, the capital of Ghana's central region that was deemed a neutral location for the conflicting parties. The reconciliation after this conflict took close to two years with the first dialogue meeting dubbed Kumasi I held in May 1995 while the last of a series of dialogues was Kumasi IV meeting that took place in October 1996 and culminated in the drafting and endorsement of Kumasi Accord that saw the end of the conflict. The success of this reconciliation process is partly attributed to the bottom-up approach in which the grassroots communities spearheaded the reconciliation efforts and partly due to the restorative justice where rights of Konkomba's to own land was acknowledged by the Nanumba. Asefa (2001) also attributes this success to the presence of powerful traditional institutions of chiefs and elders who commanded authority and influence in their communities and were not only useful entry points in the reconciliation process but in sustenance of the accords entered into.

In Rwanda following the 1994 genocide in which over 700,000 people of Tutsi ethnicity were killed and tens of thousands moderate and sympathetic Hutus were massacred, the newly formed government came up with creative approach to reconciliation of the communities. They realized that no reconciliation could be achieved without justice for the victims and the genocide law was passed in 1996 to prosecute the perpetrators. However, the traditional justice system was quite slow and did not offer reparations for the victims; it just punished the offenders and only 3,500 perpetrators had undergone trial five years later. With over 130,000 people imprisoned, it would take over a century to prosecute all the prisoners who were dying faster in prisons than they were being judged (Molenaar, 2005).

The idea to transform the traditional Rwandan community based conflict resolution mechanism to prosecute and try the perpetrators of the genocide was formed and the law finally passed in 2000. This was followed by the elections of 255,000 *gacaca* judges in 2001 and their subsequent trainings in 2002 through international support (Moore, 1998). Through the *gacaca* tribunals, the victims are able to participate in the proceedings as the prisoner is brought to the community in which they committed the offences. The victims get relieve from their bitterness and hurt due to the chance afforded to interact with the perpetrator, they most times receive apologies from the perpetrators since there is an incentive to confess due to the reduction of penalties offered to those who confess either at prison or during the *gacaca* proceedings, and finally the *gacaca* courts documents the damages to the victims, a list the victim then uses to receive reparations from the public fund.

Along the Kenya-Somalia border, the pastoral communities residing at the border have had protracted conflicts occasioned by competition over resources such as land, grazing rights, water and humanitarian aid, livestock theft, revenge killings and political control and influence of the region (Somalia CEWERU, 2013). These conflicts have been exacerbated by the collapse of the Somalia government and the proliferation of small arms and light weapons along the border. This has led to peace practitioners and researchers to come up with different peacebuilding strategies to manage these conflicts and to ensure community reconciliation. The development agencies have then funded these strategies with varied results, some even worsening divisions between the

conflicting parties, increasing cynicism, endangering project participants or even disempowering local people (Fowler & Kessler, 2015). It is therefore important to fund interventions that are effective to avoid loss of the limited resources which in essence means continuation of the conflict situation with its effects of loss of lives, injuries, costs of medical care, opportunity costs of lost productive time and missed development and further straining relationships between the conflicting communities.

Along the Kenya – Somalia border, the PEACE II project funded by USAID and implemented by Pact Inc. supported cross-border communities respond to conflict by strengthening the linkages between those communities and the wider civil society and government at local and regional levels in the border areas of the region. The \$10 million five year program implemented from 2008 – 2012 employed four peacebuilding strategies along the border; trauma healing of communities, construction of peace dividend projects, writing and signing of community peace agreements and capacity development of peacebuilding management structures. Pact Inc. has now been awarded funds for its PEACE III project by USAID and would like to leverage these funds by investing in these strategies in proportion to their effectiveness in reconciling the communities. This research will study the influence of the four peacebuilding strategies on community reconciliation on the PEACE II project in Elwak region.

## **1.2 Statement of the Problem**

In spite of the heavy investment in peacebuilding in the horn of Africa region by the national governments, bilateral donors and multilateral agencies, conflicts still abound in the region. For instance Britain's Department for International Development (DFID) has already spent 90% of its projected budget of £35,778,289 in Somalia from 2011/2012-2015/2016 under its Somalia Stabilization Fund Programme to promote peacebuilding and reconciliation in Somalia and has already spent £5.5million in its peacebuilding programme in South Sudan from 2009 to 2012 (UKAID, 2015). United States Agency for International Development (USAID) also has spent huge sums of money in conflict mitigation and reconciliation programmes across the horn of Africa. For instance from 2011 – 2014, \$59.1million, \$30.6million and \$6.6million was spent in South Sudan, Kenya and Uganda respectively (USAID, 2015). A study by Institute for Economics and Peace (2014) found out that the countries in the horn of Africa continue to trail in the

Global Peace Index scores with Uganda at rank 110, Kenya at rank 132, Ethiopia at 139, Somalia at 153 and South Sudan at 160 out of the 162 countries across the globe. Though the causes of the conflicts are well understood following the many studies done in the horn of Africa, Elmi & Barise (2006), Somalia CEWERU (2013) and the roles of the various peacebuilding actors widely studied, Abdi (2011), Ali (2012), Haji (2014), the conflicts continue unabated. However, there are only few studies that have been done, Chepkeiywo (2010), Mutubwa (2014) and Njoroge (2011) to examine the peacebuilding strategies employed to foster community reconciliation.

After completion of the \$13.6million PEACE II project along the Kenya-Somalia border in 2012, an end line evaluation conducted in 2013 found out that the incidences of violent conflict had marginally reduced with only 20-30% of the residents more positive about the reconciliation process between communities as compared to 2008 when the project commenced (International Business & Technical Consultants, Inc. (IBTCI), 2013). IBTCI (2013) study further found out that out of the participants who had attended the trauma healing sessions, a third still retained unforgiving perceptions. According to a research study by Njoroge (2011), it was established that conflicts recur due to use of ineffective peacebuilding strategies and lack of community participation. This research will therefore investigate the four peacebuilding strategies employed by PEACE II project and how they influence performance of community reconciliation programmes. The focus of the study will be at Elwak, Kenya and Elwak, Somalia which are cross-border towns where all the four peacebuilding strategies were conducted.

### **1.3 Purpose of the Study**

The purpose of this study was to establish the influence of peacebuilding strategies on performance of community reconciliation programmes

### **1.4 Objectives of the Study**

The study was guided by the following objectives:-

- i. To establish the influence of trauma healing on performance of community reconciliation programmes
- ii. To assess the role of peace dividends on performance of community reconciliation programmes

- iii. To examine the influence of community peace agreements on performance of community reconciliation programmes
- iv. To establish the influence of capacity development of peacebuilding management structures on performance of community reconciliation programmes

### **1.5 Research Questions**

The study sought to answer the following questions:

- i. How does trauma healing of communities lead to performance of community reconciliation programmes?
- ii. What role do peace dividends play on performance of community reconciliation programmes?
- iii. How does developing and signing of community peace agreements contribute to performance of community reconciliation programmes?
- iv. How does capacity development of peacebuilding management structures contribute to performance of community reconciliation programmes?

### **1.6 Research Hypothesis**

The study was guided by the following hypothesis to be tested at 95% significance

Level:

- H<sub>1</sub>1:** There is significant relationship between trauma healing of communities and performance of community reconciliation programmes
- H<sub>1</sub>2:** There is significant relationship between peace dividends and performance of community reconciliation programmes
- H<sub>1</sub>3:** There is significant relationship between community peace agreements and performance of community reconciliation programmes
- H<sub>1</sub>4:** There is significant relationship between capacity development of peacebuilding management structures and performance of community reconciliation programmes

### **1.7 Significance of the Study**

It is hoped that this study will generate recommendations on peacebuilding strategies that have more influence on the performance of community reconciliation programmes that can be adopted by the NGO; Pact Inc., which has just received funding from USAID to implement a follow-on project to the PEACE II project along the Kenya-Somalia, Kenya-Ethiopia and Kenya-Uganda borders.

It is hoped that this study will be a critical contribution to knowledge on the four peacebuilding strategies studied and how they influence performance of community reconciliation programmes. This information would be available for reference and further research on the peacebuilding strategies studied. Finally, it is hoped that this study will influence policy that would guide the funding of peacebuilding strategies along the Kenya-Somalia border by the donor agencies, the County government of Mandera and the Interim Jubaland Administration of Somalia.

### **1.8 Delimitation of the Study**

This study was delimited to the PEACE II project in Elwak Kenya and Elwak Somalia towns that lie along the international border of Kenya and Somalia and located 200km from Mandera town and 950km from Nairobi. This project was selected since it has been working along the Kenya – Somalia border since 2008 where it invested heavily in the four peacebuilding strategies under study. In Elwak Kenya and Elwak Somalia, all of the four peacebuilding strategies had been deployed in reconciliation of the communities by the project since 2008. Additionally, the study was delimited to the study variables only.

### **1.9 Limitations of the Study**

The study faced a number of limitations: Some of the respondents from Somalia could not read the questionnaire which is in English as they are only conversant in Arabic and Somalia languages. The researchers overcame this through engaging two research assistants who are fluent in English and Somali languages to assist the respondents to understand the questions and to record their responses.

A second limitation was insecurity in the area especially during the period of data collection when there were several incidences of Al-Shabaab attacks in Mandera County. The researcher overcame this through frequent communication with the administrators in Elwak, Kenya and Elwak, Somalia who updated him on the security situation and the best times to visit the area. This information was triangulated with the council of elders from the two major clans in Elwak as they are privy to intelligence information from their constituents.

### **1.10 Assumptions of the Study**

It was assumed that the security situation in Elwak would not deteriorate to the extent that collection of data would be stopped. Further, it was assumed that the targeted respondents would be willing to participate in the survey, and that they would answer the questions truthfully.

### **1.11 Definitions of Significant Terms**

**Capacity Development of Peacebuilding Management Structures:** Refers to the technical and organizational trainings, mentoring, coaching, accompaniment and opportunities for networking offered to the formal and informal organizations that engage in peacebuilding activities in Elwak region with the aim of improving their technical and organizational capacities

**Community Peace Agreement:** Refers to a signed pact by intra-clans or inter-clans communities in Elwak that is entered into after violent conflicts that address the conflict issues through articles that provide for particular punishments to the perpetrators and reparations for the victims if any of the stated articles are breached.

**Peacebuilding Management Structures:** Refers to the formal and informal organizations that work in peacebuilding in Elwak region that includes the Peace Committees, Councils of Elders, Youth for Peace organizations, Women for Peace organizations, Livestock Market Mediation Committees, Councils of Elders and Community Based Organizations (CBOs)

**Peacebuilding Strategies:** Refers to the four approaches that PEACE II employed in its project in Elwak region to prevent and manage inter-clan and intra-clan conflicts thereby contributing to community reconciliation. These include trauma healing, use of peace dividend projects, writing and signing of

community peace agreements and capacity development of peacebuilding management structures.

**Peace Dividends:** Refers to the physical infrastructure jointly prioritized, co-managed and shared by previously conflicting communities in Elwak region with the intention of increasing their interactions and improvement of their relationships.

**Performance of Community Reconciliation Programmes:** This refers to the extent to which the peacebuilding strategies achieve their developmental results of mending the broken relationships between previously conflicting communities as measured by the number of inter-communal marriages, the number of shared communal villages, the amicable sharing of peace dividends and natural resources between the communities, the implementation of peace agreements between the communities and the joint planning and decision making by these communities.

**Trauma Healing of Communities:** Refers to the communal forums of communities in Elwak organized by PEACE II project where the victims and perpetrators of past violent conflicts were brought together to learn the causes, effects and signs of trauma at individual and community levels and have a chance to share their stories in a safe space, acknowledge their past grievances and harms and in which they were afforded the opportunity to apologize and forgive each other and through the process break out of the cycle of violence

### **1.12 Organization of the Study**

The study is organised into five chapters. Chapter one discusses the background of the study in which the contextual and conceptual issues are explored including the causes of inter-communal conflicts and the peacebuilding strategies that lead to reconciliation of

divided groups. The chapter gives direction for the study through stating of objectives, the significance of the study, its delimitation and limitations.

Chapter two covers empirical and theoretical literature on the peacebuilding strategies and how they contribute to the performance of community reconciliation programmes. The chapter provides a foundation upon which the findings of the study are discussed and conclusions drawn. The chapter finally identifies the knowledge gap from the literature studied

Chapter three covers research methodology to be used in the study, research design, target population, sampling procedure, description of research instruments, validity and reliability of research instruments, methods of data collection, procedures for data analysis, operational definition of variables and ethical considerations.

Chapter four covers the data analysis, data presentation and interpretation of study findings while chapter five summarises the study findings, discusses the research findings, draw conclusions and recommendations and suggests areas of further research.

## **CHAPTER TWO**

### **LITERATURE REVIEW**

#### **2.1 Introduction**

This chapter contains an empirical review of pertinent literature on trauma healing, peace dividends, community peace agreements and capacity development of peacebuilding management structures and their influence on performance of community reconciliation programmes. This review helped in anchoring the study on the theoretical framework and in identification of gaps in the empirical studies from which the conceptual framework was formulated.

#### **2.2 The Concept of Community Reconciliation**

Community reconciliation refers to the process of restoring the shattered relationship between two or more communities which were previously in violent conflict (Kumar, 1999). Lederach (1997) defines reconciliation as the foci where four elements of mercy, truth, justice and peace intersect. For reconciliation to occur between divided communities, he postulates that they must be an acknowledgement of the wrongs committed by both parties to the conflict revealing the details of the conflicts openly, and clearly. This aspect involves the telling of truth by all and validation of the painful loss and experiences. On the other hand Lederach (1997) argues that without mercy there can be no letting go of the past, and therefore no forgiveness, compassion, healing and creation of a new beginning. The new beginning will not foster relationships if the communities do not feel a sense of justice, restitution and reparation or redress as having been done to address the past wrongs and harms. The concept of peace is about envisioning a common, connected future by the divided communities (Lederach, 1997). When all these four elements come together, then reconciliation happens.

Community reconciliation programmes then are concerned with the restoration of shattered relationships by the divided communities through forgiveness, healing, reparations for past wrongs, and the sharing of a common vision as a united people. At a minimum this involves inter-communal tolerance with each community accepting the right of the other to exist especially immediately after a violent conflict (Kumar, 1999) and at best the forging forward as one, united people characterized by inter-marriages,

sharing of natural and physical resources, shared communal settlements by the divided communities, joint planning and advocacy.

