PEACEBUILDING STRATEGIES INFLUENCING INTER-ETHNIC COHESION AMONG THE BOUNDARY COMMUNITIES OF KISUMU AND NANDI COUNTIES, KENYA

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A Thesis Submitted in Partial Fulfilment of the Requirements for Conferment of the Degree of Doctor of Philosophy in Peace and Conflict Studies of Masinde Muliro University of Science and Technology

May, 2025

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DEDICATION

I would like to dedicate this work to my family, in a special way to my wife Beryl Adhiambo, sons Alex and Augustine, Daughter Rita Ariela, my brother and my sister. The support and encouragement you accorded me during the entire period was amazing.

ACKNOWLEDGEMENTS

I would like to thank Almighty God for granting me good health and inspiration to start this work to completion. In a special way I would like also to thank my supervisors Dr. Ruth Simiyu, PhD and Dr. Susan Kimokoti, PhD for their guidance during the whole period of writing this work.

Further, I would like to appreciate the good work done by my Field Assistants Madam Elizabeth, Franklin Rawich, James Mokua, Owiti and Neddy Abonyo. I would also want to appreciate in a special boundary Communities, Local Administrators, Religious Leaders, CSO Members and Youth Group Leaders in the boundary Kisumu /Nandi Counties have contributed immensely to this study. In a special way also the security officers, OCS, OCPD, NCIC officers for their support and contribution during the data collection.

I could not forget the support and encouragement I received from my lecturers Prof. Crispinous Iteyo and Prof. Kennedy Onkware. I would like to thank Prof. Wanja of Riara University, Rev. Dr. Odhiambo of MMUST, Dr. Clifford Obwogi of IPSTC and Dr. Zippora of Kenya Methodist University for their pieces of advice and moral support. Finally, I would also like to thank all the staff at the School of Disaster Management and Humanitarian Assistance Masinde Muliro University of Science and Technology; Classmates Nathan, Beatrice, Christopher and Kisilu for their contributions to the development on my academic reservoir from which I was able to draw inspiration to conceptualize and write this research proposal.

The opinions represented in this research are solely personal and do not reflect any individuals or institutions. I solely bear the responsibility for any errors and or omissions.

ABSTRACT

This study investigated peacebuilding strategies influencing inter-ethnic cohesion among boundary communities of Kisumu and Nandi Counties, Kenya. Four specific objectives guided the study: to examine the nature of peacebuilding strategies employed; to assess the extent of the inter-ethnic relations; determine the nexus between peacebuilding strategies and ethnic cohesion; and to explore the challenges and opportunities of peacebuilding strategies. The study filled the gaps in the literature and created new knowledge on the peacebuilding strategies and inter-ethnic cohesion. It also provided security policymakers with a framework to ensure cohesion. The study was conducted within the boundary of Kisumu and Nandi Counties. The study was supported by two theories: conflict transformation and primordial. Descriptive and explanatory designs were adopted. The study population comprised household heads, community leaders, religious leaders, state security officers, and CSOs. The sample size was 320 household heads, 52 key informants and 48 focus group participants drawn from the four wards. The study adopted simple random and purposive sampling strategies to select participants. Questionnaires were used to collect data from the household heads; Interview schedule was used to collect data from key informants. FGD guide was used to collect data from the committee members. Secondary data was collected from journals, government and NGOs reports and theses. SPSS (V.30.1) was used to analyze quantitative data which provided frequencies and percentages and presented in tables and figures. Thematic and content analysis methods were used to analyze the qualitative data. On the nature of peacebuilding strategies, most strategies are implemented by state, non-state and indigenous actors, and also strategies were either reactive and proactive through the activities such as dialogue (31.8%), sports and theatre (19.2%), psycho-social support (16.9%), peace caravans (13.6%), and security forces deployment, (10.6%). Results on the extent of inter-ethnic cohesion show that despite the high extent of harmony (79%), there is high extent of intolerance (80%), high extent of prejudices (77%) and low level of trust (57%) and communities still interact through intermarriages, shared institutions and trade. Nexus between strategies and cohesion is to a high extent (61%) due to activities of youth groups contributing to (77%), local and international NGOs (72%), religious groups (68%), women groups (64%), military and police service (59%) and elders (56.2%) employ dialogue (62%), sports and drama (77%), and EWS (67%) to build cohesion. Challenges include cultural beliefs (31%), inadequate resources (24%), national politics (20%), lack of participation (16%), and nature of the area (9%). Opportunities included use of local resources (31%), socio-cultural integration (20%), ADR mechanism (17%), disarmament (13%), technology (11%), and socioeconomic development (8%).The overall conclusion was that the strategies employed have positively contributed to inter-ethnic cohesion despite some challenges. The study recommends that actors to collaborate with local communities. On the extent of ethnic relations, more sociocultural integration in the area. The study also recommends collaboration between the state and non-state actors in funding cohesion initiatives. To reduce challenges, state and non-state actors to use locally available resources such as *boda boda* operators, youth and women groups to overcome cohesion challenges in the area.

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LIST OF ABREVIATIONS AND ACRONYMS

ADR	Alternative Dispute Resolution
AU	African Union
CSO	Civil Society Organizations
CRTJ	Community-based Restorative Transitional Justice
CJPC	Catholic Justice Peace Commission
DDR	Disarmament Demobilization Reintegration
DPC	District Peace Committee
EWS	Early warning signs
EU	European Union
GOK	Government of Kenya
IDPs	Internally Displaced Persons
IGAD	Intergovernmental Authority on Development
IPSTC	International Peace Support Training Centre
NACOSTI	National Commission for Science, Technology and Innovation
KNBS	Kenya National Bureau of Statistics
KHRC	Kenya Human Rights Commission
MHPSS	Mental Health and Psychosocial Support
NCIC	National Cohesion and integration commission
NCCK	National Council of Churches Kenya
NGO	Non-governmental Organization
NSC	National Security Council
NSRP	Nigeria Stability Reconciliation Programs

NSPAW National Strategic plan for the Advancement of women

NLC National Land Commission

POKATUSA Pokot-Karamajong-Turkana and Sabiny

SFCG Search for Common Grounds

SDGS Sustainable Development Goals

SFCG Search for Common Grounds

SSR Security Sector Reforms

TJRC Truth Justice and Reconciliation Commission

UN United Nations

UNDP United Nations Development Programme

UNICEF United Nations Children Fund

UNOWAS United Nations Office for West Africa and Sahel

UNSCR United Nations Council for Conflict Resolution

USIP United States Institute of Peace

WHO World Health Organizations

OPERATIONALIZATION OF THE KEY CONCEPTS

Border Tension

Border tension in this study is defined as the disagreement amongst the communities that live at the border of Kisumu and Nandi Counties**.** The tension may breed the armed or violent conflict among the border communities.

Cohesion

In this study cohesion is defined as the act of living, working or cross-border trade, common schooling and more intermarriages among those living in the neighborhood. For instance, all the ethnic groups living and working at the border of the two counties harmoniously without any prejudice, hatred or discrimination.

Conflict

In this study conflict means disagreement, violence, struggle, and a clash of interest, opinion or principles between people of different ethnic groups. For example, the clash or armed violence among the border communities of Kisumu and Nandi Counties which can be evident in form of armed violence or just negative peace.

Ethnicity

Ethnicity is defined in this study as group of people who share similar culture such as language, religion, beliefs, values and behaviors which may be handed over down from one generation to the other. For instance, the Luo can be referred as an ethnicity, as they share language, religion, beliefs and values handed over from one generation to the next.

Inter-ethnic cohesion

Inter-ethnic cohesion in this study it is defined as a situation where people from different ethnic groups live in harmony, loving each other, absence of hatred, no prejudice, no mid-

night attacks. For instance, the Luo and Nandi living together in harmony, without hatred, no attacks, no discrimination in schools, jobs and even trading facilities, may attend same church, and their children may to same school, and inter- ethnic marriages.

Nature of Peacebuilding Strategies

In this study, nature of peacebuilding strategies means manifestations, activities and intitatives from the peacebuilders. For example, the nature are the characters or roles played by stakeholders initiating the strategies.

Peace

Peace in this study it means harmony, friendship, absence of violence, lack of conflict and there is freedom from fear of violence between those living in the neighborhood. So in this study peace exist when the border communities are living in harmony and no violence at the border of the two counties.

Peacebuilding strategies

Peacebuilding strategies in this study, mean actions, interventions and activities that stakeholders in the conflict management and resolution teams employ before and after the conflict to restore the lost relationship among the neighboring communities.

CHAPTER ONE
INTRODUCTION

The background of the study, statement of the problem, objectives of the study, research questions, and justification of the study, scope of the study and, chapter summary are outlined in this chapter.

1.1 Background to the Study

Generally, the concept of conflict, whether intra or interstate, is not a new phenomenon in the world history; it has been there for very many decades. As it is evident from the works of English Philosopher, Thomas Hobbes (1588-1679), the state of nature was nasty, brutish, and chaotic with many causalities. It is also full of human competition and struggles for basic commodities. The phenomenon Hobbes described looked like the situations of civil war and insecurity where human collaborations and intolerances were not in existence (Sheikh *et al.,* 2020). This implies that conflict is an inevitable aspect of people's relationships notwithstanding the environment and timings. In addition, Galtung (1976), reiterated that attaining total peace across the globe has remained an illusion for many years. Thus, the concept of peace has remained utopia and subjective to many societies, it cannot be achieved easily (Thania, 2021). Therefore, it means that continuous building of peace would be an ideal way of enhancing inter-ethnic or racial cohesion among the diverse communities living in the neighborhood.

Peacebuilding as a concept was introduced by Norwegian sociologist Johana Galtung in the 1970s. Galtung was trying to promote a system that would create sustainable peace in the world (Mohamed, 2014). So the system created should be able to address the root causes of the disagreement and support the local people to manage and resolve their own

misunderstandings in order to bring cohesion among the people. According to Adetula *et al.* (2021), Peace building as a theoretical construct and development strategy is usually linked to Galtung. The idea links security and development as an integrated approach to finding solutions to areas which have peace problems especially cross-border or inter-ethnic conflicts.