### **2.3 Trauma Healing and Performance of Community Reconciliation Programmes**

Once a victim undergoes a severe traumatic event, either through natural disasters or through the hand of another human being who commit atrocities against them, they develop traumatic reactions especially when their actions to counter the event are of no avail and neither escape nor resistance is possible (Herman, 1997). In violent conflicts, the traumatic events are not an isolated incidence but occur on a regular basis to the same people resulting in post-traumatic stress disorders. Herman (1997) postulates that when the traumatic exposure is severe enough no person is immune and that the severity of the trauma as measured by the duration of exposure, the intensity of the event and the number of people affected is directly proportional to the psychological impact of the victim.

Many authors including Gutlove and Thompson (2003), Ostroff and Brett (1985), Spiegel and Kardiner (1947), and Yoder (2005) categorize the symptoms of trauma into three; hyper arousal, intrusion and constriction. After a traumatic experience, the victim is in a permanent state of alertness as they expect the danger to return at any time. In this state the victim startles easily, reacts irritably to small provocations and sleeps poorly as observed with the combat veterans of the First World War (Spiegel & Kardiner, 1947)

Intrusion occurs when the victim relives the events of the traumatic event as flashbacks and nightmares. Small and seemingly insignificant reminders can evoke the memories of the traumatic event in very vivid details which the victim re-experiences as if it was happening in the present. The victim is then afraid of even safe environments as they are likely to find these reminders that would trigger the traumatic experiences (Herman, 1997). These traumatic memories are encoded as images and sensations but without verbal narrative and context (Ostroff & Brett, 1985). Herman (1997) is of the same opinion on intrusion and imagery as demonstrated by children sexually molested at tender ages where they cannot recall what happened to them but can re-enact the scenes of the molestation.

Some of the trauma victims develop detached calmness after the traumatic experiences where the rage and pain disappear. These victims have feelings of indifference and emotional detachment where they relinquish all initiative and struggle. Spiegel (1990) refers this phenomenon of constriction as hypnotic dissociation where the victim experiences a numbing sensation and distortion of reality and completely dissociates from the traumatic event as if it is being experienced by someone else.

Trauma can have a range of different cognitive, emotional, physical and behavioural effects on individuals (Gutlove & Thompson, 2003). The traumatized individual exhibits memory loss, loss of concentration, and difficulties making choices at the cognitive level. Emotionally, they experience depression, withdrawal, and poor concentration, and intense fear, feelings of loss of control, connection and meaning. Physical responses include tightness of chest, stomach pains, headaches and uncontrolled perspiration. At the behavioural level, the victim of trauma becomes hyper alert, highly irritable, experiences loss of sleep and is likely to engage in drug and substance abuse.

Trauma can generate feelings of frustration, loss of control and revenge that can produce a cycle of violence and perpetuate feelings of victimhood on all sides of the conflict. Unresolved trauma can be transmitted across generations with trauma induced social divisions creating historical myths and creating a group entity (Yoder, 2005).

Olga Botcharova model of revenge and reconciliation is commonly used to explain how the traumatized communities engage in cyclic conflict through revenge (Helmick, S.J, & Petersen, 2002). The model has two cycles; one on the seven steps to revenge and the second denotes the seven steps to forgiveness and reconciliation. Once an act of aggression is committed against a victim, the natural response is to act defensively to protect ourselves from the harm. This is instinctual and no logic is involved. The bigger the injury, the greater the pain inflicted, and the higher the desire for revenge to protect ourselves and our loved ones. We need to hurt them as they hurt us. However, in order to hurt the other, we must first de-humanize them and create a narrative on why they must be hurt and injured. This justification makes revenge easier as it rationalizes it with the intention of getting even. We then hurt the other, inflicting on them injuries. They then in-turn becomes the victims and might also go through the seven steps of revenge. The

cycle therefore remains closed with the past victim turning to be the perpetrator and so on. However, Helmick et al. (2002) argues that the victim can break out of this cycle.

Once communities are traumatized by the recurring conflicts, they become disconnected and disempowered with a feeling of loss of control. Healing entails creation of the connections through providing safe space for the victims to tell their stories and acknowledgment of the atrocities by the perpetrators. Providing a safe space for the victims to tell their story is therapeutic and can lead to acknowledgement, apology and forgiveness. (Herman, 1997)

Hemlock and Petersen (2001) recommend that the safe space be in the form of open forums where the victims narrate their stories and feel heard as they re-experience the details of the traumatic event in the safe environment which can also be in front of the perceived perpetrators. Gutlove and Thompson (2003) on the other hand suggest that therapeutic healing can also occur when victims use pictorial drawings or write about their traumatic experiences. Taylor-Smith (2009) in his study of community reconciliation in Sierra Leone after the civil war found that narrating one's ordeal was therapeutic but that in itself could not bring healing to the individual if not accompanied with rituals and practices that communities believe in. The local chiefs would then after the trauma healing sessions invite both the victim and the perpetrator to perform certain cleansing rituals of smearing mud on the victim's and perpetrator's chests and heads which was meant to ask for forgiveness from the ancestors for the perpetrator and to "cool" the heart of the victim (Taylor-Smith, 2009).

This process of healing is what Botcharova refers to as the second cycle in his trauma healing model; the seven steps of forgiveness. In this cycle the victim turns inward and re-evaluates their situation and the pain and quantifies their losses, and grieves and mourns for the lives lost, and missed moments and opportunities (Helmick et al, 2002). This journey calls for support by close friends and relatives as this is a process that requires strength and courage.

PEACE II project's approach to the trauma healing was based on the individual change theory which postulates that the change of an individual's attitudes, behaviours and values would lead to peace. However, traumatized individuals and communities cannot

change their perceptions, attitudes and behaviours towards each other unless they are healed of their trauma first so that they foster forgiveness, and get out of the victim – perpetrator cycle and improve the trust and relationships with other communities.

#### **2.4 Peace Dividends and Performance of Community Reconciliation Programmes**

Peace dividend is a concept that was popularised after the end of the cold war in which the resources that would have been deployed in military expenditure were released for other productive activities. The dividends were threefold; from the savings in the military expenses themselves, from the redeployment of the military to carry out productive activities and from the gains in ending destruction depending on what the war was destroying (Collier, 1995). This concept has been borrowed by peace practitioners and researchers as a strategy in peacebuilding and conflict management. The peace dividend is then viewed as the gains that the divided communities would enjoy if the violent conflicts amongst or between them ended or the conflicts were managed from escalation into violence. For peace dividends to be effective as strategies of reconciliation, McCandless (2012) proposes that it must be timely and tangible and that people would connect its receipt to the intended reconciliation process, else it is just seen as a development project or an ad hoc emergency project.

Both the peacebuilding palette model by Dan Smith and the Organization for Economic Cooperation and Development's (OECD) Development Assistance Committee (DAC) peacebuilding models put emphasis on the socio-economic interventions as a strategy in peacebuilding. The emphasis of both models is on balanced physical reconstruction, equitable access to social services and natural resources and on sound and equitable economic management (Evans, Lane, Pealer, & Turner, 2013). Provisions of these services are likely to address the underlying root causes of violence which would be social injustices and lack of equity in access and distribution of resources.

Research conducted in Kyrgyzstan, Uganda and Central African Republic found that public administration and social services if delivered in an effective and equitable manner contributes to reconciliation either by addressing the root causes of the grievances that lead to conflicts or through the state's reconnection with its citizenry, in which it is seen to be legitimate and accountable to all communities (McCandless, 2012). There is

therefore need for peace dividend projects that address root causes of the conflicts in order to promote reconciliation of communities.

Pact Inc. (2012) postulates that the process of acquiring the peace dividend project is just as important, if not more important, than the resorting infrastructural project in peacebuilding and reconciliation programmes. The process offers the chance for interaction by both communities in identification of the felt needs, prioritization of the projects to address these needs, the engagement of both communities in identifying key persons to be involved in the community contracting process to identify potential construction contractors for the project and in monitoring of the construction of the projects during and after construction. The process of identification is participatory and inclusive and uses the Participatory, Learning and Action (PLA) methodology that allows all the community sectors from the conflicting communities to participate. This process then yields the prioritized project including the possible site location and a representative committee from the two communities; the Community Working Group (CWG), who supervise the project on behalf of the two communities on voluntary basis until completion. The selection of the construction contractor to carry out the construction works is done through a community contracting process that is participatory, open and transparent and includes both the CWG members and Pact Inc. team. This ensures that the contractor is selected based on competency but not because they hail from one particular community which might cause additional mistrust and conflicts (Pact Inc., 2012).

PEACE II project in its peacebuilding strategy of peace dividends was to provide physical infrastructure that demonstrated a clear nexus between the project assistance and peacebuilding. The kind of projects that qualified as peace dividend included those that addressed inadequate social services whose scarcity would lead to competition and conflicts over the resource, those projects that could be shared jointly by the divided communities to foster more interactions and those that addressed root causes of conflicts between communities. It was hoped that once such infrastructure was prioritized, co-managed and shared by the divided communities, the relationships of these previously

conflicting communities would improve through changes in the perceptions and attitudes of one community towards the other.

In addition, the provision of such infrastructure to address the social inequalities would bring to the communities a sense of the gains that they would have if they managed their conflicts without resorting to use of violence as investment by both the government and private entrepreneurs would ensue.

### **2.5 Community Peace Agreements and Performance of Community Reconciliation Programmes**

Yawanarajah and Ouellet (2003) define a peace agreement as a contract intended to end a violent conflict, or to significantly transform the conflict, so that it can be more constructively addressed. Peace agreements can take many forms ranging from ceasefire agreements, pre-negotiation agreements, interim agreements or comprehensive peace and framework agreements depending on the stage of the negotiations, or the stage of conflict. For a peace agreement to be successful, it must have three components, the procedural component that addresses how the peace agreement will be implemented, the substantive components that address what needs to change to address past grievances, deter future recurrence and ensure a more equitable and fair future for all parties and the institutional components that focus on who will implement the peace agreement and ensure that the implementation is on track while resolving any conflicts that might arise as a result of the implementation (Yawanarajah & Ouellet, 2003).

In protracted conflicts, there are many instances of injustices and harm to each other and there is need for reparations and justice to the injured parties. If justice is not seen to have been done, then mistrust and the strained relations between the divided communities persist and reconciliation might not be attained. The use of restorative justice is preferred since its focus is on repairing the harm between the offender and the victim as opposed to punishing of the offender and heaping blame on past behaviour instead of focusing on changing the future behaviour (Daly, 1999). This process is usually characterized by dialogue and negotiation among the parties and not adversarial relationship as is characterized by the traditional justice system (Strang & Braithwaite, 2000).

A study done by Mbire (2011) found out that the use of traditional justice mechanisms by the Shona of Zimbabwe where the perpetrator pays “appeasement” to the victim as determined by both the chief and the victim, contributes to healing and reconciliation.

To implement CPAs successfully, Lederach (1997) proposes that one should focus on the leadership of the divided communities. This presupposes that representative leaders from the conflicting communities can be identified and that they will articulate and advocate for their constituents. The selected leaders must also possess the power or influence to deliver support of their communities or constituents around the issues addressed in the agreement. In Elwak region, the leadership is usually bestowed to the respected clans Council of Elders (CoE).

Community peace agreements contribute to reconciliation after a violent conflict in several ways; they provide reparations to the victims of the conflict, they put in place punishments that deter future violence and they provide a future reference on how to act once a conflict happens. However, for the accords to be effective, all the stakeholders must be convinced that the peace dividends outweigh the current gains from the conflict situations.

In the PEACE II project, CPAs were defined as accords that were entered into by the conflicting parties following a violent conflict with the aim of bringing ceasefire, providing restorative justice to the victims of the conflict and drawing a plan for peaceful resolution of possible future conflicts without resorting to violence. The CPAs are drawn following a series of peace dialogues between or among the conflicting parties nominated representatives/leaders, usually through a mediator or mediation team. Once all the articles are agreed upon by the leadership of the conflicting parties, the CPA is disseminated to the grassroots communities by the inclusive team of the conflicting parties. The grassroots dialogues aim to understand what was agreed to, the composition of the representatives, and if the resolutions are in line with the traditional conflict resolution mechanisms popularly known as the *Xeer* and in line with the provisions of the Muslim faith. The communities may raise any objections on issues that they are not comfortable with or which might require further deliberation. Those articles that are

agreeable to the communities are then documented and signed by the leaders through a public forum attended by the divided communities.

## **2.6 Capacity Development of Peacebuilding Management Structures and Performance of Community Reconciliation Programmes**

Capacity development or capacity building as commonly termed by practitioners refers to the change of capacity over time, be it of an individual, an organization, a system or a network. Ubels, Acquaye-Baddoo and Fowler (2010) define capacity as the ability of a human system to perform, sustain itself and renew itself. The United Nations Development Programme (UNDP) perceives capacity development as transformation that empowers individuals, leaders, organizations and societies and must generate change that is guided and sustained by those whom it is meant to benefit (United Nations Development Programme, 2009). The peacebuilding management structures should therefore have the capacities for peace, are sustainable and adapt to changing contexts for them to contribute effectively in the management of inter-communal conflicts.

One of the most effective frameworks for understanding capacity and its development is the Netherlands-based European Centre for Development Policy Management (ECDPM) framework. This framework which is commonly known as the “five capabilities” (5Cs) outlines the 5Cs that each organization must have to be effective in its operations. All the five capabilities are interdependent, all are necessary and none is sufficient in itself to ensure overall capacity (Ubels, Acquaye-Baddoo, & Fowler, 2010). The first capacity area is the capability of the organization to act and self-organize which is about understanding of its context, setting its vision and strategic direction, and ability to act without being immobilized by government policies or other actors. The second is about the capability to generate development results which includes capacity development of the organization itself and secondly, the programmatic results through the outputs and outcomes of its initiatives. It is about effectiveness and efficiency of its operations to generate the expected results.

The third area is about the capability to relate with other stakeholders and actors in their areas of operation. This is vital not only for gaining support and protection within the system or network but for leveraging resources within the network to be more effective.

The fourth capability is about the adaptation and self-renewal. The organization should be able to master change and adapt to changing circumstances, inventions, innovations, trends and new ideas. The fifth capacity area is about the capability to achieve coherence and striking a balance between the need to specialize and differentiate against the need to bring things together and achieve greater coherence (Ubels, Acquaye-Baddoo, & Fowler, 2010).

Another model though closely related to the ECDPM is the Allan Kaplan model that explores capacity development from lenses of six interrelated elements that each organization must possess to be capacitated (Kaplan, 2002). In the model, we have both the intangible elements and the tangible elements. Most organizations focus on the structures, the skills development and provision of materials resources at the expense of context and conceptual framework, visioning, strategy and organizational culture as these are invisible. This model resembles closely the McKinsey 7S model that has seven elements which must be in place for organizational change. These are divided into the hard elements of structure, strategy and systems and the soft elements of shared values, skills, staff and style. All the seven elements are inter-dependent and focus should be on all not just the hard elements that are visible in an organization (Waterman, Peters, & Philips, 1980).

A study done by Haider (2009) on community based approaches to peacebuilding concluded that in conflict-contexts, skills in dispute resolution, cross-cultural communication, consensus building, inclusiveness and the ability to manage power dynamics are especially valuable to community facilitators. This leads to empowerment of such individuals especially in conflict situations who had deemed themselves unable to effect changes at the individual or community level. These findings are further supported by Okanya (2008) who found out that trainings especially on human capacity development (general trainings) as compared to specific training had a positive impact on organizational performance through his research on the Soroti District of Uganda

PEACE II project adopted this methodology in its capacity development framework which looks at the three continuum of capacity development; whose capacity is being

developed, what capacities are being developed and how are these capacities being developed (Pact Inc., 2012). The peacebuilding management structures that PEACE II strengthened their capacities in the Elwak region include District Peace Committees, Youth for Peace Organizations, Women for Peace Organizations, Livestock market mediation teams and Community Based Peace Organizations. The capacity development was in organizational development, provision of skills trainings, mentoring and accompaniment and provision of grants to implement peacebuilding programmes. Through an Organizational Capacity Assessment (OCA), a tool that Pact Inc. has developed where the organizations self-assess their capacities in various capacity areas, the organizations capacities were assessed and institutional strengthening programmes developed to address the capacity gaps identified (Pact Inc., 2014). The organizations were then assisted to develop these capacities through mentoring and coaching and provision of specialized trainings on Monitoring and Evaluation and on Conflict Prevention Mitigation and Response.

Once the organizations and staff have improved capabilities, it is believed that their performance increases and that they would have greater impact in their target communities, provided the sociopolitical environment is conducive, the policy instruments are efficient and that organizational arrangements are effective (Otoo, Agapitova, & Behrens, 2009). They are therefore better equipped to carry out peacebuilding initiatives in their target communities including preventing conflicts, mediating conflicts and managing conflicts from escalation by mobilizing the necessary resources in their communities to respond to early warning information. Additionally such organizations would have the necessary technical skills to conduct trauma healing initiatives in the communities, mobilize communities to actively participate in the prioritization, selection and management of peace dividend projects, and engage their communities to dialogue and participate in the drafting and implementation of their community peace agreements.

## **2.7 Theoretical Framework**

This research was grounded on the Organization for Economic Co-operation and Development (OECD)'s Development Assistance Committee (DAC) peace building

model and Lederach Framework on Reconciliation. These models were ideal since they support the influence of the independent variables on the dependent variable under study.

### **2.7.1 OECD Peacebuilding Model**

This model was developed by the Organization for Economic Cooperation and Development's Development Assistance Committee in 2008 by Asbjørn Eidhammer, Cristina Hoyos, Lisa Williams and Hans Lundgren of the DAC Network. This model aims at transformation of attitudes, structures, relationships and behaviours to reduce or end violence and instil a culture of peace. The model has four functional areas; equitable socio-economic development, good governance, reform of justice and security institutions and culture of truth, justice and reconciliation. (Organization for Economic Cooperation and Development (OECD), 2008).

The first pillar of socio-economic development is concerned with the reduction of violence and conflicts resulting from unequitable distribution of development benefits and services, hindered access to natural resources, imbalance in physical reconstruction and gender and ethnic inequality and unsound and unequitable economic management. The interventions that are then done to address such would include provision of social services and ensuring that they are accessible to all including the minority groups, setting up systems that would allow for inclusivity of gender and minorities in decision making and policies to protect and sustain the environment. The use of the peace dividends projects as a strategy of peacebuilding is anchored on this pillar.

The second pillar of good governance is concerned with ensuring that there are participatory processes of decision making in communities, that the civil society has room to blossom, that transparency and accountability are upheld and that the rule of law and human rights are respected. At the community level, conflicts can be avoided once structures are in put in place to ensure that the local processes of conflict resolution are participatory, and that those in authority exercise a high level of integrity and accountability. The use of community peace agreements are supposed to offer a fair means of addressing conflicts once they occur and put in place penalties that would deter community members from engaging in violence.

The third pillar is mainly concerned with the reforms of justice and security institutions that are concerned with security sector reforms, peacekeeping, de-mining, disarmament, demobilization and reintegration of combatants and community policing. This strategy has not been applied in the PEACE II project due to lack of a functional government in Somalia. The final pillar of culture of truth, justice and reconciliation includes the convening of dialogues among the conflicting communities or groups, trauma healing, conflict resolution training and on enhancing non-violent dispute resolution mechanisms. It is under this pillar that the trauma healing strategy and the capacity development of peacebuilding organizations is anchored in under the PEACE II project.

### **2.7.2 John Paul Lederach Framework on Reconciliation**

This model developed by Lederach in 1997 is explained on the context of specific types of conflicts existing currently in the world; the long lasting or protracted conflicts and the deeply rooted ethno-political conflicts inside nations based on issues of identity like religion, tribe, clans and communities. This framework is based on three basic assumptions; that relationships are the basis of both the conflict and its long term solution such that reconciliation happens not when the conflicting groups interactions decrease but when they increase (Lederach, 1997). The second assumption is that reconciliation represents a place of encounter where concerns about both the past and the future can meet. This affords the space to express griefs, pains, hurts and anger about past experiences and loss and the opportunity to acknowledge these feelings by all the groups. The final assumption is that reconciliation must envision a shared future for the conflicting groups since they have to stay dependent and related to each other.

The model perceives reconciliation from three different lenses; the timeframe for the reconciliation, the actors involved and the web of reconciliation. During immediate crisis the actions that should be taken are crisis prevention where the parties negotiate for a ceasefire and provision of humanitarian assistance. This should ideally be zero to six months. The next phase is concerned with provision of trainings to enable the actors to react differently to the next conflict. This is generally in the period of one to two years. In the long term, of up to twenty years, the focus is on the joint vision of the groups, where they dream of a shared future.

In the transformation process, the types and levels of actors to be engaged in the process should be identified. Lederach (1997) proposes three levels of actors; the top level who are highly visible and with decision making powers like politicians and military leaders, the middle level actors who are leaders at different sectors of society and link the grassroots to the top level, with responsibilities of trainings on conflict transformation, problem solving and then the lowest level; the grassroots level that comprises of local leaders who implement local peacebuilding initiatives. The interactions between the three levels should not be hierarchical but rather organic with peace constituents at each of these levels. The web of reconciliation deals with the broad processes of transformation as depicted by the intersection of the four elements of mercy, justice, truth and peace

## **2.8 Conceptual Framework**

The interrelationships between the study variables are conceptualized as in Figure 1.

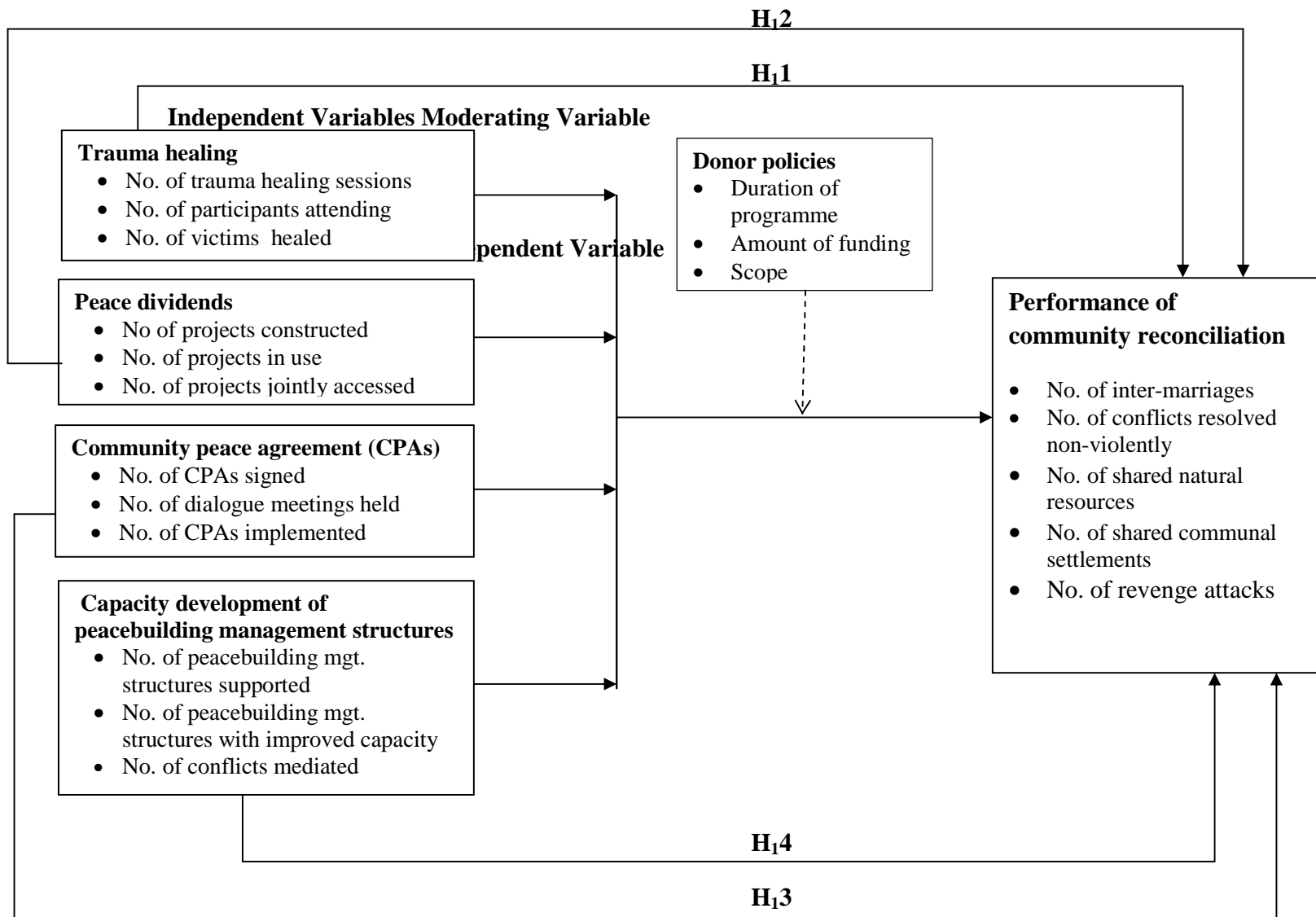


Figure 1: Conceptual Framework

Trauma healing of divided communities and how this leads to breaking of the cycle of violence was clearly documented in the reviewed empirical literature. This could therefore significantly influence performance of community reconciliation programmes. The extent of this relationship was tested in hypothesis H<sub>1</sub>1

The conceptual model further indicates a relationship between the construction of peace dividend projects and performance of community reconciliation programmes. Though the reviewed literature indicated that the co-management of such facilities would lead to increased interactions and improvement in relationships, the extent of this influence was not highlighted. The extent of this relationship in this study was tested in hypothesis H<sub>1</sub>2.

The conceptual model also shows a relationship between the signing and implementation of community peace agreements by the divided communities and performance of community reconciliation programmes. According to the literature reviewed, once the communities enter into a pact that is honoured, respected and implemented, this signed agreement is referred to once a conflict occurs and has the capacity to avoid violent conflicts. There is therefore a clear influence between the CPA and the performance of community reconciliation programmes whose extent was tested in hypothesis H<sub>1</sub>3.

Finally, the literature on capacity development of the peacebuilding management structures showed a clear relationship between higher capacities and improvement in the mediation of conflicts that would then avoid the escalation of conflicts into violence and would lead to reconciliation. The extent of this influence was tested in hypothesis H<sub>1</sub>4.

The moderating variable on donor policies and how they influence the performance of community reconciliation programmes was not studied. There is however a strong contingent effect of the level of funding, the duration of funding and the scope of the project on the performance of the community reconciliation programmes.

## **2.9 Knowledge Gap**

The research observed the gaps identified within the review of relevant literature as shown in the Table 2.1.

**Table 2.1: Knowledge Gap**

<b>Variable</b>	<b>Author and Year</b>	<b>Findings</b>	<b>Knowledge gap</b>
Trauma healing	Herman, (1997) Gutlove & Thompson(2003)	Traumatized individuals are disempowered and disconnected from community and that no person is immune to traumatic events once these are severe. They all concur that giving safe space to the victims to open up and talk about the events reduces their traumatic experiences	The literature emphasis was on the individual healing and not communal healing and reconciliation.
Peace dividends	Helmick et al, (2002) McCandless, (2012)	Peace dividends projects can contribute to reconciliation if they are tangible and the process and nexus to peacebuilding contribution is made clear to the communities	The existing literature did not show the role of communities in the peace dividend construction process, other than their understanding of the link between the projects and peacebuilding
Community peace agreements	Strang & Braithwaite, (2000) Yawanarajah & Ouellet, (2003) Mbire, (2011)	Community peace agreements can contribute to reconciliation but their success requires inclusion of all stakeholders and the “peace dividends” of peace to be more than the gains from the conflict	There was limited literature on local community agreements and those covered are all on a macro scale at country or regional levels
Capacity development of peacebuilding management structures	Ubels et al., (2010) Kaplan, (2002) Haider, (2009)	Capacity development of any organization concerned with the change in capacity not only of the organization but its staff, structures, systems, networks and innovations over time	The literature reviewed was on formal organizations but not on ad hoc and nascent peacebuilding management structures like CoE, DPCs and women and youth organizations which normally resolve conflicts in Elwak

## **2.10 Summary of the Literature Reviewed**

Literature review comprised the theoretical framework, empirical review and conceptual framework. A review of empirical literature on trauma healing of communities clearly illustrated at the individual level how a victim who has not healed of his trauma can eventually turn out as a perpetrator. Trauma healing is therefore important in breaking of the cycle of violence (Helmick et al, 2002), (Yoder, 2005). However, how individual healing would lead to community reconciliation was not demonstrated in the literature examined.