According to Mohamed (2014), Galtung's concept of Peacebuilding was popularized in the international community through UN Secretary- General Boutros Boutros-Ghali 1992 in his report *An Agenda for Peace.* Cravo (2017), further argued that the concept of Peacebuilding inspired Boutros Boutros-Ghali, UN Secretary-General, views about the new prospect of global affairs in 1992. Therefore, peacebuilding process involves identifying and supporting the institutions that strengthen cohesion among the neighboring communities (Boutros-Ghali, 1992 cited in Cravo, 2017). In 2005 World Summit, the UN came up with three organizations based on the Kofi Annan's proposal as peace building architecture. The organizations are the UN Peace building Commission; the UN Peacebuilding Fund; and the UN Peacebuilding Support Office (Mohamed, 2014).

The concept of inter-ethnic cohesion has been a hotly debated for a long time worldwide by scholars from various schools of thought. It simply means living in harmony, coexistence, trusting each other and cooperation between diverse ethnic communities in a society guided shared values and mutual respect (Kros & Hewstone, 2020). In addition, inter-ethnic cohesion means good social relations among the group, togetherness, attachment or belonging and orientation towards the same objectives (Mckena, Lee, Klik, Markus, Hewstone & Reynolds, 2018). However, inter-ethnic cohesion can be understood from both the vertical and horizontal interactions among members of society which can

be identified by norms and attitudes like trust, willingness to help others and a sense of belonging to a particular group (Muhmud & Jahan, 2013). Laurence, Schmid and Hewstone (2018), argued that most of the local or inter-ethnic cohesion diminishes as a result of trust formed among ethnically similar individuals. This is because of shared social norms, individuals' tendencies to prefer to interact with their own group, or latent biases towards viewing one's own ethnic group as more trusting. Thus, it is perceived differences alone between ethnic groups driving lower cohesion.

Pragmatically, there are no universally accepted peacebuilding strategies. That is why different actors have conceptualized the peacebuilding strategies differently from the ones provided by Galtung and Ledarach. For instance, UN, civil societies and even each and every state have their own approaches to peace building. Therefore, it is now upon the actor to decide which strategy is the best to be employed in a given post conflict society for cohesion. Moreover, the post-conflict Peacebuilding has become the site of interrelations between peace, development and security (Öjendal, Bachmann, Stern & Leondarson, 2021). For instance, in the case of inter-ethnic conflict between Serbia and Kosovo, the European Union (EU) applied community dialogue as the peacebuilding strategy to reconcile the two ethnic communities and enhance inter-ethnic cohesion between the communities (Zweenrink, 2019). Furthermore, there is no European country where the EU has played a more significant role in state-building and stabilization than Kosovo (Borgh, Roy & Zweerink, 2019). The community dialogue was focused on the interactions between the stakeholders and policy makers, implementation and adoption of those policies to bring cohesion to the Country that was formerly disintegrated (Borgh *et al.,* 2019).

According to Seif (2015), United States (US) offered financial support to many European countries after conflict to build their economies as a peacebuilding strategy for cohesion. US government also gave the humanitarian assistance to Japan as a way of building peace in the Country (Seif, 2015). Use of media and art that involved training of the journalists and also songs that were played in the post-conflict country were used as peacebuilding strategies for ethnic cohesion in both Nepal and Bosnia (Idris, 2020). Finally, the international organizations were also involved in peacebuilding in Afghanistan after the conflict they employed various strategies such dialogue and pyscho-social support to enhance inter-state cohesion (Seif, 2015).

In Africa, there have been several overlapping and reoccurring inter-ethnic conflicts resulting from various causes. As a result, several peacebuilding strategies have been used to ensure there is cohesion amongst the countries. For instance, Limidi (2021), South-Western Nigeria has been affected by reoccurring ethnic conflicts resulting from the kingdom, chiefdom, identity crisis, inter-ethnic rivalry, property rights and inheritance protection. As a result, the community's leaders have employed different peacebuilding strategies, such as the traditional arbitration system, to solve land disputes and other family wrangles for inter-ethnic cohesion (Buhari & Ajayi, 2014; Limidi, 2021). According to Limidi (2021) other strategies that were used to enhance cohesion among the community members were quick response, mediation of differences, negotiations, transitional justice and restoration; ethnic cooperation; the developing rule of law systems and local government systems and re-integration of former combatants into civilian society and enabling civil societies to represent the rights of the people.

According to Mtukwa (2018), art and theatre, like any other peacebuilding strategies, have been used to restore unity in many communities. Theatre and media meant to re-build a relationship with the aim of a sustainable inter-ethnic cohesion. For example, the theatre and media were used in Kivu Province of the Democratic Republic of Congo (DRC) as peacebuilding strategies. However, they were not the only strategies employed in that area; women and children participations in the negotiations; language and knowledge sharing were also employed for enhancement of inter-ethnic cohesion (Mtukwa, 2018).

In the Horn of Africa where there has been serious inter-ethnic conflict ranging from the Rwanda Genocide (1994) to Sudan's war in Darfur. These conflicts have greatly affected many people, therefore the need to avoid their repeat was paramount. After the Rwanda genocide of 1994, which saw over 800 000 people die, media and theatre were used as peacebuilding strategies (Mtukwa, 2018). The associations of grass-root theatre use music, data and poetry to build peace among communities who used to fight each other. In their quest for state-building respect, Rwanda disagreed with the international consensus and based its return to normalcy on reconstruction on national unity, sovereignty and security. They employed peace-building strategies such as building an economy pegged on the country's natural resources, fighting corruption and fraudulent deals and promoting human rights and social welfare for inter-ethnic cohesion in the country (Sezibera, 2018 & Idris, 2020).

In Rwanda and Burundi media and arts have been used as a peacebuilding tools. These journalists were trained to play cohesive songs and even lead discussions that bring unity in the country. The dramas and skirts played were geared towards ensuring people who used to be enemies are living in harmony (Idris, 2020). In Burundi, women have been also

been used as peace agents between the warring communities (Mumbi & Onkware, 2020). Finally, religious organization have been involved in a number of conflict management and resolutions especially in Ethiopia at Ahram area where they act as the judges in the disputes between the communities (Langat *et al.*, 2017).

Similarly, different parts of Kenya have experienced increased number of inter-ethnic conflicts since the end of cold war in the early 1990's which coincided with the in introduction of multi-party system in the country. As a result, a number of peace building strategies have been employed by different peace building actors such as the state, local and international NGOs, religious organizations and new peace paths involved to enhance inter-ethnic cohesion. The former Secretary-general of UN, the late Kofi Annan, used negotiation to broker peace in Kenya to end 2007/8 post-election violence. The formation of Grand-coalition government in Kenya gave the Constitution 2010 was a strategy to build peace through representation and equal resource allocation to all through devolution (Rohwerder, 2015). The Constitution 2010, created the National Cohesion and Integration Commission (NCIC) as a government agency for cohesion in the country.

According to Idris (2020), Sports and Peace Caravans were employed as new peace paths in Kanampiu area of Laikipia County; East Pokot, Baringo, Turkana and Samburu. The aim was to create inter-ethnic cohesion among the people living in those counties. In addition, Ndahiriwe (2021), argues that Turkana, Borana and Somali elders have been involved in the land adjudication in order to resolve conflict and create cohesion between the two communities. In addition, Mumbi and Onkware, (2020); Mumbi and Iteyo, (2020) argue that Myoot Kipsigis council of elders and the Abagusii council of elders were involved in peace building for ethnic cohesion at the Borabu and Sotik border conflict.

However, situations where men and the other actors have failed to broker peace deal, women have been called upon to help in peace building. The women in this area played a very critical role in the peacebuilding process that brough inter-ethnic cohesion the Abagusii and the Kipsigis communities.

Civil society actors have also been involved in the peace building process (Nyambura, 2016), like social support to the communities, through organizing inter-communal sporting activities, education and capacity building especially to the youth who are the actors of violence. The religious organizations in the country have also been involved in the peace building in different areas such as the Rift Valley, North Eastern, Coastal, and Western and Nyanza regions through capacity building and empowerment programs, negations and also psycho-social support to the people (Nyambura, 2016). Rohwerder (2015) argue that the national government has also increased security presence in conflict zones and disarmament, providing economic empowerment and reintegration in those conflict areas.

The boundary communities of Kisumu and Nandi counties, especially the between Tinderet and Muhoroni sub-counties, have witnessed several ethnic conflicts in 2013 following general elections in 2015 and 2017. Various ethnic groups inhabit the area, but the majority of the occupants are Luo and Nandi ethnic groups. These conflicts have been periodic and sporadic, caused by inadequate socioeconomic infrastructure, cattle theft, invasion of people's private farms, and frequent attacks on settled community members as a way of scaring them to migrate from their current places of residence (Okoth & Magero, 2022). They further stated that contested land ownership, historical enmity, and contestation over boundaries of administrative units have worsened the conflict situations

in this area. Saferworld (2015) also argued that conflict in the region results from the boundary issue where the two majority communities claim the possession of disputed land. This situation has made it easy for politicians to use the land to incite and trigger inter-ethnic violence, especially during electioneering periods.

The ethnic conflicts have been recurring, accompanied by numerous human deaths, injuries, maiming, families left homeless and displaced, and the economic mainstay of the people destroyed as livelihood supporting massive sugarcane plantations goes in flames (Okoth & Magero, 2022). As a result a number of peace building strategies have been employed by different actors such as the government, NGOs, religious organizations and the community themselves. For instance, recently a non-state actor Shalom conducted inter-ethnic reconciliation, dialogue, negotiation and problem solving workshops to build cohesion among the people (Okoth & Magero, 2022). The civil society have partnered with government agencies like National Steering Committee (NSC) Peacebuilding and Conflict management and the NCIC to conduct peace meetings for inter-ethnic cohesion since 2013 (Saferworld, 2015).

According Saferworld (2013), when the NCIC moved in they were able to end the land disputes between the communities living along the Muhoroni and Tinderet boundary. The meeting singularly agreed to embrace the '*Nyumba Kumi'* initiative, cultivate sports and cultural activities as well as encourage intermarriage between the two communities to reduce the longstanding conflicts between these two communities. Inter-community meetings held in Kisumu County to address the boundary dispute resolved to establish Anti-Stock Theft Police Units to deal with cattle rustling as well as put up police posts along the border. The media, faith-based organizations, women and youth groups and

political leaders have also played a critical role in peacebuilding at the borderline for inter-ethnic cohesion among the boundary communities of Kisumu and Nandi Counties (Saferworld, 2013). The boundary communities have been experiencing hatred, prejudice, mistrust with out-group despite the numerous peacebuilding strategies put in place by various actors to influence inter- ethnic cohesion (Okoth & Magero, 2022).