The empirical literature on the use of peace dividends as a strategy for community reconciliation has clearly articulated the need for peace dividends to provide the missing social infrastructure especially after protracted conflict and the need to provide balanced development in the communities was emphasised (Evans et al, 2013). The literature additionally emphasised the need to make a clear connection between the peace dividend projects and their contribution to reconciliation else they risk been perceived as just other developmental projects and lose their contribution to peacebuilding (McCandless, 2012).

There was very limited literature on community peace agreements at the local community level and the ones highlighted were at macro level of countries or regions. The literature however stressed on the need for wide participation during the drafting of peace agreements and the need for reparations (Strang & Braithwaite, 2000) and that additionally the focus should be on the leadership of the divided communities who should have power of influence of their constituencies (Lederach, 1997).

On capacity development of peacebuilding management structures, the literature delved much on well-organized structures but not the type of grassroots and often times informal peacebuilding structures that are found along the Kenya-Somalia border. The literature discussed the ECDPM five capabilities model and how each of the capabilities is necessary and interlinked for an organization to have adequate capacity (Ubels et al, 2010).

## **CHAPTER THREE**

### **RESEARCH METHODOLOGY**

#### **3.1 Introduction**

This chapter describes the methodology that was used to carry out the research to provide answers to the research questions. The chapter covered the research design, sampling procedure, data collection methods, validity and reliability of research instruments, methods of data analysis, operational definition of variables and ethical issues.

#### **3.2 Research Design**

The research design was based on the quantitative paradigm. In this inquiry, data on observable behaviours of the respondents was collected from a representative sample of the population and subjected to statistical analysis to study the influence of peacebuilding strategies on the performance of community reconciliation programmes.

Descriptive survey design was selected since the researcher did not have direct control over the independent variables as their manifestation had already occurred and these variables did not render themselves to manipulation. The survey design selected describes the phenomena under study and collects data and generalizes the proportions of the population who possess those characteristics (Robson, 1993). The study collected quantitative data for testing of the hypothesis.

#### **3.3 Target Population**

The target population of the study was 113 individuals from Elwak, Kenya and Elwak, Somalia who participated significantly in the PEACE II project and who had adequate information on the four peacebuilding strategies applied by the project. These comprised of twenty one local staff from the seven implementing partners, three from each organization; the Project Coordinator, the Program Officer and Field Officers, thirty facilitators and trainers of trauma healing sessions and conflict resolution methodologies, twenty council of elders and religious leaders, 8 from Garre clan, 8 from Marehaan clan and 4 from minority clans, eleven community working group members 6 from Kenyan side and 5 from Somalia side and thirty one district peace committee members; 15 from Elwak, Kenya and 16 from Elwak, Somalia.

### 3.4 Sample Size and Sampling Procedures

This section describes the sample size and the sampling procedures used in the study.

#### 3.4.1 Sample Size

A sample size of 88 respondents was used in the study. This was derived from the Krejcie and Morgan (1970) Table for a population size of 113 individuals. Through proportions, the sample size corresponding to each segment of the population was computed and the results are included in Table 3.1.

**Table 3.1: Sampling Frame**

<b>Stratum</b>	<b>Target Population</b>	<b>Sample Size</b>
local staff of implementing partners	21	16
Facilitators and trainers	30	23
CoE and religious leaders	20	16
Community Working Group	11	9
District peace committee	31	24
<b>Total</b>	<b>113</b>	<b>88</b>

#### 3.4.2 Sampling Procedure

Stratified random sampling was used in the study. The target population of 113 individuals was categorised into five homogenous stratum; local staff of the implementing organizations, facilitators and trainers, mediators who are usually the Council of Elders and religious leaders, Community Working Group and District Peace Committee members. Simple random sampling was used to get the respondents that would participate in the survey from each of the five stratum.

### 3.5 Data Collection Instrument

Data was collected from the identified respondents using questionnaires that were distributed by the research assistants. The questionnaire utilized had six sections. Section A of the questionnaire had questions on the demographic characteristics of respondents, section B on trauma healing, section C on peace dividends, section D on community peace agreements, section E on the capacity development of peacebuilding management structures and Section F had questions on the dependent variable; the performance of community reconciliation programmes. Sections B to F of the questionnaire had a five-

point Likert scale rating indicated thus: (1) Strongly agree (2) Agree (3) Neutral (4) Disagree (5) Strongly disagree

### **3.5.1 Pilot Testing of the Instruments**

Initial testing of the instrument was done with respondents from the target population in Elwak Kenya and Elwak Somalia to ensure that they understood the questions. The subjects of the pretest were encouraged to give suggestions concerning the instructions, clarity of the questions, and sensitivity of the questions and flow of the questionnaire. The pilot testing was done with twelve respondents who constituted 14% of the sample size which is within the range of 10% to 20% of the sample size as recommended by Baker (1994). The twelve respondents were not included in the final survey. After the filled pilot questionnaires were received together with the suggestions and comments by the respondents, the questionnaire was reviewed to find out the comprehension and suitability of the wordings used the sequencing of the questions and the time taken to complete each questionnaire. The study of the completed pilot questionnaires gave an indication of the reliability of the instrument through the responses received on how the peacebuilding strategies influence performance of community reconciliation programmes.

### **3.5.2 Validity of the Instrument**

Construct and content validity was determined through review of the questionnaire by colleagues who are experts and practitioners in peacebuilding work to ensure adequate coverage of specific objectives of the study. The validity of the instrument is concerned with the instrument measuring what it purports to measure and nothing else. Ensuring that the questions were easily comprehensible, were clear, used simple words familiar to all the respondents and that they conveyed only one thought at a time contributed to instrument validity (Kothari, 2004). Construct validity was appropriate for the study as it sought to obtain new knowledge on the influence of the independent variables on performance of community reconciliation programmes.

### **3.6 Data Collection Procedures**

A permit to conduct the research was obtained from the National Commission for Science, Technology and Innovation (NACOSTI) before the data collection process

commenced. After obtaining the license, travel to Elwak was organized where the researcher met with the research assistants and the District Commissioners of Elwak Kenya and Elwak Somalia and the members of council of elders from the Garre and Marehaan clans and informed them of the purpose of the visit. After consent was given to collect data, the research assistants were inducted on the questionnaire and thereafter proceeded to distribute the same to the respondents who could read in English. For those who could not, the research assistants made appointments with the respondents on the time they were available to answer the questions and they asked the questions in the order in which they were listed in the questionnaires and recorded the respondent's answers in the spaces provided. The purpose of the survey was explained to each of the respondents and their consent obtained before data collection commenced.

### **3.7 Data Analysis Techniques**

Orodho (2002) defines data analysis as the examination of what has been collected in a survey or experiment and making deductions and inferences from this data through organizing the data, breaking it into manageable units, synthesizing it as well as searching for patterns.

After the questionnaires were returned, the raw data collected was cleaned, edited, coded and tabulated in line with the study objectives. The quantitative data collected using the closed ended items of the questionnaire was assigned ordinal values and analyzed using statistics of frequency tables, percentages, mode and median through Statistical Package for the Social Sciences software. The organized data was then used in testing of hypotheses of the study. Hypotheses testing were done using Spearman's rank correlation analysis as the measurements were at ordinal scale.

### **3.8 Ethical Issues**

The researcher first obtained a research permit from NACOSTI at the Ministry of Education so that they were legally authorized to carry out the research and collect data. The researcher then wrote a transmittal letter informing the respondents that the research is purely for academic purposes and assuring them of confidentiality of their identities. The enumerators were asked not to record the names of the respondents in the

questionnaire. Informed consent was obtained from the respondents before data collection was done, and only those that agreed to participate were engaged in the survey.

### **3.5.3 Reliability of the Instrument**

Split-half method was used to test the reliability of questionnaire to ensure that the results obtained through its use were consistent from one respondent to the other. The questionnaire was split into two equivalent halves; odd and even questions for all the 5-Likert scale questions, and then a correlation coefficient for the two halves was computed and adjusted to reflect the entire questionnaire using the Spearman-Brown prophecy formula;  $r_{sb} = 2r_{hh}/(1+r_{hh})$ ; where  $r_{hh}$  is the correlation coefficient between the two halves and  $r_{sb}$  is the adjusted correlation also known as Spearman-Brown reliability. A correlation of 0.946 was computed from the two halves and this was corrected using the Spearman-Brown prophecy formula and yielded a corrected Spearman-Brown reliability of 0.972. The instrument was therefore reliable since the correlation was above 0.8 which is considered the threshold of a reliable instrument when the number of questions are greater than eight (Monette, Sullivan, & DeJong, 2005).

### **3.9 Operationalization of Variables**

Operational definition of independent, dependent and moderating variables is as shown in Table 3.2.

**Table 3.2: Operationalization of Variables**

<b>Objectives</b>	<b>Type of Variable</b>	<b>Indicators</b>	<b>Measurement Scale</b>	<b>Methods of data collection</b>	<b>Data collection tools</b>	<b>Data analysis technique</b>
To establish the influence of trauma healing on performance of community reconciliation programmes	Trauma healing (independent variable)	<ul style="list-style-type: none"> <li>• No. of trauma healing sessions</li> <li>• No. of participants attending</li> <li>• No. of victims healed</li> <li>• No. of remorseful perpetrators</li> </ul>	Ordinal	Administering questionnaire	Questionnaire	Spearman's Rank Correlation
To assess the influence of peace dividends on performance of community reconciliation programmes	Peace dividends (independent variable)	<ul style="list-style-type: none"> <li>• No of projects constructed</li> <li>• No. of projects in use</li> <li>• No. of projects jointly accessed</li> <li>• No. of projects causing conflicts</li> </ul>	Ordinal	Administering questionnaire	Questionnaire	Spearman's Rank Correlation
To establish the influence of community peace agreements on performance of community reconciliation programmes	Community Peace Agreements (Independent variable)	<ul style="list-style-type: none"> <li>• No. of CPAs signed</li> <li>• No. of dialogue meetings held</li> <li>• No. of CPAs implemented</li> <li>• No. of CPAs disseminated</li> </ul>	Ordinal	Administering questionnaire	Questionnaire	Spearman's Rank Correlation
To determine the influence of capacity development of peacebuilding management structures on performance of community reconciliation programmes	Capacity development of peacebuilding management structures (Independent variable)	<ul style="list-style-type: none"> <li>• No. of peacebuilding mgt. structures supported</li> <li>• No. of peacebuilding mgt. structures with improved</li> <li>• No. of conflicts mediated</li> </ul>	Ordinal	Administering questionnaire	Questionnaire	Spearman's Rank Correlation
	Performance of community reconciliation programmes (Dependent variable)	<ul style="list-style-type: none"> <li>• No. of inter-marriages</li> <li>• No. of conflicts resolved non-violently</li> <li>• No. of shared natural resources</li> <li>• No. of shared communal settlements</li> <li>• No. of revenge attacks</li> </ul>	Ordinal	Administering questionnaire	Questionnaire	Spearman's Rank Correlation

**CHAPTER FOUR**  
**DATA ANALYSIS, PRESENTATION AND INTERPRETATION**

**4.1 Introduction**

This chapter gives analyses of data collected, presents it in tables and undertakes data interpretation. The chapter provides the major findings and results of the study as obtained from the questionnaire.

**4.2 Questionnaire Response Rate**

Questionnaire response rate indicates the percentages of the questionnaires that were filled and returned by the respondents. The returned questionnaires were the ones analysed. Table 4.1 shows the response rate from the sample size.

**Table 4.1: Questionnaire Response Rate**

<b>Stratum</b>	<b>Sample Size</b>	<b>Return Rate</b>
Local staff of implementing partners	16	16
Facilitators and trainers	23	18
CoE and religious leaders	16	15
Community Working Group	9	8
District peace committee	24	15
<b>Total</b>	<b>88</b>	<b>72</b>

Out of the 88 respondents targeted in the study, 72 completed and returned the questionnaire which constitutes a response rate of 81.8%. This response rate is excellent and representative of the target population as noted by Mugenda and Mugenda (2003) who posits that a response rate above 70% is excellent while a rate of 60% is good and 50% is adequate for analysis and reporting.

**4.3 Demographic Characteristics of the Respondents**

As part of their demographic information, the study sought to establish the background information of respondents. This included age, geographical location, their length of stay in Elwak and their role in PEACE II project.

**4.3.1 Distribution of Respondents by Geographical Location**

The study sought to find out the geographical location of respondents. This was important as the project was cross-border project and focused on reconciliation of the Garre and

Marehaan communities in Elwak. Elwak, Kenya is only inhabited by the Garre community while Elwak, Somalia is inhabited by both the Garre and Marehaan communities and therefore should have received twice the support under the project.

**Table 4.2: Distribution of Respondents by Geographical Location**

<b>Location</b>	<b>Frequency</b>	<b>Valid Percent</b>	<b>Cumulative Percent</b>
Elwak, Kenya	19	27.5	27.5
Elwak, Somalia	50	72.5	100.0
<b>Total</b>	<b>69</b>	<b>100</b>	

As shown in Table 4.2 above, majority of the respondents; 72.5% were from Elwak, Somalia while only 27.5% reside in Elwak, Kenya. This is in line with the scope of the PEACE II's peacebuilding interventions in Elwak which needed to have at least two thirds of the project beneficiaries being from Elwak, Somalia which is resident to both the Garre and Marehaan communities.

#### **4.3.2 Distribution of Respondents by Age**

The study also sought to establish the ages of the respondents who were engaged in peacebuilding initiatives in PEACE II project at Elwak. This has been categorised as the youth in age bracket of 18 to 35 years, the middle aged from 36 to 50 years and elders as those aged 51 years and above. There is need for inclusion of all the age groups in peacebuilding so that it is holistic and everyone is involved and engaged (Lederach, 1997). The results obtained were as shown in Table 4.3.

**Table 4.3: Distribution of Respondents by Age**

<b>Age (years)</b>	<b>Frequency</b>	<b>Valid Percent</b>	<b>Cumulative Percent</b>
18-35	16	22.2	22.2
36 – 50	38	52.8	75.0
51 and above	18	25.0	100.0
<b>Total</b>	<b>72</b>	<b>100</b>	

As shown in Table 4.3, 52.8% of the respondents were middle aged, 22.2% were youth and elders constituted 25% of the respondents. It therefore implies that PEACE II project engaged majority of people who are middle aged in their programs while a quarter of the

persons engaged in the project were elders who were mainly the council of elders and mediators of communal conflicts.

#### 4.3.3 Distribution of Respondents by Peacebuilding Sector

This study sought to establish the number of respondents from each of the peacebuilding sectors engaged in the PEACE II project. This was necessary to ensure that all sectors were included in peacebuilding initiatives to reach the various sectors of the communities living in Elwak. This distribution is shown in Table 4.4.

**Table 4.4: Distribution of Respondents by Peacebuilding Sector**

<b>Peacebuilding Sector</b>	<b>Frequency</b>	<b>Valid Percent</b>	<b>Cumulative Percent</b>
Local staff of implementing partners	16	22.2	22.2
Facilitators and Trainers	18	25.0	47.2
Mediators – CoE and Religious Leaders	15	20.8	68.0
Community Working Group	8	11.2	79.2
District Peace Committee	15	20.8	100
<b>Total</b>	<b>72</b>	<b>100</b>	

From the findings, the majority of the respondents engaged in the survey were the Facilitators and Trainers at 25% followed by the local staff of implementing partners at 22.2%. District Peace Committee and the Mediators trailed at 20.8% each. The CWG members were only 11.2% due to the limited number of peace dividend projects that were constructed in Elwak as compared with other interventions which involved substantial numbers of community members. All the stakeholders who participated substantially in PEACE II project were therefore fairly represented in the survey.

#### 4.3.4 Distribution of Respondents by Period of Residence in Elwak

This study sought to establish the duration of residence of the respondents in Elwak region. This would give an indication if they understood the PEACE II project peacebuilding strategies under study well. This distribution is shown in Table 4.5.

**Table 4.5: Distribution of Respondents by Period of Residence in Elwak**

<b>Duration in Elwak</b>	<b>Frequency</b>	<b>Valid Percent</b>	<b>Cumulative Percent</b>
Less than 1 year	0	0	0
1 – 7 years	12	17.1	17.1
Over 7 years	58	82.9	100.0
<b>Total</b>	<b>70</b>	<b>100.0</b>	

Table 4.5 indicates that majority of the respondents who constitute 82.9% were resident in Elwak for more than 7 years and therefore understood the peacebuilding strategies that PEACE II had used in the region and the nature of conflicts that were being managed. 17.1% of the residents had lived in Elwak for a period of 1 to 7 years and therefore also had some engagement with the PEACE II project and its interventions in the region and would also confidently rate the peacebuilding strategies employed.

#### **4.4 Descriptive Statistics on Trauma Healing**

In an effort to determine the influence of peacebuilding strategies on the performance of community reconciliation at PEACE II project in Elwak, respondents in this study were asked to indicate their level of agreement with specific statements in the questionnaire that related to trauma healing and its influence on performance of community reconciliation programmes. The coding employed in the analysis was 1 to 5 with 1 representing strong agreement and 5 representing strong disagreement with the statements.

Table 4.6 shows the statistics on the findings from questions in the survey related to trauma healing and how respondents were in agreement or disagreement with the statements.

**Table 4.6: Descriptive Statistics on Trauma Healing**

<b>Statement</b>	<b>N Valid</b>	<b>Median</b>	<b>Mode</b>
Many trauma healing sessions conducted in Elwak	72	1	1
Many people attended trauma healing sessions	72	2	2
Perpetrators remorseful after trauma healing	72	2	2
Perpetrators offered sincere apologies to victims	72	2	2
Forgiveness after trauma healing sessions	72	2	2
Safe space for trauma sessions causes healing	72	2	2
Suppressed grief, lack of mourning cause trauma	72	2	3
Trauma causes cyclic violence	72	2	1
Violence reduction after healing sessions	72	2	2
Improved relationship among neighbours	72	2	1
Reduction of stereotyping of each other after healing	72	2	2
Increased trust between communities	72	2	2

Table 4.6 shows a mode of 1 for the questionnaire items about the scope of the trauma healing, trauma as a cause of cyclic violence and improvement of relationship after attending trauma healing sessions, implying that most of the respondents ‘strongly agreed’ with these statement. All the other items except the suppression of grief and lack of mourning as a cause of conflict had a mode of 2 implying that most of the respondents interviewed agreed with these statements. It is observed that all the respondents concurred that the strategy of trauma healing in Elwak brought about increased trust between communities, improved relationships between neighbours, caused the perpetrators to offer sincere apologies to their victims and the victims to forgive the perpetrators and that there was a reduction in violence in Elwak after the many trauma healing sessions were conducted in the region.

#### 4.4.1 Forgiveness after Trauma Healing Sessions

The respondents were asked to rate whether the victims who attended the trauma healing sessions in Elwak forgave their perpetrators. The findings are shown in Table 4.7.

**Table 4.7: Forgiveness after Trauma Healing Sessions**

	<b>Frequency</b>	<b>Valid Percent</b>	<b>Cumulative Percent</b>
Strongly agree	26	36.1	36.1
Agree	29	40.3	76.4
Neutral	11	15.3	91.7
Disagree	4	5.6	97.3
Strongly disagree	2	2.8	100.0
<b>Total</b>	<b>72</b>	<b>100.0</b>	

In Table 4.7, 76.4% of the respondents were in agreement that many victims forgave their perpetrators after attending the trauma healing sessions though to different extents. Only 8.4% of the respondents disagreed with this assertion while 15.3% of the respondents opted to remain neutral. This indicates that the peacebuilding strategy of trauma healing employed by the PEACE II project led to forgiveness of the perpetrators of violence by their victims

#### 4.4.2 Reduction in Violence after Trauma Healing Sessions

This question sought to determine if the respondents felt that there had been a reduction in violent conflicts after trauma healing sessions were conducted in Elwak. The findings are shown in Table 4.8

**Table 4.8: Reduction in Violence after Trauma Healing Sessions**

	<b>Frequency</b>	<b>Valid Percent</b>	<b>Cumulative Percent</b>
Strongly agree	21	29.2	29.2
Agree	38	52.8	82.0
Neutral	11	15.3	97.3
Disagree	0	0	97.3
Strongly disagree	2	2.7	100.0
<b>Total</b>	<b>72</b>	<b>100.0</b>	

Table 4.8 shows that 29.2% of the respondents strongly agreed that there was a reduction in violence after trauma healing session were conducted in Elwak while 52.8% agreed to the questionnaire item. Only 2.7% of the respondents strongly disagreed that there was a reduction in violence after trauma healing sessions were conducted at Elwak while 15.3% of the respondents were undecided on the issue. At 82% agreement, it implies that there was a reduction of violence after the trauma healing sessions were conducted in Elwak by the PEACE II project.

#### 4.4.3 Increased Trust between Communities

This question sought to determine if the respondents felt that there was increased trust between communities following the carrying out of trauma healing sessions at Elwak. The findings are summarised in Table 4.9

**Table 4.9: Increased Trust between Communities**

	<b>Frequency</b>	<b>Valid Percent</b>	<b>Cumulative Percent</b>
Strongly agree	20	27.7	27.7
Agree	31	43.1	70.8
Neutral	16	22.2	93.0
Disagree	2	2.8	95.8
Strongly disagree	3	4.2	100.0
<b>Total</b>	<b>72</b>	<b>100.0</b>	

On the issue of increased trust between communities in Elwak after heavy investment in trauma healing sessions, 27.7% of the respondents strongly agreed that there was an increase in trust between the communities under study while 43.1% agreed with the statement. Only 7% of the respondents disagreed with the statement. At 70.8% agreement with the statement, is evident that the trauma healing sessions conducted by PEACE II as a peacebuilding strategy led to increase in trust between the communities in Elwak.

#### 4.4.4 Improved Relationship among Neighbours

This question sought to determine if there was improvement in relationships among neighbours after trauma healing sessions were conducted in Elwak. The findings are summarised in Table 4.10

**Table 4.10: Improved Relationships among Neighbours**

	<b>Frequency</b>	<b>Valid Percent</b>	<b>Cumulative Percent</b>
Strongly agree	33	45.8	45.8
Agree	25	34.7	80.5
Neutral	12	16.7	97.2
Disagree	1	1.4	98.6
Strongly disagree	1	1.4	100.0
<b>Total</b>	<b>72</b>	<b>100.0</b>	

As shown in Table 4.10, majority of the respondents, represented by 80.5%, agreed, to different extents, that there is better relationships among neighbours after trauma healing sessions were conducted by the PEACE II project. Only 2.8% were in disagreement with this statement but 16.7% were undecided. This finding implies that trauma healing sessions conducted by the project led to improved relationships among neighbours in Elwak.

#### **4.5 Inferential Statistics on Trauma Healing**

Spearman correlation analysis was conducted at 95% confidence interval and 5% significance level and was a 2-tailed test. Table 4.11 indicates the correlation between the trauma healing and performance of community reconciliation programmes

**Table 4.11: Inferential Statistics on Trauma Healing**

		<b>Trauma Healing</b>	<b>Performance of Community Reconciliation Programmes</b>
Spearman's rho	Trauma healing	Correlation Coefficient	1.000
		Sig. (2-tailed)	0.401*
		N	72
	Performance of Community Reconciliation programmes	Correlation Coefficient	0.401*
		Sig. (2-tailed)	0.0005
		N	72

\* Correlation is significant at the 0.05 level (2-tailed)

Table 4.11 shows a moderate positive correlation between trauma healing and the performance of community reconciliation programmes conducted in Elwak with a Spearman's rho value of 0.401. This finding shows that the strategy of trauma healing of communities is positively correlated with performance of community reconciliation programmes at Elwak. The value of 0.401 for a sample size of 72 at significance level of 0.05 is statistically significant. Based on these analyses, the null hypothesis that;

**H<sub>0</sub>1:** There is no significant relationship between trauma healing of communities and performance of community social reconciliation programmes is rejected.

#### **4.6 Descriptive Statistics on Peace Dividends**

In an effort to determine the influence of peacebuilding strategies on the performance of community reconciliation at PEACE II project in Elwak, respondents in this study were asked to indicate their level of agreement with specific statements in the questionnaire that related to the construction, co-management and sharing of peace dividend projects and its influence on performance of community reconciliation programmes. The coding employed in the analysis was 1 to 5 with 1 representing strong agreement and 5 representing strong disagreement with the statements.

Table 4.12 shows the statistics on findings from questions in the survey related to peace dividend projects and how respondents were in agreement or disagreement with the statements.

**Table 4.12: Descriptive Statistics on Peace Dividends**

<b>Statement</b>	<b>N Valid</b>	<b>Median</b>	<b>Mode</b>
Many peace dividends were constructed in Elwak	72	1	1
Participatory prioritization of projects	72	1	1
Open and transparent contracting	72	2	2
High quality projects constructed	72	2	2
Joint monitoring of projects by communities	72	2	2
All peace dividends are in use	72	2	2
Joint access of peace dividends	72	2	1
Increased interactions at projects sites	72	2	2
Improved community relationships following sharing of projects	72	2	2
Communities share other natural resources amicably	72	2	2
Peace dividends not a cause of conflicts in Elwak	72	2	1
Project management committee resolve sharing conflicts	72	2	2

Table 4.12 indicates that for the items on peace dividend and community reconciliation, the mode of 1 implies that most of the participants strongly agreed that many peace dividend projects were constructed in Elwak, the selection of the peace dividends was participatory and that not a single peace dividend had caused conflicts in Elwak. A mode of 2 for the other items indicates that most of the respondents were in agreement that all the communities were involved in peace dividend monitoring, that the contracting process was open and transparent, that there were increased interactions at the peace dividend projects sites by the previously conflicting communities, that community relationships had improved as a result of the sharing and that communities were now sharing other natural resources, not just the peace dividend projects.

#### 4.6.1 Participatory Selection of Priority Peace Dividend Projects

This question sought to determine if all the diverse communities were consulted and involved in the prioritisation of the peace dividend projects that were constructed in Elwak by the PEACE II project. The findings are summarised in Table 4.13

**Table 4.13: Participatory Selection of Priority Peace Dividend Projects**

	Frequency	Valid Percent	Cumulative Percent
Strongly agree	38	53.5	53.5
Agree	24	33.8	87.3
Neutral	6	8.5	95.8
Disagree	0	0	95.8
Strongly disagree	3	4.2	100.0
<b>Total</b>	<b>71</b>	<b>100.0</b>	

From Table 4.13 it is evident that majority of respondents at 53.5% strongly agreed that the selection of the priority peace dividend projects was done through participatory processes where all the communities were involved. This is in concurrence with the mode of 1 under Table 4.12. Only 4.2% of the respondents strongly disagreed with the statement while 8.5% of the respondents remained neutral on the statement. With majority of the respondents; 87.3% agreeing with the statement, then it implies that all the communities were involved and participated in prioritization of the peace dividends that were constructed in Elwak.

#### 4.6.2 Involvement of Communities in Peace Dividend Projects Monitoring

This question sought to determine whether all the communities in Elwak participated in monitoring of the peace dividend projects under the PEACE II project during their construction. The findings are summarised in Table 4.14

**Table 4.14: Involvement of Communities in Peace Dividend Projects Monitoring**

	Frequency	Valid Percent	Cumulative Percent
Strongly agree	24	33.3	33.3
Agree	34	47.2	80.5
Neutral	11	15.3	95.8
Disagree	3	4.2	100.0
Strongly disagree	0	0	100.0
<b>Total</b>	<b>72</b>	<b>100.0</b>	

Table 4.14 shows that majority of the respondents who constituted 47.2% agreed that all the communities were involved in monitoring of the peace dividend projects in Elwak. A third of the respondents strongly agreed with the statement and only 4.2% disagreed with the statement with 15.3% remaining neutral. This then implies that all communities in Elwak were involved in monitoring of the peace dividends during their construction under the PEACE II project to enhance their interaction.

#### 4.6.3 Increased Interactions of Communities at Peace Dividend Project Sites

This question sought to determine if there have been increased interactions by all the communities in Elwak at the completed peace dividend projects as they access the services at those facilities. The findings are summarised in Table 4.15

**Table 4.15: Increased Interactions of Communities at Peace Dividend Project Sites**

	<b>Frequency</b>	<b>Valid Percent</b>	<b>Cumulative Percent</b>
Strongly agree	18	25.0	25.0
Agree	37	51.4	76.4
Neutral	17	23.6	100.0
Disagree	0	0	100.0
Strongly disagree	0	0	100.0
<b>Total</b>	<b>72</b>	<b>100.0</b>	

Table 4.15 shows that the majority of the respondents; 76.4%, were in agreement, though to different extents, that there were increased interactions at the peace dividend projects by the diverse communities in Elwak. 23.6% of the respondents were undecided on whether interactions of different communities had increased at the peace dividend projects but no respondent was in disagreement with the statement. It is therefore evident that the peace dividend projects constructed by the PEACE II project at Elwak had led to increased interactions by the communities.