1.2 Statement of the Problem

Since the end of the cold war in early 1990s, the intrastate conflicts have been on the rise globally, with the highest number being recorded in developing countries. They have been sporadic and periodic as others experience high intolerance and hatred relations while other communities co-exist peaceful at the border areas. Moreover, the introduction of the multi-party system in Kenya in 1992, led to the increase in the number of inter-ethnic conflicts in the country. Deaths related to boundary tensions in Kenya go into thousands since independence especially in northern Kenya among pastoralists of Kapedo and Suguta valley.

Since 2013-2023, there have been sporadic inter-ethnic conflicts among the boundary communities of Kisumu and Nandi Counties. Particularly, the inter-ethnic conflicts took place in the post-election periods of 2013, 2015, and 2017. These conflicts are usually evident in a deeper ethnic division, armed violence, and displacement. They caused socio-economic disruptions such as loss of lives, property, and livelihoods, and an increase in internally displaced persons (IDPs). There has also been frequent inter-county cattle rustling. Despite various actors implementing several peacebuilding interventions, the impact of peacebuilding initiatives influencing a lasting inter-ethnic cohesion remains an unresolved matter.

Similarly, peacebuilding strategies such as community dialogue, common schooling, equal distribution of resources, negotiation, security deployment, youth programs such as sports and theatre, grass root peace organisations, and mediation have employed by state actors, non-state and the traditional organisations in the study area, their effectiveness on bringing a lasting peace, harmony and inter-ethnic cohesion has not been well articulated in the previous studies. Furthermore, the National Cohesion and Integration Commission (NCIC) and the two neighboring county governments' peacebuilding mechanisms, such as peace committee meetings, peace caravans, sports and psychosocial support roles in complementing the traditional peacebuilding initiatives, have not been comprehensively investigated.

Therefore, persistent nature of inter-ethnic conflicts among the boundary communities and due to fact that most of the previous studies were on specific approaches to peacebuilding initiatives gave the current study the opportunity to investigate peacebuilding strategies influencing inter-ethnic cohesion among the boundary communities of Kisumu and Nandi Counties, Kenya, examining the nature of peacebuilding strategies employed, assessing the extent of inter-ethnic cohesion among the boundary communities, examining the nexus peacebuilding strategies and inter-ethnic cohesion and finally, to explore the challenges and opportunities of peacebuilding strategies and ethnic cohesion.

1.3 Objectives of the Study

The general objective of the study was to investigate peacebuilding strategies influencing inter- ethnic cohesion among the boundary communities Kisumu and Nandi Counties, Kenya.

1.3.1 Specific Objectives were to:

i. Examine the nature of peacebuilding strategies employed among boundary communities of Kisumu and Nandi Counties, Kenya.
ii. Assess the extent of the inter-ethnic cohesion among the boundary communities of Kisumu and Nandi Counties, Kenya.
iii. Examine the nexus between the peacebuilding strategies and inter-ethnic cohesion among the boundary communities of Kisumu and Nandi Counties, Kenya.
iv. Explore challenges and opportunities of peacebuilding strategies influencing inter-ethnic cohesion among the boundary communities of Kisumu and Nandi Counties, Kenya.

1.4 Research Questions

i. What is the nature of peacebuilding strategies employed among boundary communities in Kisumu and Nandi Counties, Kenya?
ii. What is the extent of the inter-ethnic cohesion among the boundary communities of Kisumu and Nandi Counties, Kenya?
iii. What is the nexus the between peacebuilding strategies employed and inter-ethnic cohesion among the boundary communities of Kisumu and Nandi Counties, Kenya?
iv. What are the challenges and opportunities of peacebuilding strategies influencing inter-ethnic cohesion among the boundary communities of Kisumu and Nandi Counties, Kenya?

1.5 Justification of the Study

The study was carried out among the boundary community of Kisumu and Nandi Counties, especially in the four wards of Muhoroni and Tinderet Sub-Counties 2013-2023. The boundary communities have been experiencing persistent inter-ethnic violence, clashes and insecurity for a long a time despite different actors employing various peace building initiatives. The recurring of inter-ethnic conflict was an indicator of intolerance, hatred, and mistrust among the border communities. Therefore, the study was significant in examining how peacebuilding strategies employed overtime by various stakeholders have influenced inter-ethnic cohesion in the area.

1.5.1 Academic Justification

Before the re-introduction of the multi-party system in Kenya in 1992, which concurred with the end of the Cold War in 1990, there were very few cases of intrastate conflict, especially recurring and sporadic inter-ethnic or religious conflicts (Almedia, 2018; Muigua, 2021). Thus, after those two landmarks in history, the frequency of intrastate conflict increased while the inter-state reduced. As a result, several studies have been conducted concerning peacebuilding initiatives, conflict management, and cohesion in Kenya or the region. Nevertheless, those past studies have not adequately investigated the influence of peacebuilding initiatives on inter-ethnic cohesion among the boundary communities and the reduction of the reoccurrence of inter-ethnic conflicts.

Furthermore, the previous studies have only concentrated on the causes of inter-ethnic conflict, impacts, and solutions, with a few examining specific types of initiatives employed in the post-conflict societies. This leaves a gap to be filled by the current study

that investigated all peacebuilding interventions influencing inter-ethnic cohesion among border communities. For instance, Okech *et al.* (2022) studied gender-based activities influencing ethnic conflict management along the Kisumu and Nandi Counties border. They examined gender-based activities and left out the influence of other peacebuilding interventions the current study has investigated. Similarly, Mwamba *et al.* (2019) studied the efficacy of Presbyterian church peacebuilding strategies in enhancing inter-ethnic harmony in Laikipia, Nakuru, Uasin Gishu, and Mombasa Counties. They studied a specific actor's (church) initiatives in several countries that do not capture the neighboring inter-ethnic communities and the role of other actors in peace building.

Finally, other previous studies, such as (Okello, 2023; Odanga *et al.*, 2022; Muigua, 2021; Juma *et al.*, 2018; and Nyambura, 2016), failed to examine peacebuilding strategies influencing inter-ethnic cohesion among the boundary communities. Therefore, the current study fills the gap in literature and creates new knowledge on the nature of peacebuilding strategies employed, the extent of inter-ethnic cohesion, the nexus between the peacebuilding strategies and inter-ethnic cohesion, and challenges and opportunities of peacebuilding strategies among the boundary communities of Kisumu and Nandi Counties. In addition, this knowledge is quite significant to scholars and academicians for general information and further research concerning peacebuilding strategies and outgroup cohesion.

1.5.2 Policy Justification

Today, inter-ethnic tensions, hatred, intolerance, armed conflicts, cattle rustling and politics of hatred, and extremism remain the biggest challenge to the actors in security and development sectors in many countries across the world. Therefore, realizing social co-

existence where peace and tranquility exist among communities of a country has been a hard nut to crack. To realize this, ACCORD (2022), pointed out that peacebuilding initiatives has a fundamental role in improving human security, and also very significant in fulfilling sustainable development goals which demands for peaceful coexistence among the diverse communities, and finally, justice for all and everyone is accountable for all their actions.

Moreover, peacebuilding initiatives and regulatory frameworks are important for realizing vision 2030 especially the political and social pillars. Social pillar advocates for having justice in the community where everyone enjoys equitable development and security. Political pillar as well advocates for the need to promote reconciliation, peacebuilding activities, deepening policies, legal and institutional frameworks that enhance dialogue, harmony, tolerance amongst the communities.

As a result, this study provided a framework for the security and development policymakers, for, instance, the legislature, executive, judiciary, and devolved governments as provided in the Constitution of Kenya 2010, article 238. It can also be used to reduce recurring inter-ethnic conflict and ensure inter-ethnic cohesion in the country by informing the national policy on peace building and conflict management embraced by the legislature on 27 August 2015 (Sessional paper No.5 of 2014) (Githaiga, 2020). The other policies that the study informed are the National Cohesion and Integration (NCIC) Act No.12 of 2008, the Truth, Justice, and Reconciliation (TJR) Act No.6 of 2008, and the National Action Plan on Arms Control and Management 2006 (SALW) to accomplish Kenya's mandate as a Nairobi's Protocol Signatory (ACCORD, 2022). After informing the existing frameworks, the study would help shape the problem

of recurring inter-ethnic conflict and failed interventions among the boundary communities of Kisumu and Nandi Counties of Kenya and strengthen the already existing peacebuilding strategies for inter-ethnic cohesion.

1.5.3 Philosophical Justification

The philosophical justification of this study was grounded on the Pragmatic Philosophy. The philosophy begun in the early 19th century in the United States by William James (1898). The philosophy later developed over a period of time under different philosophers such as Peirce, John Dewey, Jurgen Hebermus, Robert Brandon and Hilary Putman (Terna, 2020). Ideally, the word *Pragma* comes from Greek word 'action'. Furthermore, the philosophy is grounded on the idea that it is deemed true or correct if it works satisfactorily and the significant of a proposition is to be found in the practical consequences of accepting it while unpractical ideas are to be rejected in totality (Stanford Enclopedia of Philosophy, 2023). Thus, it is underpinned by the workability of ideas, policies and proposals as their criteria of merit.

Moreover, the core pragmatic maxim encompasses in a rule for clarifying the meaning of hypothesis by tracing their practical consequence and implications for experience in specific situations (Terna, 2020). In addition, it stresses on the priority of action over doctrine of experience over fixed principles and it holds that ideas borrow their meaning from their consequences and their truths from verifications (Stanford Enclopedia of Philosophy, 2023). Thus, ideas are essentially instruments and plans of action.

The PhD research in Peace and Conflict Studies investigated peacebuilding initiatives influencing inter-ethnic cohesion among the boundary communities of Kisumu and Nandi

Counties. The reality is that different actors have employed several peacebuilding strategies for inter-ethnic cohesion, but inter-ethnic conflicts still recur frequently among the boundary communities. Therefore, the pragmatic approach would be applied in a study to examine practical consequences and implications of peacebuilding strategies employed to influence inter-ethnic cohesion. Thus, in this study scientific knowledge was necessary in revealing how peacebuilding initiatives employed have influenced inter-ethnic cohesion among the boundary communities.

1.6 Scope of the Study

The study investigated the peacebuilding iniatives influencing inter-ethnic cohesion among the boundary communities of Kisumu and Nandi Counties, Kenya between 2013-2023. The scope was chosen because this is the period when there many reccuring inter-ethnic conflicts. Moreover, devolved units and National Cohesion and Integration Commission (NCIC) were introduced by the Constitution 2010, to reduce inter-ethnic conflict through equitable distribution of national resources and proper representation, and also build a cohesive society (Muthoni & Iteyo, 2020). Despite, having these instutiotions in place the area has been experiencing increased sporadic and persistent recurring inter-ethnic skirmishes that has in turn attracted several peacebuilding stakeholders to come and in enhancing inter-ethnic cohesion (Abonyo, 2020; Magero *et al.,* 2019; Shalom-SCCRR, 2022).