#### 4.6.4 Peace Dividends as Causes of Conflicts in Elwak

This question sought to find out if some of the peace dividends constructed were themselves a cause of conflict rather than infrastructures that brought communities together. Sometime peace dividends meant to reconcile communities actually end up doing more harm than good, as noted by Fowler and Kessler (2015), when the same are not shared equitably and some of the communities claim ownership of such facilities. The findings on this question are summarised in Table 4.16

**Table 4.16: Peace Dividends as Causes of Conflicts in Elwak**

	Frequency	Valid Percent	Cumulative Percent
Strongly agree	35	48.6	48.6
Agree	19	26.4	75.0
Neutral	14	19.4	94.4
Disagree	4	5.6	100.0
Strongly disagree	0	0	100.0
<b>Total</b>	<b>72</b>	<b>100.0</b>	

Table 4.16 shows that 48.6% and 26.4% of the respondents strongly agreed and agreed respectively that no single peace dividend project has caused conflicts in Elwak while 19.4% were neutral on the matter. Only 5.6% disagreed with this statement. This finding shows that largely, the peace dividend projects were not a source of conflict themselves but rather contributed to reconciliation of communities at Elwak.

#### 4.7 Inferential Statistics on Peace Dividends

Spearman correlation analysis was conducted at 95% confidence interval and 5% significance level and was a 2-tailed test. Table 4.17 indicates the correlation between the peace dividends and performance of community reconciliation programmes

**Table 4.17: Inferential Statistics on Peace Dividends**

			Peace Dividends	Performance of Community Reconciliation Programmes
Spearman's rho	Peace Dividends	Correlation Coefficient	1.000	0.384*
		Sig. (2-tailed)		0.0009
		N	72	72
	Performance of Community Reconciliation programmes	Correlation Coefficient	0.384*	
		Sig. (2-tailed)	0.0009	
		N	72	72

\* Correlation is significant at the 0.05 level (2-tailed)

Table 4.17 shows a weak positive correlation between peace dividends and the performance of community reconciliation programmes, indicated by a Spearman's rho value of 0.384. This finding shows that the strategy of constructing and sharing of peace dividend projects is positively correlated with performance of community reconciliation programmes at Elwak. Additionally, the value of 0.384 for a sample size of 72 at a significance level of 0.05 is statistically significant. From these analyses, the null hypothesis that;

**H<sub>0</sub>2:** There is no significant relationship between peace dividends and performance of community reconciliation programmes is rejected.

#### **4.8 Descriptive Statistics on Community Peace Agreements (CPA)**

In an effort to determine the influence of peacebuilding strategies on the performance of community reconciliation at PEACE II project in Elwak, respondents in this study were asked to indicate their level of agreement with specific statements in the questionnaire that related to the Community Peace Agreement and its influence on performance of community reconciliation programmes. The coding employed in the analysis was 1 to 5 with 1 representing strong agreement and 5 representing strong disagreement with the statements.

Table 4.18 shows the statistics on some of the findings from questions in the survey related to Community Peace Agreements and how respondents were in agreement or disagreement with the statements.

**Table 4.18: Descriptive Statistics on Community Peace Agreements (CPA)**

<b>Statement</b>	<b>N Valid</b>	<b>Median</b>	<b>Mode</b>
Number of CPAs between Garre and Marehaan	72	1	1
Sufficient consultations done prior to CPAs	72	2	2
Inclusive and participatory dialogue process	72	2	2
CPAs widely disseminated for awareness and input	72	2	2
CPA provisions fully implemented	72	2	2
Communities apply CPA articles to address conflicts	72	2	2
Hefty penalties in CPAs to deter violence	72	2	2
CPAs are respected by the local administrations	72	2	2
CoE enforce implementation of the CPA accords	72	2	2
CPAs prevent revenge attacks following conflicts	72	2	2
Process of CPA development enhances increased interactions and relationships	72	2	2
CPAs are effective in preventing and mitigating conflicts	72	2	2

As shown in Table 4.18, a mode of 2 for most of the questionnaire items indicates that majority of the respondents agreed to the statement that CPAs were effective in preventing and mitigating conflicts in Elwak, that CPAs prevent revenge attacks, that CPAs are respected by local administration in Elwak, that the communities in Elwak apply the provisions in the CPA articles to resolve future conflicts, that the hefty penalties are included in CPA to deter violence and that the CPA provisions are implemented fully. A mode of 1 for the number of CPAs that have been entered into between the Garre and Marehaan communities implies that the majority of the respondents strongly agreed with the statement that many agreements had been entered into between the two communities.

#### 4.8.1 Effectiveness of CPAs in Preventing and Mitigating Conflicts

This question sought to determine if the CPAs entered into by communities in Elwak were effective in preventing conflicts from occurring and mitigating the conflicts once they occurred. The findings are summarised in Table 4.19

**Table 4.19: Effectiveness of CPAs in Preventing and Mitigating Conflicts**

	Frequency	Valid Percent	Cumulative Percent
Strongly agree	18	25.0	25.0
Agree	28	38.9	63.9
Neutral	23	31.9	95.8
Disagree	2	2.8	98.6
Strongly disagree	1	1.4	100.0
<b>Total</b>	<b>72</b>	<b>100.0</b>	

Table 4.19 indicates that 63.9% of the respondents agreed, though to different extents, that the many CPAs signed by the communities in Elwak were effective in preventing and mitigating conflicts between communities. A minority of 4.2% were opposed with the statement. A sizeable 31.9% of the respondents opted to remain neutral on the issue and this is possibly due to the high instances of default by the parties to implement the agreement. This therefore implies that CPAs documentation, dissemination and implementation are effective strategies in conflict prevention and mitigation in Elwak.

#### 4.8.2 CPAs are respected by Local Administrations in Elwak

The statement sought to find out if the local administrations in both Elwak Kenya and Elwak Somalia respect the provisions of the CPAs. If they do, then they would use the provisions to resolve communal disputes and would be keen to enforce these provisions to prevent and mitigate conflicts in Elwak. The findings are summarised in Table 4.20

**Table 4.20: CPAs are respected by Local Administrations in Elwak**

	<b>Frequency</b>	<b>Valid Percent</b>	<b>Cumulative Percent</b>
Strongly agree	22	30.6	30.6
Agree	34	47.2	77.8
Neutral	14	19.4	97.2
Disagree	0	0	97.2
Strongly disagree	2	2.8	100.0
<b>Total</b>	<b>72</b>	<b>100.0</b>	

Table 4.20 shows that 30.6% and 47.2% of the respondents strongly agreed and agreed respectively, to the statement that CPAs are respected by local administration in Elwak. Only 2.8% strongly disagreed with this statement whereas 19.4% of the respondents were undecided on whether the local administrations respect the community peace agreements. With 77.8% in agreement with the statement, then it implies that the local administrations in Elwak respect the CPAs and this could account to their effectiveness in conflict mitigation in Elwak.

#### **4.8.3 Communities Apply Articles of CPA to Resolve Conflicts**

The statement sought to find out if the communities in Elwak use their current CPA negotiated by the communities as a reference document in the resolution of future conflicts. The findings are summarised in Table 4.21

**Table 4.21: Communities Apply Articles of CPA to Resolve Conflicts**

	<b>Frequency</b>	<b>Valid Percent</b>	<b>Cumulative Percent</b>
Strongly agree	22	30.6	30.6
Agree	26	36.1	66.7
Neutral	18	25.0	91.7
Disagree	4	5.6	97.2
Strongly disagree	2	2.8	100.0
<b>Total</b>	<b>72</b>	<b>100.0</b>	

Table 4.21 shows that two thirds of the respondents agreed to different extents that the CPAs entered into during conflicts are utilized to solve future conflicts when they do occur. However a minority of 8.4% did not agree with this statement while a sizeable number; 25% were undecided on the issue. This therefore implies that the communities in

Elwak apply the provisions and articles of the CPA that they enter during conflicts to resolve future conflicts.

#### 4.8.4 CPAs Prevent Revenge Attacks After Conflicts Occur

The statement sought to find out if the CPAs were effective in preventing revenge attacks in Elwak after incidences of violent conflicts are reported in Elwak. The findings are summarised in Table 4.22

**Table 4.22: CPAs Prevent Revenge Attacks After Conflicts Occur**

	Frequency	Valid Percent	Cumulative Percent
Strongly agree	15	20.8	20.8
Agree	33	45.8	66.7
Neutral	19	26.4	93.1
Disagree	5	6.9	100.0
Strongly disagree	0	0	100.0
<b>Total</b>	<b>72</b>	<b>100.0</b>	

Table 4.22 shows that two thirds of the respondents strongly agreed and agreed with the statement that CPAs prevent revenge attacks once conflicts occur in Elwak. However a small minority of 6.9% of the respondents disagreed with the statement. A sizeable 26.4% of the respondents were undecided on whether CPAs actually do indeed prevent retaliatory attacks. With 66.7% in agreement with the statement, then it is implied that CPAs in Elwak prevent revenge attacks by communities.

#### 4.9 Inferential Statistics on Community Peace Agreements

Spearman correlation analysis was conducted at 95% confidence interval and 5% significance level and was a 2-tailed test. Table 4.23 indicates the correlation between the CPA and performance of community reconciliation programmes

**Table 4.23: Inferential Statistics on Community Peace Agreements**

			<b>Community Peace Agreement</b>	<b>Performance of Community Reconciliation Programmes</b>
Spearman's rho	Community Peace Agreement	Correlation Coefficient	1.000	0.425*
		Sig. (2-tailed)		0.0002
		N	72	72
	Performance of Community Reconciliation programmes	Correlation Coefficient	0.425*	
		Sig. (2-tailed)	0.0002	
		N	72	72

\* Correlation is significant at the 0.05 level (2-tailed)

The Spearman's rho value of 0.425 indicates a moderate positive relationship between community peace agreements and the performance of community reconciliation programmes. The value of 0.425 for a sample size of 72 at significance level of 0.05 is statistically significant. Thus, the null hypothesis that;

**H<sub>03</sub>:** There is no significant relationship between community peace agreements and performance of community reconciliation programmes is rejected.

#### **4.10 Descriptive Statistics on Capacity Development of Peacebuilding Management Structures (PBMS)**

In an effort to determine the influence of peacebuilding strategies on the performance of community reconciliation at PEACE II project in Elwak, respondents in this study were asked to indicate their level of agreement with specific statements in the questionnaire that related to the capacity development of peacebuilding management structures and its influence on performance of community reconciliation programmes. The coding employed in the analysis was 1 to 5 with 1 representing strong agreement and 5 representing strong disagreement with the statements.

Table 4.24 shows the statistics on some of the findings from questions in the survey related to peacebuilding management structures and how respondents were in agreement or disagreement with the statements.

**Table 4.24: Descriptive Statistics on Capacity Development of PBMS**

Statement	N Valid	Median	Mode
Number of PBMS supported by PEACE II project	72	1	1
PBMS have technical capacity to mediate conflicts	72	2	2
PBMS have well established organizational structure with a strategic vision in conflict management	72	2	2
PBMS understand the conflict context in Elwak	72	2	2
PBMS relate well with other stakeholders	72	2	2
PBMS are adaptive, creative and innovative	72	2	2
Specialization of PBMS by type of conflicts managed	72	2	2
PBMS raise adequate resources for conflict management in Elwak	72	2	2
PBMS have well developed monitoring and evaluation systems for their projects	72	2	2
PBMS mobilize communities for peacebuilding initiatives that reduces violent conflicts	72	2	2
Effective PBMS has reduced the levels of conflicts in Elwak	72	2	2
Communities refer their grievances to PBMS for mediation	72	2	2

Table 4.24 indicates that for the variable of capacity development of peacebuilding management structures, a mode of 2 for almost all the analyzed items shows that majority of the respondents agreed with the statements that communities in Elwak refer their grievances to PBMS for mediation, that the presence of effective PBMS has reduced

the levels of conflict in Elwak, that PBMS in Elwak raise adequate resources for conflict management and that PBMS in Elwak have adequate technical capacity to mediate inter-communal conflicts. Most of the respondents strongly agreed that many peacebuilding management structures had received technical and financial support from PEACE II project.

#### **4.10.1 Communities Refer Their Grievances to PBMS**

The statement sought to find out if the local communities refer their grievances to the PBMS in Elwak for resolution instead of engaging in retaliatory processes. The findings are summarised in Table 4.25

**Table 4.25: Communities Refer Their Grievances to PBMS**

	<b>Frequency</b>	<b>Valid Percent</b>	<b>Cumulative Percent</b>
Strongly agree	20	27.8	27.8
Agree	26	36.1	63.9
Neutral	20	27.8	91.7
Disagree	4	5.6	97.3
Strongly disagree	2	2.7	100.0
<b>Total</b>	<b>72</b>	<b>100.0</b>	

Table 4.25 shows findings similar to Table 4.24 with the majority of the respondents; 63.9%, either strongly agreeing or agreeing that communities refer their grievances to PBMS for resolution of conflicts. Only 8.3% either disagreed or strongly disagreed to this statement. This finding implies that majority of the respondents take their grievances to PBMS with only a few either seeking help elsewhere or organizing for revenge attacks when wronged.

#### **4.10.2 Presence of Effective PBMS Have Reduced Levels of Conflict in Elwak**

The statement sought to find out if the levels of conflict had reduced as a result of the interventions done by the peacebuilding management structures in Elwak. The findings are summarised in Table 4.26

**Table 4.26: Presence of Effective PBMS Have Reduced Levels of Conflict in Elwak**

	<b>Frequency</b>	<b>Valid Percent</b>	<b>Cumulative Percent</b>
Strongly agree	8	11.1	11.1
Agree	43	59.7	70.8
Neutral	19	26.4	97.2
Disagree	1	1.4	98.6
Strongly disagree	1	1.4	100.0
<b>Total</b>	<b>72</b>	<b>100.0</b>	

Table 4.26 shows that 70.8% of the respondents agreed, even if to different extents, that the interventions by PBMS had reduced the levels of conflicts in Elwak. Only a small minority of 2.8% disagreed or strongly disagreed with this statement while a sizeable 26.4% were neutral, implying they are undecided on whether PBMS has reduced the levels of conflicts in Elwak. This then implies that the presence of an effective peacebuilding management structures in Elwak have reduced the levels of conflict in the region.