The study was conducted among 320 household heads who have been involved in the inter-ethnic conflicts as victims and peace builders in the four wards (Chemelil, Muhoroni-Koru, Chemase and Kapsimotwa) of the Tinderet and Muhoroni Sub-counties.

The scope of the study was limited to household heads, NCIC officers, and ministry of interior representatives, elected leaders, civil society organizations and religious groups. The scope of the study, however, was also be limited to the peacebuilding strategies influencing inter-ethnic cohesion among the boundary communities of Kisumu and Nandi Counties; the nature of peacebuilding initiatives, inter-ethnic cohesion, the nexus between the peacebuilding strategies and inter-ethnic cohesion, and challenges and opportunities of inter-ethnic cohesion among the boundary communities. In addition, related literature on peacebuilding strategies, ethnicity, and cohesion were analyzed to give the study a theoretical foundation. Nevertheless, findings can be applied in other areas with similar recurrent conflicts. The study was conducted from May 2023 to January 2024.

1.7 Chapter Summary

The chapter examined into detailed the background to the study, problem statement, the general objective and the four objectives of the study and the four research questions. Moreover, justification of the study has been discussed under three sub-headings; academic, policy and philosophical, scope of the study and chapter summary. The next chapter reviews the specific and general literature of the study topic.

CHAPTER TWO
LITERATURE REVIEW

The second chapter of the study reviewed literature related to the objectives of the study. The section of the chapter were as follows; Nature of peacebuilding strategies; Extent of inter-ethnic relations; the Nexus between peacebuilding strategies and inter-ethnic cohesion, and Challenges and Opportunities of inter-ethnic cohesion. The chapter further included conceptual framework, conceptual framework model and chapter summary.

2.1 Nature of Peacebuilding Strategies

In this literature review section, the study reviewed journals, books, PhDs and Masters' theses, conference papers, reports, and dailies about peacebuilding strategies and inter-ethnic cohesion. Besides, the literature begins from the global, continental, regional, national, and finally to the study area. Lastly, the review was done of all the peacebuilding strategies presented by both the UN and Lederach, in addition to new peace paths, for instance, political framework reforms, socioeconomic development, military and security sector reforms, psycho-social support, use of mass media and art, use of sports and art, use of local groups, use of religious groups, use of regional and international organizations, use of dialogue and reconciliation, use of early warning systems and knowledge gaps.

2.1.1 Political Framework Reforms of a State

The scholarly works of most security and development experts indicate that wrong/ poor political policies leads to reccurent armed conflicts, skirmishes, protests and instabilities in a country (Muigua, 2021; Cravo, 2017; Nyariba & Ayele, 2016). Therefore, a policy change would automatically reduce the cyclic nature of many conflicts today across the

globe. Political framework reformation is a strategy that involves political transformation where antagonistic groups legitimize the government authority, which they did not recognize (Cravo, 2017). Furthermore, it also allows the transfer of tensions among conflicting groups to be solved at the institutional level instead of engaging in armed conflict.

Moreover, the strategy to bring by addressing the underlying issues related to political leadership, election disputes, underrepresentation in the national government, unequal distribution of national resources, and constitutional amendments. The transformation can further be in the change of constitution from a one-party system of government to liberal democracy, fair representation, free elections, equal distribution of national revenue, freedom of media and civil society organizations (Cravo, 2017).

According to Paffenholz (2021), the UN has run away from the liberal peace theory of change to a pragmatic approach as a framework reformation for peacebuilding in the conflicting area. The pragmatic approach embraces peacebuilding as a political activity that must never have templates and formulas during implementation but be based on the institutional transformations of a country. Therefore, transitioning out of fragility is a long-time political process, and sustaining peace needs a well-designed, legitimate political institution. However, the introduction of democracy in post-conflict situations is usually a short-term peacebuilding strategy that shows the responsibility of the state actors to legitimize the new political leadership and plan for another election (Cravo, 2017).

Political framework reformation as a peacebuilding strategy has yielded mixed results. In some circumstances, it has been effective in building peace, and in other situations,

political frameworks have yet to be successful inter-ethnic cohesion. For instance, Cravo (2017) argues that the Constitutional amendment in Afghanistan of 2002 was a peacebuilding strategy that was recorded and evaluated to be successful inter-state cohesion. In South Africa, framework reformations were used as a peacebuilding strategy after conflict resulting from marginalization and apertheid (Langat *et al.,* 2017). It could be argued further that the reforms brought affirmative actions and equitable resource sharing, which worked well in cohesion building and sustaining peace among the diverse communities of South Africa.

In Rwanda, the old constitution did not outline the interest of the local people which led to conflicts and genocide; thus in 2003 it was the right time for political framework change. The new constitution has built cohesion in the Rwanda in the Genocide era. Moreover, it highlighted equitable power-sharing and the rule of law aimed at improving social welfare are important; the essential elements of the document are the aspects that address genocidal ideology, identity-based divisionism, promoting national unity, and the equality of all Rwandans, especially between men and women (Colomba, 2013). Therefore, post-conflict governments eliminate injustices and deeply rooted causes of conflicts by increasing the harmonious interactions, tolerance and trust among the people. They also ensure the protection of human needs and civil liberties like freedom of thought and expression, freedom of religion, freedom of assembly and association which are synonymous with good governance in a country. However, in Angola the intervention was applied in 1992 but did not succeed to bring cohesion among the communities, resulting into coalition governments (Cravo, 2017).

In Kenya, there have been a number of political framework changes since independence, the one party system by the late former President Moi was about the unity, then change to multi-party system of 1992 was meant to give Kenyans political freedom, formation of Grand-coalition government after mediated 2007/8 post-election violence and handshake of 2013 elections are among the political frameworks changes that have brought substantial cohesion in the country (Muigua, 2021). The 2010 Constitution of Kenya brought the creation of 47, sub-national (devolved) units which was aimed to increase inclusion, participation, equitable revenue sharing and reduce ethnic intolerances and heightened political competitions. However, after the 2013, 2018 and even 2022 general elections it is crystal clear that communities that were marginalized were still marginalized despite the devolved governments in operation, and also the negative political competition is still very high. The issue of exclusion goes further even to the devolved governance where minority communities are still excluded from their county's sharable resources and county appointments (Muagua, 2021).

The problem of exclusion is still rampant as the national government still retains a big political and economic clout, therefore no proper representation and equal distribution of resource for inter-ethnic cohesion (Muigua, 2021). Additionally, the Constitution 2010 does not adequately and explicitly address the issues of ethnic diversity as it should have done contrastly, Ethiopia and South Africa have institutionalist ethnic diversity and interactions in their constitutions to address the root causes of intolerances and disunity (Nyariba & Ayele, 2016). The change of Constitution was to address fully the fundamental problems such as reccuring inter-ethnic conflicts, political exclusion and economic

discrimination against various ethnic communities which trigger persistent demands for Constitutional reforms (Nyariba & Ayele, 2016).

Therefore, the 2010 Constitutional change in Kenya that was viewed as the best political framework for the prosperity, however, it has not lived to the expectations of many. For instance, in terms of peace and unity where the country is still divided along the ethnic divides, and there is high competition for the presidency despite having devolved governments for trickling down of resources. However, in terms of socioeconomic development devolution has tried to live to the expectations of many but high levels corruption, misappropriation of resources, discrimination and civil conflicts are still high.

2.1.2 Socio- Economic Development Interventions for Ethnic-cohesion

Socio-economic development is one of the most critical peacebuilding strategy linked to cohesion among the fighting communities in the world today. It is also known as the socioeconomic revitalization, a vital foundation for longer-term economic empowerment (Peacebuilding Commission (PBC), 2010). It is based on economic growth and development of local people to reduce likelihood of conflict and the promotion of sustainable peace (UN, 2020). Therefore, it helps to address the root causes of inter-ethnic conflict by promoting employment opportunities, poverty eradication and inclusive economic growth among the local communities.

In addition, Strachan (2013), argues that a core element of any national peacebuilding strategy, as many scholarly works have recorded a positive relationship between economic development and interethnic cohesion. It is ment to improve the economic environment in many societies and also play a significant role in improving stability and political

growth. Therefore, it must be implemented properly for post-conflict societies to be cohesive or would remain at risk of relapsing into conflict (PBC, 2010). The strategy is also significant as it can promote inter-ethnic cohesion by tackling the marginalization, discrimination and inequality among the people of a nation. Therefore the promotion of economic growth and development in the country can lead to more stability and cohesion in a country.

Furthermore, the economic development is critical in conflict resolution because it diverts the attention of people from issues such as historical injustices and wrongs, ethnicity, grievance, intolerance motives, and hatred instead focusing on the issue of global politics, international trade and development (Strachan, 2013). Nevertheless, socio-economic development is not one day event like elections, post conflict economies cannot be revived without a number of reconstructions and enabling environment such as peace and security, proper working infrastructure, educated human resource and government policies that four trade (PBC, 2010).

Similarly, according to Cravo (2017), initiating socioeconomic programmes would solve the problem of recurring conflict, help to increase the interdependent among the people in the neighborhood. Therefore, the effects of direct violence can be eliminated by initiation of socioeconomic projects. Nevertheless, for the socio- economic development to be successfully initiated in an area as peacebuilding strategy in a post-conflict society there are pre-conditions necessary such as relief, recovery stimulus, and aid support for reconstruction of basic infrastructures and stabilization of micro economies.

The communities coming out of conflict may lower or higher economic development depending on the effectiveness of peace building during every staga of post-conflict reconstruction. Therefore, the initiatives or policies at statges of post-conflict reconstruction are linked and the linkages usually significanctly contrubeted to socio-economic development during the reconstruction (Seif, 2015). The UN came up with Peace building Fund (PBF) which focused mainly socioeconomic development on the 2020-2024 strategy. The fund is majorly for filling in critical gaps, quick response and flexibility to peacebuilding opportunities. It is also to catalyze processes and resource mobilization in a risk tolerant fashion (UN, 2020). The fund is very critical to the economic development which is going to reduce fighting over scarce natural resources.