#### **4.10.3 PBMS Have Adequate Technical Capacity to Mediate Conflicts**

The statement sought to find out if the peacebuilding management structures in Elwak had adequate technical capacities to mediate inter-communal conflicts once they arise. The findings are summarised in Table 4.27

**Table 4.27: PBMS Have Adequate Technical Capacity to Mediate Conflicts**

	<b>Frequency</b>	<b>Valid Percent</b>	<b>Cumulative Percent</b>
Strongly agree	10	13.9	13.9
Agree	51	70.8	84.7
Neutral	9	12.5	97.2
Disagree	0	0	97.2
Strongly disagree	2	2.8	100.0
<b>Total</b>	<b>72</b>	<b>100.0</b>	

A huge majority at 84.7% agreed with the statement though to different extents that the PBMS had adequate technical capacity to mediate in inter-communal conflicts in Elwak. Only a minority of 2.8% of the respondents disagreed with the statement while 12.5%

were undecided. 84.7% agreement points to the high technical capacity of PBMS in Elwak that was imparted by the PEACE II project.

#### **4.10.4 PBMS in Elwak Raise Adequate Resources for Conflict Management**

The statement sought to find out if the peacebuilding management structures in Elwak have the capacity to mobilize funds for peacebuilding and conflict management initiatives. The findings are summarised in Table 4.28

**Table 4.28: PBMS in Elwak Raise Adequate Resources for Conflict Management**

	<b>Frequency</b>	<b>Valid Percent</b>	<b>Cumulative Percent</b>
Strongly agree	18	25.0	25.0
Agree	30	41.7	66.7
Neutral	17	23.6	90.3
Disagree	6	8.3	98.6
Strongly disagree	1	1.4	100.0
<b>Total</b>	<b>72</b>	<b>100.0</b>	

Table 4.28 shows that two thirds of the respondents agreed with the statement though to different extents that the peacebuilding management structures in Elwak are capable of raising or mobilizing adequate resources for conflict management in Elwak. However a small minority of 9.7% disagreed with the statement to different extents. A sizeable 23.6% of the respondents were undecided on this issue. This then implies that the PBMS are capable of mobilizing adequate resources in Elwak to mitigate and prevent to emerging conflicts. This is in congruence with findings in Table 4.27 on the high capacities for peace that the PBMS have gained in Elwak.

#### **4.11 Inferential Statistics on Peacebuilding Management Structures**

Spearman correlation analysis was conducted at 95% confidence interval and 5% significance level and was a 2-tailed test. Table 4.29 indicates the correlation between the Capacity Development of PBMS and performance of community reconciliation programmes

**Table 4.29: Inferential Statistics on Peacebuilding Management Structures**

			<b>Peacebuilding Management Structures</b>	<b>Performance of Community Reconciliation Programmes</b>
Spearman's rho	Peacebuilding Management Structures	Correlation Coefficient	1.000	0.585*
		Sig. (2-tailed)		0.000
		N	72	72
	Performance of Community Reconciliation programmes	Correlation Coefficient	0.585*	
		Sig. (2-tailed)	0.000	
		N	72	72

\* Correlation is significant at the 0.05 level (2-tailed)

Table 4.29 shows a Spearman's Rho value of 0.585, indicating a moderate positive correlation between capacity development of PBMS and performance of community reconciliation programmes in Elwak. In addition, the value of 0.585, for a sample size of 72 at significance level of 0.05, is statistically significant. Hence, the null hypothesis that;

**H<sub>0</sub>4:** There is no significant relationship between capacity development of peacebuilding management structures and performance of community reconciliation programmes is rejected

#### **4.12 Descriptive Statistics on Community Reconciliation Programmes**

Table 4.30 shows the statistics on some of the findings from questions in the survey related to the extent of community reconciliation in Elwak and how respondents were in agreement or disagreement with the statements.

**Table 4.30: Descriptive Statistics on Community Reconciliation Programmes**

Statement	N Valid	Median	Mode
Increased inter-clan marriages in Elwak	72	2	2
Increased inter-clan trade in Elwak	72	2	2
Reduced revenge attacks between communities	72	2	2
Increased sharing of natural resources in Elwak	72	2	2
Different clans share mosques during prayers	72	2	2
Peace dividends are accessed by all communities	72	2	2
Children from the various communities play together	72	2	2
Increased inter-communal settlements in Elwak	72	2	2
There are inter-clan Quran readings by elders	72	2	2
Social events are attended by all communities	72	2	1

From Table 4.30, majority of the respondents ‘agreed,’ with the questionnaire statements about reconciliation of communities in Elwak. This implies that most of the respondents concurred that the number of inter-clan marriages had increased, the levels of inter-clan trade had increased, there was reduction of revenge attacks between the communities, that there is increased sharing of natural resources and there are increased inter-communal settlements between the different communities in Elwak. Most of the respondents strongly agreed that social events are attended by all communities in Elwak irrespective of clan.

## **CHAPTER FIVE**

### **SUMMARY OF FINDINGS, DISCUSSIONS, CONCLUSIONS AND RECOMMENDATIONS**

#### **5.1 Introduction**

This chapter presents a summary of the study findings, conclusions and recommendations. The findings are summarized in line with the objectives of the study which include trauma healing, peace dividends, community peace agreements and capacity development of peacebuilding management structures. These independent variables were studied against the dependent variable which is performance of community reconciliation programmes at Elwak.

#### **5.2 Summary of Findings**

This section presents the findings from the study on the influence of peacebuilding strategies on performance of community reconciliation programmes in Elwak under the PEACE II project. It was established that all the peacebuilding strategies employed in Elwak positively influenced the performance of reconciliation programmes under the PEACE II project at Elwak and that this influence was statistically significant at significance level of 0.05.

##### **5.2.1 Findings on Trauma Healing and Performance of Community Reconciliation Programmes**

Following the trauma healing initiatives carried out in Elwak by the PEACE II project, 82% of the respondents reported a reduction of violence, 70.8% noted that there had been increased trust between the communities, 80.5% indicated that there had been improved relationships among neighbours while 76.4% were in agreement that many of the victims of past violent conflicts forgave their perpetrators after attending the trauma healing sessions. The study established that there exists a significant relationship between trauma healing and performance of community reconciliation programmes at Elwak, with p value of  $0.0005 < 0.05$  and Spearman's rank correlation coefficient of 0.401.

##### **5.2.2 Findings on Peace Dividends and Performance of Community Reconciliation Programmes**

The study established that majority of the respondents were in agreement with the positive role that the peace dividends played in reconciliation of communities in Elwak.

Majority of the respondents at 87.3% agreed that the prioritization of the peace dividend projects were done through participatory processes, 80.5% noted that all the communities were involved in peace dividends monitoring during construction. 76.4% indicated that there were increased interactions by all the communities at the peace dividend project sites and 75% observed that not a single peace dividend in Elwak had caused conflicts between communities. The study established that there is a significant relationship between peace dividends and performance of community reconciliation programmes at Elwak with p value of  $0.0009 < 0.05$  and Spearman's rank correlation coefficient of 0.384

### **5.2.3 Findings on Community Peace Agreements and Performance of Community Reconciliation Programmes**

Majority of the respondents in the study at 63.9% indicated that CPAs are effective in preventing and mitigating conflicts in Elwak, 66.7% agreed that CPAs prevent revenge attacks after violent conflicts occur and 63.9% were of the opinion that CPAs articles entered into after a violent conflict are applied to resolve future conflicts. 77.8% of the respondents indicated that CPAs are respected by local administration in Elwak. The study established that there was a significant relationship between community peace agreements and performance of community reconciliation programmes at Elwak with p value of  $0.0002 < 0.05$  and Spearman's rank correlation coefficient of 0.425

### **5.2.4 Findings on Peacebuilding Management Structures and Performance of Community Reconciliation Programmes**

70.8% of the respondents in the study were of the opinion that the presence of an effective peacebuilding management systems in Elwak has led to a reduction of conflicts in Elwak with 63.9% indicating that communities now refer their grievances to the peacebuilding management structures for determination as they now have adequate technical capacity to mediate inter-communal conflicts as noted by 84.7% of the respondents and due to the fact that they are able to mobilize adequate resources for conflict management in Elwak as noted by 66.7% of the respondents. The study established that there was a significant relationship between capacity development of peacebuilding management structures and performance of community reconciliation programmes at Elwak with p value of  $0.000 < 0.05$  and Spearman's rank correlation coefficient of 0.585.

### **5.3 Discussion of Findings**

The findings showed positive significant correlation between all the four peacebuilding strategies employed by the PEACE II project in Elwak. These findings however did not explain why there was minimal reduction in the levels of violent conflicts in Elwak when all the peacebuilding strategies studied were shown to be positively correlated and significant in the performance of community reconciliation programmes. The discussion of findings from this study is presented as follows;

#### **5.3.1 Trauma Healing and Performance of Community Reconciliation Programmes**

The study established that trauma healing of communities highly influenced performance of community reconciliation programmes at Elwak. The study established that there was increased trust between different communities as a result of attending the trauma healing sessions at Elwak. Additionally the victims of violent conflicts in Elwak forgave their perpetrators after attending these sessions. There was also improvement in relationships between neighbours following the healing sessions in Elwak as people changed their perceptions of each other.

The study findings are in consonance with Yoder (2005) who asserted that unhealed trauma can be transmitted across generations and creates induced social divisions that hinder reconciliation between groups and individuals. The findings are in tandem with Helmick et al (2002) who explain how traumatized communities engage in cyclic conflicts through revenge thereby hindering reconciliation. Taylor-Smith (2009) also arrived at similar conclusions in his study of social reconciliation in Sierra Leone and recommended that trauma healing was therapeutic and would bring healing not only to individuals in conflicts but to communities which is a pre-cursor to community reconciliation.

#### **5.3.2 Peace Dividends and Performance of Community Reconciliation Programmes**

The study established that construction, co-management and joint use of peace dividend projects by all communities in Elwak highly influence performance of community reconciliation programmes at Elwak. This is in agreement with McCandles (2012) who posits that reconciliation is possible when social services are delivered in an effective and equitable manner especially by a government to its citizenry and that the state then reconnects with its citizenry when this happens.

Additionally, the study established that participation by all groups was vital in fostering reconciliation. The study established that the peace dividend process in Elwak was highly participatory during project prioritization; joint monitoring during construction process and the communities eventually jointly shared the peace dividends as demonstrated by the increased interactions at these facilities. This resonates with Pact Inc. (2012) who posits that the process of acquiring the peace dividend projects is just as important as the resorting infrastructural project in peacebuilding and reconciliation of communities. McCandles (2012) concurs with this assertion through his finding that peace dividends cannot provide the reconciliation benefits if the nexus between the provision and the intended reconciliation benefits are not clearly demonstrated.

### **5.3.3 Community Peace Agreements and Performance of Community Reconciliation Programmes**

The study has established that the strategy of community peace agreements highly influence the performance of community reconciliation programmes at Elwak. The study has shown that these contracts between communities prevent revenge attacks, contribute in preventing and mitigating conflicts and are respected and supported by the local administrations in Elwak. Daly (1999) has established that the efficacy of CPAs is mainly attributed to its focus on restorative justice in which the focus is on repairing the harm between the parties and not on punishment of the offender. Mbire (2011) agrees with this in his research on the traditional justice mechanisms by the Shona community and posits that “appeasement” paid by the perpetrator to the victims contributes to healing and reconciliation.

In Elwak, the CPAs are negotiated, drafted and disseminated by the communities’ respected council of elders who possess power and influence over their clans. The efficacy of CPAs in Elwak could be attributed to the existence of legitimate leadership of the council of elders who actively advocates for their constituents, a necessary precondition for the success of community agreements as noted by Lederach (1997).

### **5.3.4 Peacebuilding Management Structures and Performance of Community Reconciliation Programmes**

The study has established that capacity development of peacebuilding management structures highly influence the performance of community reconciliation programmes at Elwak. The research has established that the peacebuilding management structures in Elwak have adequate capacities for peace work and constantly mediate inter-communal conflicts with majority of the communities referring their grievances to them for mediation rather than engaging in retaliatory attacks.

Further it has been established that these peacebuilding management structures raise adequate resources to carry out conflict management in Elwak and through their interventions the levels of conflict in Elwak has reduced. The findings are in line with Haider (2009) who found out that capacity development of individual facilitators in conflict contexts empowers such individual who in turn are able to effect changes at the individual and community levels.

### **5.3 Conclusion**

Based on the findings of the study, the following conclusions are made on the influence of peacebuilding strategies on performance of community reconciliation programmes at Elwak. All the four peacebuilding strategies studied influenced the performance of community reconciliation programmes in Elwak to almost similar extents as demonstrated by the correlation coefficients that were moderate for Trauma Healing, CPAs and PBMS and weak for peace dividends. Trauma healing has been found to be an effective strategy in peacebuilding programmes as it fosters forgiveness of the perpetrators by their victims. Only when forgiveness occurs will communities be willing to reconcile with each other. With forgiveness comes trust building and reduction of stereotyping of each other based on their past narratives of hurt towards each other. This is the reason that improved relationships among neighbours was observed after carrying out trauma healing sessions in these communities at Elwak. Trauma healing has also been shown to break the cycle of violence where the past victim of trauma eventually turns out to be a perpetrator to avenge for their past hurt. A reduction in violence after the trauma healing sessions attest to the healing that occurred in individuals who found better means of dealing with their hurt than resorting to violence.

The peace dividends especially once undertaken through participatory process from inception to completion enhances interactions between previously divided communities in the planning and construction process and also in the sharing of the social services from the peace dividends. The increased interactions reduces chances of engaging in violence as friendships are created in the process and the communities learn to share the resources together as opposed to each community having it all for themselves. The Community Peace Agreements are demonstrated as effective instruments for reconciling communities due to the reparations they provide and this deter incidences of revenge as communities will have recompense once wronged. The process of drafting the CPAs is a negotiated process where every community feels that they have been given a chance to be heard and hence it speaks to its effectiveness. The respect for the CPAs by the administrators in Elwak legitimises the agreements makes them to be adopted as a references in resolving inter-communal conflicts rather than engaging in communal retaliatory attacks.

Capacity development of peacebuilding management structures is a very effective strategy of peacebuilding in Elwak as the local structures gain capacities to resolve communal conflicts and since they reside in the community, they provide a sustainability aspect to the programmes. The communities once they understand that these structures have adequate capacities for peacebuilding and can mobilize adequate resources to prevent and mitigate conflicts do not involve themselves in retaliatory attacks but refer their grievances to such structures for mediation. This then explains the reduction of incidences of violent conflicts once these structures are empowered and their capacities enhanced.