Filipov (2006), adds that international aid is also very essential necessity to socioeconomic development in the post-conflict society. Furthermore, sound policies to liberalize, privatization, and deregulation of their economies and open their markets to other investors are also necessary (Cravo, 2017). Policies and reforms can then be made to address the different needs and harness the specific potential of each group (PBC, 2010). Successful peacebuilding strategies need an inclusive approach, with a wide range of stakeholders involved in designing and implementing a country's strategy, for the results depend on the participation of the stakeholders who will play a critical roles in success process such as women, young people, ex-combatants, civil society and the private sector (PBC, 2010).

Regardless, the critics of this neo-liberal framework related to challenges in favorably integrating these peace building strategies into the global market and in a sustainable manner contributing to strong calls for the easing of economic practices. The regaining of

the state as a growth agent, and the need to reconcile the imperatives of short-term stabilization and long-term imperatives of growth and development during peace building processes are very critical to cohesion in a country (Cravo, 2017). In situations, where economic development is based on capital- intensive resource extraction, with few benefits spreading to wider segments of the economy and population the cohesion could not be easily realized. However, the return of agricultural productivity beyond subsistence to pre-crisis levels need the repair of infrastructures and irrigation facilities damaged during conflict, so that it could have a medium goal rather than short-term outcome on the cohesion (PBC, 2010).

Seif (2015), argues that democratization coupled with infrastructural reconstruction contributed to the peace, stability and economic growth of many post-conflict countries. For instance, in the case Marshall Plan by the U.S. It was a long-term commitment to develop Europe by bringing financial support and investment resources to the post-war European countries in order to re-build their economies. In another scenario, U.S. provided a large-scale humanitarian assistance in the earlier phase of reconstruction in Japan after the conflicts, followed by major supports for political reforms and economic reconstructions (Seif, 2015). The end result of the democratization coupled with infrastructural reconstruction was building inter-ethnic or racial cohesion in those societies.

The Abuja Peace Agreement of 2001 established Peace and Security, in Sierra Leone. It was coupled with democratic governance, implemented decentralization and second poverty reduction strategy paper (PBC, 2010). The country demonstrated economic resilience as growth in 2008 and 2009 was propelled mainly by a diversified economy and

expansion in agriculture and services. In addition, to that there was also peacebuilding fund in the country to support the socioeconomic process. It was successful in promoting stability and peace by aiding conflict resolution, reconciliation and community dialogue. In can be concluded that in this country socioeconomic growth and development as peacebuilding strategy has led to the cohesion in the country and sustainable peace.

In Sierra Leone which witnessed the global financial and economic crisis due to lowered foreign direct investment (FDI), reduced remittances and declining export proceeds from natural resources. Their recent fast growth is directly related to the resumption of forestry operations; increased diamond and gold exports; higher production of rice; and the continued vibrancy of the services and construction sectors. All these have led to decreased rates of animosity and antagonism among the people, thereby peace and security prevailing (PBC, 2010).

In Rwanda, socio-economic development and redistribution policies have increased social stability, social cohesion and social transformation. It has been noted that the two factors have positively contributed to peace and security in post-conflict Rwanda (Orango, 2017). In addition, the leadership of President Kagame has also contributed immensely to peace and cohesion in the country. However, some argue that economic growth and strong leadership are not the only conditions necessary for peace and cohesion because the two factors do change after sometimes, so there is also need for political liberty for the continuity of peace and stability in the country.

The socioeconomic development gains that were been made during Bagaza regime, were destroyed during the period between 1988 and 2000. The continuous conflicts and

undemocratic captures of power led to international and regional economic embargoes against Burundi as well as the withholding of foreign aid by international donors. In 2005, when the CNDD-FDD government came to power, the economy was in tatters. The situation needed a paradigm shift in terms of socioeconomic development and resource redistribution policies to repair (Orango, 2017). The notable situations where socioeconomic strategy applied as peace building intervention was in Somalia in 2016 to address the root cause of conflicts by promoting peace and stability in the country through economic development projects (UN, 2020). It was arguably successful because by indicators of development such employment creation, improved access to basic services and improving social cohesion recorded during that time and after the implementation of the projects (UN, 2020).

Notwithstanding, evidence from many across Pacific- Asia have shown that economic growth and development have not had positive contribution to inter-communal cohesion (Strachan, 2013). In the recent past the national economies of many countries have grown steadily, subnational conflicts have continued and become more devastating and pervasive. However, national economies in the region have experienced 'explosive' growth, the rate of growth in sub-national conflict areas is much slower than the national average (Strachan, 2013).

In addition, Burke (2013) argues that many Asian Nation-state promote economic growth at the local level in order to resolve subnational conflicts, there is evidence to show that violence continues even through periods of economic growth. The high income does not guarantee peace and stability, contending that 'India, Pakistan, Sri Lanka, and Nepal all have much higher conflict rates than expected for their stage of development. For instance,

Sri Lanka, has had its economy expanded by 5% annually from 1983 to 2000 despite the civil war. In another example, Burke (2013a) argues socioeconomic improvement in the far South of Thailand has exacerbated tensions between different groups, rather than reducing them.

According to Muigua (2021), the Kenyan Constitution 2010 emphasizes the significance of peaceful co-existence among the Kenya, irrespective of culture, ethnicity and religion. The peacebuilding policies and frameworks are recognized as crucial processes and tools for the achievement of vision 2030 which aims to change Kenya into a new industrialized middle-income state providing a better quality of life for everyone by 2030 (Vision, 2030). Moreover, the US Agency for International Development (USAID) has been working in collaboration with Kenyan government to strengthen women's participation and protection in the peace building process, to promote women's roles in conflict prevention, and enhance youth empowerment and participation in sustainable peace and development (Muigua, 2021). Finally, in the Horn of Africa region, there is a proposal of socio-economic integration of the countries as a peace building strategy to the problem of recurring conflicts whether it is cross-border economic cooperation or the local cooperation (Mulugeta, 2019). This is could be a successful strategy to deal with recurrent intrastate or inter-state conflicts in the region.

2.1.3 Military and Security Sectors Reforms Model

The Military and Security sector reforms model has been applied in many areas as a peacebuilding strategy in post-conflict societies for inter-ethnic cohesion. It is to institutionalize, safeguard and neutralize the feeling of insecurity that pervades the various actors who fear exclusion, centralization of political and military power favoring the

opposing group to their detrimental (Cravo, 2017). Military reforms as a model is recognized by the UN as one of the most important peacebuilding intervention. But, it is also an aspect of the broader security sector reforms (SSR), which is very important to sustainable cohesion (ACCORD, 2008). The reformation of military sector of country brings an effective, accountable, and professional armed forces that are responsive to the needs of the people they tend to protect. Furthermore, it helps in building trust tolerance between the military and the population by promoting transparency, accountability and respect for human rights (ACCORD, 2008).

According to Detzner (2017), SSR is a holistic change to the security departments aimed at transforming the relations of power within the sector in the direction of civil/constitutional control to transform institutional culture, promote professionalism, and improve resource utilization and operational effectiveness. Moreover, it is both political and technical peacebuilding strategy that seeks to enhance the provision of human and state security by making it more effective, transparent, accountable, and consistent with rule of law, laws of human right and good governance (ACCORD, 2008). The UN has played a critical role to in promoting comprehensive, coherent and coordinated international support to nationally owned security sector reform programmes, implemented with the consent of the countries concerned (ACCORD, 2008). Detzner (2017), argues that promoting SSR in countries emerging from war is one of the critical missions that the African Union (AU) inline by the United Nations (UN), the World Bank, and other international organizations. United States Institute of Peace (USIP), SSR to prevent, mitigate, or resolve conflict. The United Nations Development Programme (UNDP) has also been working on security sector reform as part of its broader efforts to

support peacebuilding and conflict prevention. United Nations SSR activities in Africa are generally coordinated by the local UN Mission or the UNDP.

SSR is a complex process that involves a range of activities aimed at improving the effectiveness, accountability, and responsiveness of security institutions. For instance, Disarmament, Demobilization and Reintegration (DDR) programs where there is disarming and reintegrating former combatants into the community by providing them training capacity building and empowerment activities. DDR is, however, often not considered as part of SSR. It is considered a necessary prior step creating appropriate conditions for SSR activities (Ansorg, 2017).

There is also Police Sector Reforms (PSR) which involve improving the capacity of police officers to provide security, protect human rights and keep peace. The measures are restructuring, training, community policing and the establishment of independent police oversight authority (Ansorg, 2017). The other reforms are judicial reforms that aims to improve the capacity of judicial systems to provide fair and impartial justice. This also comes with training of judges and lawyers, judicial appointments improving court infrastructure and strengthening legal aid services; development of basic foundations of rule of law and training of judicial personnel (Ansorg, 2017).

Finally, the defense reforms that include military forces to make them more effective, efficient and accountable. The reform further involves downsizing the number of military officers, improving military training camps, and establishing civilian oversight mechanisms or creation of armed forces, the education and training of recruits, and the separation of the tasks of police and the military (Ansorg, 2017). The main functions of

the military and police officers in the Peace building process are demobilization, disarmament, and reintegration (DDR) into civilian life or the national armed forces (Cravo, 2017). Despite, the fact that military reforms are an important peace building strategy, it is not sufficient for successful inter-ethnic cohesion. Therefore, it must be part of a broader peace building strategies measures under SSR with other such as DDR programs, police reform, and judicial reform.

Post-conflict African success stories have common characteristics, most notably a deep and wide level of societal involvement at most stages of the SSR process (Ansorg, 2017). It case in most African countries seems compelling and many have undertaken their own comprehensive reform efforts with little or no input from development donors (ACCORD, 2008). For instance, the case of South Africa's SSR in the post-apartheid period the process received considerable external funding but was conceived and executed by South Africans. The reformation resulted in successful change within 'the political relations between the security forces and the newly elected democratic authorities, organizational transformation to ensure more efficient and cost-effective structures, due to high levels of political will, a largely endogenously driven process, a strong state to manage the process and a robust local economy (Williams, 2003).

Sierra Leone was the first country where SSR was conducted with the help of a formal mechanism for coordination, both among government departments (DFID, FCO, MoD) in the leading donor nation and with other donors (ACCORD, 2008). The reforms were designed to include the army and the police, the justice sector, intelligence and the Anti-Corruption Commission. Nevertheless, a complete coherence was not achieved due to

differing conceptions among the external actors thus conflicting models of UK and UN, and the competition of the scarce resources by local actors.