#### **5.4 Recommendations**

On the basis of the findings from the study, it is recommended that:

- i. Future community reconciliation programmes in the region should embrace not just one of these strategies but all of them as they influence the reconciliation of communities to different extents and together they constitute a holistic approach to peacebuilding.

- ii. The PEACE III project should invest in all the four peacebuilding strategies in almost equal proportions since their influence on the performance of community reconciliation is moderate for trauma healing, CPAs and capacity development of peacebuilding management and weak for peace dividend projects.
- iii. Donor agencies should ensure that a component of capacity development of peacebuilding management structures at the local level is included in community reconciliation programmes as it has been shown to highly influence the performance of community reconciliation programmes and had the highest Spearman's correlation coefficient of the four peacebuilding strategies studied.

### **5.5 Suggestions for Further Research**

On the basis of what has been found out from this study, the following further research is suggested;

- i. Similar studies should be conducted in other locations along the Kenya-Somalia and Kenya-Uganda borders that have implemented community reconciliation programmes to correlate these findings.
- ii. A study should be conducted to find out why the reduction of violent conflicts along the Kenya-Somalia border is minimal in spite of the heavy investment in peacebuilding and reconciliation programmes and the fact that effective peacebuilding strategies have been employed to prevent and mitigate these conflicts
- iii. A study should be conducted to find out why the correlations between the four peacebuilding strategies in this study had rather low Spearman's Correlation coefficients on their influence on community reconciliation programmes.
- iv. Though majority of the respondents were of the opinion that CPAs and PBMS had contributed in the reduction of conflict in Elwak, a sizeable percentage of the respondents; more than 25%, were undecided on this issue. It is suggested that a study be conducted to find out why such a significant number remained neutral on the issue.

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## APPENDICES

**APENDIX I: LETTER OF TRANSMITTAL OF DATA COLLECTION  
INSTRUMENTS**

Isaac Mbugua Njuguna,  
P.O. Box 11890-00100  
Nairobi,  
12<sup>th</sup> June 2015

Dear Respondent,

**RE: REQUEST TO PROVIDE RESEARCH INFORMATION**

I am a Master of Arts student at the School of Continuing and Distance Education at the University of Nairobi currently conducting a research study on *influence of peacebuilding strategies on performance of community reconciliation programmes: A case of communities supported by PEACE II project in Elwak Kenya and Elwak Somalia*

You have been selected as one of the respondents to assist in providing the requisite data and information for this undertaking. I kindly request you to spare a few minutes and answer a few questions. The information obtained will be used for academic purposes only, and will be treated with utmost confidentiality. Your identity will be anonymous and your name shall not be recorded.

Kindly respond to all the questions honestly and truthfully.

Yours faithfully,

Isaac Njuguna,  
L50/68773/2013

## APPENDIX II: DATA COLLECTION QUESTIONNAIRE

This purpose of this questionnaire is to gather research information on peacebuilding strategies and their influence on community reconciliation programmes in Elwak. The questionnaire has six sections. For each section, kindly respond to all items using a tick. Tick only one response per question.

### SECTION A: DEMOGRAPHIC CHARACTERISTICS

a) Title/designation

<b>Partner staff – PC, PO, Field Officer</b>	<b>Facilitator – training and trauma healing</b>	<b>CoE/Religious leader</b>	<b>CWG</b>	<b>DPC</b>

b) What is your area of residence?

<b>Elwak Kenya</b>	<b>Elwak Somalia</b>

c) Specify your age bracket in years

<b>18 -35</b>	<b>36 – 50</b>	<b>51 and above</b>

d) How long have you lived in your area of residence in Elwak, Kenya or Elwak, Somalia?

<b>Less than 1 year</b>	<b>1 – 7 years</b>	<b>Over 7 years</b>

**SECTION B: TRAUMA HEALING AND COMMUNITY RECONCILIATION**

**2.1 Kindly select your level of agreement with the below statements by ticking only once in each of the questions?**

Use the scale where 1= strongly agree, 2= agree, 3= neutral 4= disagree and 5= strongly disagree

	<b>Statement</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>
<b>1</b>	Many trauma healing sessions have been conducted in Elwak					
<b>2</b>	Many people have attended trauma healing sessions in Elwak					
<b>3</b>	Many perpetrators of violent conflicts were remorseful after attending the trauma healing sessions					
<b>4</b>	Many perpetrators offered sincere apologies to their victims after attending trauma healing sessions					
<b>5</b>	Many of the victims who attended the trauma healing sessions forgave their perpetrators					
<b>6</b>	Offering safe space to talk about trauma contributes to healing					
<b>7</b>	Suppressed grief and lack of mourning contributes to trauma					
<b>8</b>	Those attending the trauma healing sessions realized that cyclic violence was the major cause of their trauma					
<b>9</b>	There is reduction in violent conflicts after the trauma healing sessions in Elwak					
<b>10</b>	Those who attended the trauma healing sessions have better relationships with their neighbours from other communities					
<b>11</b>	There is reduced stereotyping of each other's communities after attending the trainings					
<b>12</b>	The trust between communities have increased in Elwak following the heavy investment in healing sessions					

**SECTION C: PEACE DIVIDENDS AND COMMUNITY RECONCILIATION**

**3.1 Kindly select your level of agreement with the below statements by ticking only once in each of the questions?**

Use the scale where 1= strongly agree, 2 = agree, 3 = neutral 4= disagree and 5= strongly disagree

	<b>Statement</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>
<b>1</b>	Many peace dividends have been constructed in Elwak					
<b>2</b>	The selection of the priority projects was participatory					
<b>3</b>	The selection of contractors was open and transparent					
<b>4</b>	High quality peace dividend projects were constructed					
<b>5</b>	All the communities were involved in peace dividend monitoring during construction					
<b>6</b>	All the peace dividends are still in use					
<b>7</b>	The peace dividends are accessed by all communities					
<b>8</b>	There are increased interactions by all communities at the peace dividends projects sites					
<b>9</b>	Sharing of peace dividends has led to improved relationships between the communities					
<b>10</b>	The joint use of peace dividend projects has led to communities to share other natural resources amicably					
<b>11</b>	No single peace dividend has caused conflicts in Elwak					
<b>12</b>	The management committees of projects resolve conflicts associated with sharing of the peace dividends					

**SECTION D: COMMUNITY PEACE AGREEMENTS (CPA) AND COMMUNITY RECONCILIATION**

**4.1 Kindly select your level of agreement with the below statements by ticking only once in each of the questions?**

Use the scale where 1= strongly agree, 2 = agree, 3 = neutral 4= disagree and 5= strongly disagree

	<b>Statement</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>
<b>1</b>	Since 2008, Garre and Marehaan communities have signed many peace agreements					
<b>2</b>	Sufficient dialogue meetings are held before drafting and signing of CPA					
<b>3</b>	The dialogue meetings are inclusive and highly participatory					
<b>4</b>	The provisions of the CPA are disseminated to communities for awareness and input					
<b>5</b>	The resolutions of CPAs are implemented in full					
<b>6</b>	The communities apply the articles of CPA to resolve violent conflicts that happen after CPA is signed					
<b>7</b>	The CPAs usually provide hefty penalties to deter violence					
<b>8</b>	CPAs are respected by the local administration in Elwak					
<b>9</b>	The council of elders enforce the implementation of the CPA accords					
<b>10</b>	CPAs prevent revenge attacks once conflict happens					
<b>11</b>	The process of drafting and signing of CPAs by communities enhances interactions and relationships					
<b>12</b>	CPAs are effective in preventing and mitigating conflicts between communities in Elwak					

**SECTION E: CAPACITY DEVELOPMENT OF PEACEBUILDING MANAGEMENT STRUCTURES (PBMS) AND COMMUNITY RECONCILIATION**

**5.1 Kindly select your level of agreement with the below statements by ticking only once in each of the questions?** PBMS include formal and informal organizations - community based organizations in Elwak, local NGOs, women organizations, youth organizations, Councils of Elders, Livestock management committees etc.

Use the scale where 1= strongly agree, 2 = agree, 3 = neutral 4= disagree and 5= strongly disagree

	<b>Statement</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>
<b>1</b>	Most of the PBMS have received monetary and technical support by PEACE II project					
<b>2</b>	Most of the PBMS have adequate technical capacity to mediate inter-communal conflicts					
<b>3</b>	Most of the PBMS have well established organizational structure with a strategic vision in conflict management					
<b>4</b>	The PBMS understand the conflict context in Elwak					
<b>5</b>	The PBMS in Elwak relate well with other stakeholders					
<b>6</b>	The PBMS are adaptive, creative and innovative in conflict management					
<b>7</b>	Most of the PBMS have specialized types of conflicts that they manage					
<b>8</b>	The PBMS raise adequate resources for conflict management in Elwak					
<b>9</b>	The PBMS have well developed monitoring and evaluation systems for their projects					
<b>10</b>	The PBMS mobilize communities for peacebuilding initiatives that reduces violent conflicts					
<b>11</b>	The presence of effective PBMS has reduced the levels of conflicts in Elwak					
<b>12</b>	Communities in Elwak refer their grievances to PBMS for mediation					

## SECTION F: PERFORMANCE OF COMMUNITY RECONCILIATION

**6.1 Kindly select your level of agreement with the below statements by ticking only once in each of the questions?**

Use the scale where 1= strongly agree, 2 = agree, 3 = neutral 4= disagree and 5= strongly disagree

	<b>Statement</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>
<b>1</b>	The number of inter-clan marriages has increased in Elwak					
<b>2</b>	The level of inter-clan trade has increased in Elwak					
<b>3</b>	The number of revenge attacks between communities has reduced					
<b>4</b>	There are increased levels of sharing of natural resources by the communities in Elwak					
<b>5</b>	Different clans share mosques during prayers					
<b>6</b>	The peace dividends are accessed by all communities					
<b>7</b>	Children from the various communities play together					
<b>8</b>	There are increased inter-communal settlements in Elwak					
<b>9</b>	There are inter-clan Quran readings by elders					
<b>10</b>	Social events are attended by all communities					

**Thank you for your Participation**

**APPENDIX III: AUTHORIZATION LETTER FROM UNIVERSITY**

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**UNIVERSITY OF NAIROBI**  
COLLEGE OF EDUCATION AND EXTERNAL STUDIES  
SCHOOL OF CONTINUING AND DISTANCE EDUCATION  
DEPARTMENT OF EXTRA-MURAL STUDIES  
**NAIROBI EXTRA-MURAL CENTRE**

Your Ref:

Our Ref:

Telephone: 318262 Ext. 120

Main Campus  
Gandhi Wing, Ground Floor  
P.O. Box 30197  
N A I R O B I

8<sup>th</sup> July, 2015

REF: UON/CEES//NEMC/22/093

**TO WHOM IT MAY CONCERN**

**RE: ISAAC MBUGUA NJUGUNA - REG NO L50/68773/2013**

This is to confirm that the above named is a student at the University of Nairobi, College of Education and External Studies, School of Continuing and Distance Education, Department of Extra- Mural Studies pursuing Master of Arts in Project Planning and Management

She is proceeding for research entitled "influence of peace building strategies on performance of community reconciliation programmes". A case of communities supported by peace II project in Elwak, Kenya and Elwak, Somalia.

Any assistance given to him will be appreciated.

  
**CAREN AWILLY**  
CENTRE ORGANIZER  
NAIROBI EXTRA MURAL CENTRE



**APPENDIX IV: TABLE FOR DETERMINING SAMPLE SIZE FOR A GIVEN POPULATION**

N	S	N	S	N	S	N	S	N	S
10	10	100	80	280	162	800	260	2800	338
15	14	110	86	290	165	850	265	3000	341
20	19	120	92	300	169	900	269	3500	246
25	24	130	97	320	175	950	274	4000	351
30	28	140	103	340	181	1000	278	4500	351
35	32	150	108	360	186	1100	285	5000	357
40	36	160	113	380	181	1200	291	6000	361
45	40	180	118	400	196	1300	297	7000	364
50	44	190	123	420	201	1400	302	8000	367
55	48	200	127	440	205	1500	306	9000	368
60	52	210	132	460	210	1600	310	10000	373
65	56	220	136	480	214	1700	313	15000	375
70	59	230	140	500	217	1800	317	20000	377
75	63	240	144	550	225	1900	320	30000	379
80	66	250	148	600	234	2000	322	40000	380
85	70	260	152	650	242	2200	327	50000	381
90	73	270	155	700	248	2400	331	75000	382
95	76	270	159	750	256	2600	335	100000	384

Note: "N" is population size  
"S" is sample size.

Source: Krejcie & Morgan, 1970

## APPENDIX V: LOCATION MAP OF ELWAK



## APPENDIX VI: RESEARCH PERMIT

### CONDITIONS

1. You must report to the County Commissioner and the County Education Officer of the area before embarking on your research. Failure to do that may lead to the cancellation of your permit
2. Government Officers will not be interviewed without prior appointment.
3. No questionnaire will be used unless it has been approved.
4. Excavation, filming and collection of biological specimens are subject to further permission from the relevant Government Ministries.
5. You are required to submit at least two(2) hard copies and one(1) soft copy of your final report.
6. The Government of Kenya reserves the right to modify the conditions of this permit including its cancellation without notice.



REPUBLIC OF KENYA



National Commission for Science,  
Technology and Innovation

### RESEARCH CLEARANCE PERMIT

Serial No. A **6155**

CONDITIONS: see back page

### THIS IS TO CERTIFY THAT:

**MR. ISAAC MBUGUA NJUGUNA  
of UNIVERSITY OF NAIROBI , 0-100  
Nairobi, has been permitted to conduct  
research in Mandera County**

**on the topic: INFLUENCE OF  
PEACEBUILDING STRATEGIES ON  
PERFORMANCE OF COMMUNITY  
RECONCILIATION PROGRAMMES: A CASE  
OF COMMUNITIES SUPPORTED BY PEACE  
II PROJECT IN ELWAK, KENYA AND  
ELWAK, SOMALIA**

**for the period ending:  
4th December, 2015**

Applicant's  
Signature

**Permit No : NACOSTI/P/15/6948/7073  
Date Of Issue : 14th August, 2015  
Fee Received : Ksh 1,000**



Director General  
National Commission for Science,  
Technology & Innovation