In post-violence Burundi the DDR and military and police reforms conducted with engagements of UN. The DDR program that was run by the World Bank prioritized working through the national government and did not include local actors such as local NGOs, community members, and ex-combatants themselves. There was lack of rooting the program at the sub-national level led to frustration of local actors. In addition, many Burundians perceive the police as agents of repression and do not see them as independent and objective source of order. As a consequence, the willingness amongst the population to resort to vigilantism or "mob justice" increased in the years since the end of the conflict (Ansorg, 2017).

In South Sudan, SSR plans were met with the lack of sufficient resources for a large job to establish a new state at the backdrop of ongoing violence (Detzner, 2017). For example, before South Sudan's independence in 2011, the international peacekeeping force United Nations Mission in Sudan focused only on few SSR as the mission was under-resourced and often distracted by conflict management of South Sudan's internal conflicts (Yakovenko, 2014; Ansorg, 2017). Little attention was paid to diverging political interests of the stakeholders on the ground, therefore international actors together with the new national government failed to account for the South Sudan's security situation until today.

Guinea-Bissau, where in terms of civil society inclusion the 'overall impression remains that instead of guaranteeing self-determination, only a minimum degree of local co-determination in the form of selective consultations was granted'. In Guinea-Bissau, for

example, the ‘process seemed largely driven by international actors with local political power actors using SSR to garner international goodwill’. Liberia, where in 2006, years after SSR efforts began, the US government commissioned a comprehensive security review from the SSR and Corporation in which the Liberian government was so minimally involved that some security agencies were not even aware that it had taken place. Significantly, Security was also unaddressed in the otherwise broad national consultations that fed into Liberia’s post-war development strategy (Detzner, 2017). Failures of DDR and force integration DDR failures in these cases are numerous and interconnected. In cases such as Liberia, Sierra Leone, Mali, Libya and the DRC, inadequate funding/underestimation of the task left some combatants out of the process, while planned demobilization periods and reintegration training were shortened beyond usefulness or cut entirely.

In Kenya there have been numerous security sector reforms since independence such as transforming police from a force to service, creation of Independent Police Oversight Authority (IPOA), harmonious working among the defence forces, creation of police commissioner position among other changes. These changes have significantly contributed to smooth operations and peace among the communities. For instance, whenever, armed conflict breaks out the government responds by deploying state security organs to enforce peace or for peacekeeping. Although the approach is usually reactive but has always have immediate effect on the local cohesion and peace (Chebon, 2010). Military and police officers are usually deployed in conflict areas to end or lessen the impact of conflict or violence on the locals (Ojallah & Gona, 2021). The deployment comprise of long-term operations aimed at disarming conflicting parties and monitoring

the conflict situation, once calm has been restored. Then peacebuilding process begins in collaboration with security officers, state representatives mediates in conflict or cooperate with the locals actors and non-state actors to begin the peace talks or conferences for inter-ethnic cohesion.

2.1.4 Psychosocial Support to the Victims of Inter-ethnic Violence

The psycho-social support has been as a peacebuilding strategy in many post-conflict societies that to assist the victims to break away from the trauma or side effects of violence after the conflict (Cravo, 2017). However, due to complexity of violent conflicts, post-conflict reconstruction needs to be performed in an interdisciplinary manner that integrates the psychological, social, political, history, cultural, and economic elements which constitute a society (Bubenzer & Tankink, 2015). That means it should empower people to use their full capacities in order to build peaceful societies and, healing to decrease the sense of loneliness, isolation, anger, and feelings of hatred towards others which might interfere with already established peace (Bubenzer & Tankink, 2015). Therefore, societal healing becomes a process of social transformation that improves social relationships among the neighboring diverse communities.

The strategy was developed by UN 1998 Known as '*Health as a Bridge for peace'* under the World Health Organization (WHO). It is therefore a multidimensional policy and planning framework that would support health workers in delivering health programmes in conflict and post-conflict situations and, similarly, contribute to sustainable peace (Tankink, Bubenzer & Walt, 2017). However, traditionally peace building actors did not considered health issues as a fundamental component of their work. So later in 1998 the WHO developed this framework which is very significant in the reconstruction and

restoration of the social fabric of people after violent conflict for sustainable cohesion (Cravo, 2017).

Moreover, the strategy is premised on the imperative that peacebuilding strategies should be adopted to ensure lasting health gains in the context of social instability and complex emergencies. Therefore, activities undertaken on the far side of post-conflict socities to reassemble the foundations for building peace something that is more than just the absence of war' but a lasting cohesion (Tankink, *et al.,* 2017). Additionally, United Nations Development Programme (UNDP) identified ten main principles for integrating mental health and psycho-social support (MHPSS) into peacebuilding initiatives.

In addition, this principle inclusive of adoption of comprehensive approach of addressing the psycho-social and social needs of the community important for building sustainable peace (UNDP, 2001). Furthermore it should ensure that all members of the community participates in the design, implementation, and evaluation of the process (UNDP, 2001). Actors must always ensure that the initiative is culturally correct and appropriate to the local situations. The actors must be gender sensitive and make it accessible, ensure equality, sustainable, properly coordinated and finally make it available for monitoring and evaluation (UNDP, 2001).

Furthermore, UNICEF presented the following as forms that psycho-social support strategy should take for instance, counseling which involves hiring trained professional who can help individuals and communities to cope with the psychological and social effects of conflict, violence, or disaster. Introduction of education programs which can help individuals and communities to develop the skills and knowledge they need to cope

with the psychological effects. Functional spiritual support centres to help individuals and communities find meaning and purpose in their lives even during the hardest times, setting up group support in various places such as schools, religious institutions, community centres which brings together individuals who have experienced similar traumatic events to share experiences and provide mutual support for each other and finally services such as art music, drama and dance therapy for inter-ethnic cohesion (UNICEF, 2022).

Gutlove and Thompson, (2004) posits that complexity of rebuilding a society after armed or violent conflict needs an approach that incorporates political and structural rebuilding of institutions and political processes, as well as psychological healing, empowerment of survivors and social reconstruction. So without working on psycho-social needs, the root causes of the conflict cannot be addressed; relationships are the entry to bringing healing and peace into a society (Gutlove &Thompson, 2004). Cultural and local knowledge are the most important elements of this framework, as they build on and reactivate existing traditions and support systems (Tankink *et al.,* 2017). Sveaass and Castillo (2000), reiterated that community-oriented psycho-social work that emphasizes both social reconstruction and reconciliation should be utilized to address the post-traumatic responses and socio-political changes in a post-conflict society. Spitzer and Twikirize (2014) posit that community based psycho-social support must have a strong focus on both individual and the collective traumatic experiences of the population. There is also need to connect the trauma healing with community healing to reduce vengeance by reconciling the tensions between victims and perpetrators (Mendeloff, 2009).

According to Tankink *et al.* (2017), Community-based Restorative Transitional Justice (CRTJ) is a strategy under the psycho-social support used to consolidate peace to

maximize access to justice and to facilitate reconciliation that takes place at the community level through cross-community peacebuilding. Pupavac (2004), in addition the therapeutic part of justice, is a combination of the therapeutic, intrapersonal paradigm that focuses on a person's emotional well-being within the public domain, and is based on the premise that emotional security changes personal relationships and cultural patterns, both of which are essential for Social Justice and Reconciliation.

According to Lykes *et al.* (2003), storytelling and truth-telling can be a psychological approach that gives individuals and communities the opportunity to talk about their experiences and to understand their responses to violence. Talking and truth-telling as a mechanism of healing and ending the symptoms of trauma. These processes can be used to support reconciliation and resistance to unjust political, economic and cultural situations, and to emphasize collective identity and representational practices while challenging the power dynamics that have been cemented in society due to violence and conflict. The underlying goal of story- and truth-telling is to give voice to and empower communities, since the intended outcome of community psychology approaches is to influence representational politics (Tankink *et al.,* 2017).

Bhadra (2012), argues that arts-based community psycho-social support approaches are increasingly significant component of peacebuilding in post conflict societies. It is one of the most effective tool to bring together people through sharing common cultural experiences, raising awareness about past suffering and engaging communities in creative projects. Moreover, Art is a form of communication that grounded on freedom of speech as a fundamental human right. Therefore, the most successful arts based peacebuilding

initiative are those that are community based and interactive (Bhadra, 2012). For instance yoga and dance can reduce tension in a person's body caused by violence and trauma.

Machinga and Friedman (2013) reiterated the importance of combining psychological support and spiritual interventions aimed at individual and community healing which are likely to enhance inter-communal cohesion in post conflict societies. It also known as transpersonal resilience to the effects of post- conflict crisis. The integration of religious traditions with psychology helps to create an understanding on the human condition in the aftermath of armed violence. Whenever, the rituals are introduced such as acceptance of returning ex-combatants into the community, resulting in a better (health) situation for the ex-combatants during and after their return to community which would enhance cohesion in the society.

According to Cravo (2017), three other recurring practices in dealing with the past in these contexts which can exist independently are one through truth and reconciliation, such as the one that took place in El Salvador; secondly through the judicial peacebuilding settlement of disputes, either domestically or internationally, for instance, the *Gacaca* courts in Rwanda. Finally, the traditional reconciliation practices involve ritual like the one that took place in East Timor for inter-thnic cohesion.

According to Tankink *et al.* (2017) a mapping study of 62 international NGOs working on mental health and psycho-social support and peace building around the world, the results revealed that 92 per cent of mental health and psycho-social support and peace building workers think that interventions aimed at building sustainable peace would benefit from an approach that integrate peacebuilding and mental health. Similarly, a

study conducted in Northern Ireland and Rwanda, and regarding the Khmer Rouge Tribunal in Cambodia, reiterated that the more trauma people experience or witness, and the extent to which such trauma has been experienced cumulatively, is indicative of how forgiving they tend to be and how open they might be to the idea and practice of reconciliation. The result showed that 'there is emerging evidence that desire for revenge and other indices of an unforgiving orientation in response to large-scale collective victimization are associated with poorer psychological adjustment'. The situation would not support ethnic cohesion but a recipe for more ethnic violence.

Moreover, in the study on the effect of Youth violence on the peace dividend in Northern Ireland, that low self-esteem, low self-imaging and disrupted communities are among the factors that fuel youth violence. The unaddressed psycho-social legacies of violence are far bigger contributing factors to the deep social disorganization and fractures evident in a country than are major continued economic hardships. In most situations psycho-social initiatives give the opportunity to focus specifically on the individual psychological and relational aspects of micro-level peacebuilding. Combining this inner and relational transformation with macro-level political, economic and legal structural transformations provide the foundation for transformative peacebuilding process which enhances inter-communal cohesion (Tankink *et al.,* 2017). For example, through the Amnesia formula, where there is consideration for burying the past and beginning a fresh among the neighboring community members; however, it is usually not easy because the sufferer is cursed with a good memory of the past experiences which could in turn affects the cohesion in that community (Cravo, 2017). Amnesia formula is quite significant as can

assist in reducing the negative impact of traumatic events, improve coping mechanisms and enhance resilience for inter-ethnic cohesion.

According to Musembi and Iteyo (2018), Trauma healing through psycho-social support is an inter-ethnic cohesion building stragey which focuses on creation of awareness of trauma, social reconciliation and forgiveness among the conflicting communities. For instance, managing conflict in Tana River area lacked trauma healing and psychosocial support, which explains why conflict keeps recurring in the area despite having a number of peacebuilding programs initiated for ethnic cohesion.

2.1.5 Use of Media and Art in building an Inter-ethnic Cohesion

Media and Art has been used by several peacebuilding actors in circumstances as a strategy to build and promote a lasting peace after conflict. This has been promoted and strengthened technological advancements and diffusions among the communities in the modern times (Ombati, 2016). Today, both the mass media and social media have significantly been used by peacebuilding actors as the necessary resources to tackle the challenge of negative ethnicity between neighboring communities. Mass media have also joined the digital platform which is majorly dominated by the social media to help in building peace (Stieglitz & Ross, 2022). This is due to the fact that media and art serves as the driver of peace through building bridges between people and groups, improving governance, knowledge of complex issues, providing early warning and motivate activities to promote (Idris, 2020).

Moreover, the expansive network coverage, access to internet in many remote areas, satellite and mobile phone networks, the social media and the penetration of the FM radio

networks now allows the communities who had been fighting to easily connect, interact, share and communicate their problems and mobilize support for a lasting peace (Ombati & Ogeto, 2016). Social media such as WhatsApp, Twitter, Facebook, Instagram, and Telegram are used by many people across the world. People create and share content within their social networks but after a short the content has reached thousands of people (Stieglitz & Ross, 2022; Sandra & Lelkes, 2022). The social media platforms have transformed the manner in which we consume and utilize information. They have allowed selective exposure to like-minded sources, and offer loose moderation policies to govern interactions. As a result they have created an environment prone to conflict, polarization, incivility, and information disorders as well as orderliness, peaceful and well informed society (Sandra & Lelkes, 2022).

In the recent past social media platforms have been pushed to the spotlight of high-profile discussions that aim to identify and remedy to the threats these platforms currently pose to democracy. The networks formed by interpersonal ties create the basic scaffolding sustaining social cohesion: they make individuals interdependent in their decisions and behaviors, and they open opportunities to access resources that would be unattainable in isolation (Sandra & Lelkes, 2022). In addition, Kabaji (2021), reiterated that folk media which is an element of an art. It is an effective means of communication which is critical to cohesion and harmony to many African families and societies especially those in the post conflict situations.

According to Idris (2020), several programmes were initiated to build trust between the police officers and communities members through campaigns, and governance related progeammes in Nepal through the media. The result indicated that programmes conducted

through the media led to cohesion between the police and communities. Similarly, media was used in peacebuilding in Bosnia after the 1995 Day peace Agreement. The various aspects of media were used to pass the peace messages such as billboards, poster, and leaflets. The result attained was amazing as it raised the awareness on the peace and cohesion in the country (Idris, 2020). In Sierra Leone after the civil war of 1991 to 2002, the role of media was examined by scholars, it has been noted that a strong independent and ethical media contribute to the retention or creation of peace and stability in conflict-affected and threatened areas and a lasting cohesion (Sowa, 2021).

In Idris (2020), report Nigeria Stability and Reconciliation Programme (NSRP) achieved some positive impacts in strengthening peace structure, widening societal inclusion and Peace building, and positively influencing policy and practice in the conflict arena to reduce violence, through the application of media a tool to reach many people in the country. In addition, Media has been used to build peace and social cohesion in South Africa, the country has a diverse race, ethnic groups and many migrants, it has witnessed several incidences of Xenophobia and exclusion such as apartheid (Matem & Kariuki, 2022). The results have shown that both main media and social media have become very critical for nation-state building, bringing people from different cultures, races and ethnicity together, and also create a sustainable peace in the country.

Similarly, studio Ijambo was established by Search for Common Ground (SFCG) in Burundi in March 1995. It was an ethnically balanced team of journalists producing radio programmes to promote dialogue, peace, and reconciliation. The studio did much and also peace and cohesion was achieved (Idris, 2020). In post-genocide Rwanda, a radio soap opera - *Musekeweya* ('New Dawn') was started, to educate people on the main causes of

conflicts violence and the challenges of disobeying the law of land. The art changed the perception of people and opened their expression and local responsibility for community problems, but attitudes toward interaction across social lines were resistant to change (Idris, 2020).

In Kenya, the media has also been employed as a peace building strategy to promote interfaith dialogue and to ensure lasting peace between Christians and Muslims in the region of Mombasa (Maweu, 2021). They employed elements media such as Television, radio, newspapers and digital media technologies to ease various interreligious tensions and conflicts in the region. The study revealed that due to power of media to reach a large number of people within a short time it therefore capable to building peace by bridging the gaps and clear any misconception that usually trigger interreligious conflicts (Maweu, 2021).

Among the Maragoli of Western Kenya folk media has been used to build cohesion where women become the story-tellers, turn the patriarchal notions upside down and subvert patriarchy as they speak back to it. They also deconstruct the concerns of the tales and satirize misogyny without offending the men in society. The tales are perceived, among other things to help children find meaning in life and connect the folk to their way of life. Finally to imparts values of peace, unity and humanistic coexistence (Kibaji, 2021).

Despite, a number of significant roles played media and art in building sustainable peace in different places across the world as presented empirical by different authors. There are also some areas where media and the journalists have been accused of causing more harm than good to cohesion in the society. According to Olujuwon (2021) media and journalists

can incite people to violence by use of propaganda instead of revealing truths, try to cover things up and even curtail people's freedom and right to information. For instance, due to large amount of information posted and the several of data sources, it has become increasingly difficult for citizens to decide on the trustworthiness of social media content (Stieglitz & Ross, 2022). Thus, the receivers tend to ignore those information or does not take them serious. Hitler used the media to construct a worldview of contempt for Jews, gays, and other classes of minorities. Radio broadcasters in the Balkans divided local populations, thus contributing to an outbreak of sectarian violence (Olujuwon, 2021).

In Zimbabwe where journalists have contributed to the dissemination of hate speech, propaganda and "war" journalism discourses in a highly polarized country. They were embedded in socio-political, organizational and institutional structures, which militate against the realization of conflict-sensitive journalism (Mare & Tsarwe, 2021). RTLM radio in Rwanda advised listeners to pick up machetes, *pangas* and take to the streets to kill what they call 'the cockroaches', their enemies who they did not recognized as human beings but other objects or animals (Olujuwon, 2021). Due to the threats of misinformation and insensitive use, social media can hamstring inter-ethnic cohesion in the country (Matema & Kariuki, 2022).

2.1.6 Use of Sports and Peace Caravans as a Peacebuilding Initiative

According to Annan (2005 cited in the Council of Europe, 2011), Sport is a universal language that everyone speaks irrespective of the background, economic status, religious beliefs and culture. In addition, Council of Europe (2010) argues that sporting activities such as football, volleyball, basketball, rope pulling and races has been accepted as an instrument for social integration in a post conflict society. Similarly, it can be a very a

powerful instrument for promoting inter-ethnic cohesion by bringing people from different ethnic communities together and fostering inter-ethnic respect and tolerance (Times of India, 2019). Moreover, it can break down barriers between different ethnic communities by giving a common ground for interaction and work towards a shared goal (Forum Agenda, 2021).

Generally, sporting activities can be used to promote positive attitudes towards another community such reducing prejudice and stereotypes. For instance when people of different ethnic communities play, they bond, learn to appreciate each other's strengths and weaknesses (Council of Europe, 2010). Just like art and other aspects of culture sports have the capacity of blending people of different ethnic orientation. The Amsterdam Treaty of 1997, emphasizes the social roles of sport in uniting and identity building of conflict societies (Council of Europe, 2010). It also gives people the opportunity to interact and join social networks; assist immigrants to develop relations with other members of society (Council of Europe, 2011).

According to Former FIFA President Michel Platini Sport has been significant for social and cultural integration in Europe. Many children worldwide have become, and continue to become, Europeans by playing football on a muddy pitch, whether in town or country, before they even start school. Thus the sports movement regards amateur sport and especially football as naturally conducive to the blending of cultures and the integration of migrants (Council of Europe, 2010). Moreover, some of the notable sporting activities include; sports networks to drafting a sport charter for the furtherance of intercultural dialogue, together with "intercultural" street football tournaments, or special initiatives staged by sports clubs to welcome migrants or pursue exchanges with "foreign" clubs in

an educational perspective, football matches, netball, basketball, rugby and athletic competitions such as marathons (Council of Europe, 2010).

According to Ombati and Ogeto (2016), Sports and physical activities contribute to psychological well-being and help combat inherent stress, and therefore can be used as rehabilitative tools, providing psycho-social support for people in the post conflict society. Similarly, it leads to societal cohesion by promoting the integration of communities, combating discrimination and/or promoting communication between different groups in a post-conflict environment. Hence, sports explicitly challenge violence, tribalism and ethnic profiling, banditry, cattle rustling/raids, social exclusion and even environmental degradation.

In Bosnia-Herzegovina, schools initiated open football for fun at the grassroots levels to increase interactions and build relationship between young people and the coaches. Since then this initiatives has been become a reconciliation instruments to promote understanding and tolerance in Serbia, Macedonia, Montenegro, Moldova, Georgia and many other countries in the Balkans and Middle East. In 2001, on the initiative of the leading basketball clubs Olimpija and Cibona, Adriatic Basketball Association was established, which in its first two years included clubs from Bosnia and Herzegovina, Croatia and Slovenia. At first the league management pursued a clear fan policy that prevents extremist groups from misusing the game a message that has been sent time and again to the organizers of the games as well as to fans (Council of Europe, 2011).

In South Africa, there has a number of sports for peacebuilding and reconciliation due to it being important tool for peace building. At the community level, sport can create an

environment in which people of different cultures can come together to work towards the same goal, show respect for others, and share space and equipment. The contribution sport can make towards peace-building efforts has generally been considered at the grassroots and nation-state levels. An examination on the functions of sports fostering social integration among different ethnic groups in Schools of South Africa have shown that Sports has been successful in bring about cultural exchange and building a lasting relationships between people of diverse culture. For instance, basketball was used as 'bridging divides' where children and diverse communities came together. The result shows majority of the participants expressed fewer racial stereotypes and less racism as compared to the non-participants.

In many countries of West Africa, sports have been used to promote peace and inter-ethnic cohesion in post conflict societies. Through sports many barriers have been broken by providing a common ground dialogue and building a cohesive society. For instance, in the aftermath of civil war in Sierra Leone, the Government and other stakeholders used to sports to promote peace and reconciliation. The national football team helped to unite the country by bringing together people from different ethnic background to support their team. The better performance of the team leads to national pride, unity and identity which in turn healed some wounds of conflict. In addition, Right to Play organization used sports to promote peace and development in West Africa. The organization worked with local communities to provide children with access to sports programs that could promote team work, conflict resolutions skills and leadership. As a result children from diverse ethnic backgrounds learned to work together towards a similar goal which could help build inter-ethnic cohesion and tolerance in a country.

In Kenya, Borabu/ Sotik border sports activities for instance, soccer competitions and road peace marathons have been used to build peace and resolve conflict (Ombati & Ogeto, 2016). The results of such conflict resolution have been positive where negative attitudes has reduced and a number of relationships have been built. MacClancy (1996) reiterated that sports have the unique ability and significant means to mark, create, construct and re-imagine national and ethnic identities. In another situation. Tegla Lorupe started annual 'race for' in her west Pokot area after the 2012 Conflicts between the Tugen and Pokot communities, where 7000 people participated (Sirkes, 2022). The race included celebrities and former warriors and also fostered dialogue among the two fighting communities which enhanced ethnic cohesion among them.

Peace Caravans are also a tool used to promote cohesion in a post conflict societies. The first case of peace caravan took place in United States between 1920s and 1960s. Young people traveled from state to another speaking to people, Churches and Communities or door to door. They had initially received some training in peace education and raised public awareness that economic and racial justice are important aspects of peacebuilding processes. The participants were both from local international therefore caravans brought a good experience of another race as peers and partners. In addition, Peace caravans have also been used in for conflict resolution in Guinea where the United Nations Office for West Africa and the Sahel (UNOWAS) led a multi-country project aimed at creating a space where community members could discuss social divides and identify solutions to common problems. The result showed that many people advocated for dialogue and which also brought substantial peace in the Country.

The role of the Laikipia Peace Caravan in facilitating the formation of grazing and peace committees in areas where communities share common pasture is also evident in its tour of the Samburu North district during 14–20 August 2011. The Samburu North Peace Caravan helped in the formation of peace and grazing committees in Suyan, Kawap, Nachola and Marti. One of the major achievements of the Laikipia Peace Caravan was the cessation of hostilities between the Pokot in Baringo East, the Turkana in Turkana South and the Samburu in Laikipia West. Nevertheless, the emergence of Peace building interventions by young and educated members of the Pokot, Samburu and Turkana communities through various 'peace caravans' in Turkwel, Laikipia, Suguta, Samburu North and Baragoi is viewed as the state mediated agenda.

2.1.7 Use of Local Groups as Peacebuilding Actors

The local groups include council of elders, women and youth used in the peacebuilding porcess. They serve as spaces for dialogue, storytelling, consultations and reconciliation. With mutual respect for diversity, the communities organize around their shared predicaments which generate positive change (Ombati & Ogeto, 2016). However, Ojallah and Gona (2021) argue that locally driven conflict resolution and peacebuilding strategies in Africa are not effective due to weak state or lack of proper implementation framework. Therefore, the value and efficacy of traditional institutions and mechanisms of conflict resolution such as customary institutions, councils of elders, age-sets, youth forums and women's networks must not only be considered for support but also be promoted as significant to peacebuilding interventions (Ombati & Ogeto, 2016).

Okoth (2007), argues that the role played by council of elders in peacebuilding process is generally acknowledged by many people across the globe. This interventions is usually

driven through customary or indigenous mechanisms such as spiritual leaders, chiefs and elders mediating local situations especially in the Horn of Africa (Ojallah & Gona, 2021). Their method has been very significant in preventing and resolving the inter-communal conflicts; bridging the divide and promoting peaceful inter community interface and coexistence (Ombati & Ogeto, 2016).

According to Hussein (2011), in Malawi, there is Bwalo which is traditional institution for conflict management and peacebuilding. The chief acts as the judge and provides dialogue between those parties in conflict. This strategy has been successful in resolving the conflict especially inter-ethnic conflicts. Similarly, Langat *et al.* (2017) posit that Kenya Government established the National Council of Elders with main aim of promoting unity and peace across the country. They further have role of forming one organization to resolve conflicts and provide alternative conflict resolution in the country (Langat *et al.,* 2017). In Kenya, the council of elders have been involved in various conflict management and peace building process in many areas.

For instance, the conflict between the Abagusii and Kipsigis, elders from both communities mediated the conflict in 2010. Peacebuilding along the border between the Myoot Kipsigis Council of Elders and Abagusii Elders reflects the achievement of peace in the border (Langat *et. al.,* 2017). Moreover, Ndahiriwe (2021), argues that institutions of elders are with responsibilities of resolving inter-ethnic conflicts especially the conflict between the Turkana, Borana and Somali communities of Kenya. The council of elders used to sit and adjudicate disputes. The primary consideration was the need to maintain family harmony and peaceful co-existence in the society. The youth are most active members of the society and most involved in the armed or violent conflict across the globe.

Thus, the need for the youth to be involved in the peacebuilding process cannot be underestimated. For instance, the youth have been involved in the peacebuilding in Borabu/ Sotik peace forum at the border of Abagusii and Kipsigis. Their key roles were to organize peace-related activities for youth, such as football matches, road racing, and marathon (Langat, *et al.*, 2017).

In the aftermath of crucial events of the late 20th century, including the civil wars in Bosnia, the armed conflict in the Democratic Republic of Congo, and the genocide in Rwanda; the UN Security Council adopted Resolution 1325 (UNSCR, 1325) on Women, Peace and Security (WPS) in 2000 (Rutendo, 2021). The agenda is seen as having dramatic and "transformative potential - the potential to escape cycles of conflict, to create inclusive and more democratic peace-making and to turn from gender inequality to gender justice. Iteyo and Mumbi (2020), adds that Women are very significant in solving the electoral conflicts. The inclusion of women in the negotiations brings change in terms of reasoning and enhances the chances of reaching agreement.

Langat *et al.* (2017), United Nations Security Council recognizes the need to integrate gender perspectives in peacemaking, peacekeeping, and Peace building levels. This based on the Beijing conference which stressed on the need of women in the conflict resolution and other decision making process. In addition, the nature of women which is flexibility, creative, and cooperative while bargaining as compared to their male counterparts who are seemingly competitive at negotiations table. The outcome of negotiations are sometimes determined by genders stereotyping. This was shown by the experiment conducted by students when imitating the peace negotiations between Israel and Palestine.

The female negotiations are deemed more trustworthy than those of their male counterparts (Mumbi & Iteyo, 2020).

Kaufman and Kristen (2010 cited in Langat *et al.,* 2017), gender identity in times of conflict is helpful because they play a significant role in conflict management and resolution processes. Women are critical actors in the security discussions because of their ideas could be used to promote inter-ethnic cohesion among the communities in the country. Mumbi and Iteyo (2020), argued further women in Myanmar have been directly involved in different peace building interventions for instances, collected and gave information on the peace process and the conflict's effects on women; participated in efforts to build the capacity of women leaders; and advocated for women's participation in the peace process and for the protection of women in conflict. Women find themselves in the National Strategic Plan for the Advancement of Women (NSPAW) which is helpful to women's participation in the peace process and advocacy for women's rights.

Mumbi and Onkware (2020) also posited that women have helped to organize the relief assistance to the vulnerable places especially after the conflict. For example, women do help and work with promoting school and the enrolment rate amongst the youths, they also work to achieve better security from the threats that are present in the community. They have also joined community-based organizations and local NGOs intended to address the consequences of the war by promoting reconciliation, reintegration and regeneration. For example, women worked with elders and traditional leaders to establish a reception centre for ex-combatants from 1989 – 1990. This was evident in Kampala where women were in psycho-social support to the ex-combatants, particularly those focusing on the rehabilitation of returnees and supporting rape victims and amputees.

In Burundi, conflict mediation as a whole is the responsibility of women. They are the educators of peace in community development. Time to time cases of conflicts was common in the traditional Burundi society even though the structure and organization of the society only encouraged peaceful coexistence and peaceful cohesiveness. There were conflicts between families, within families, between individuals, or between inhabitants of various territories. In managing the conflicts, the traditional society Burundi had well-organized (Mumbi & Onkware, 2020). Women from the two communities came together to trade and share church functions and community activities. The role of women in public service cannnot be underrated. Women living along the border formed Sotik/Borabu Women Peace Drive to encourage peace among the two communities through sensitization. This initiative promoted the role women play in society in an attempt to bring families together (Langat *et al.,* 2017). Ombati and Ogeto (2016), argue that women from both sides of the border are the other key actors in the peacebuilding process, despite their primary peacebuilding options limited to working outside the formal system and influencing peace outcomes through the formation of connections, maintaining old and developing new social networks, sharing across ethnicities and interacting beyond geographical boundaries.

Finally, the role of women in peace building in Kenya was evident post-election violence of 2008, where they played a vital in facilitating the surrender of farms that perpetrators occupied forcefully in retribution to beacon demarcations and re-establish land, homesteads, land boundaries among other marker. Some elderly women were also included in the council of elders to help in the negotiations for the return of IDPs to former homes (Mumbi & Onkware, 2020). Chebon (2010) also argues women are involved inter-

ethnic marriages which is among common mechanisms employed in traditional African societies to solve conflicts and enhance inter-ethnic cohesion. The creation of bonds between two communities through marriage helped to eliminate fighting between members of these communities, for it was an abomination to fight with one's in-laws. One of the ways by which the conflict between two principal clans was diffused was between inter-clan marriages. Some pastoralists continue to use the mechanism in conflict resolution (Chebon, 2010).

2.1.3.8 Religious Organizations as Peacebuilding Actors

According to Schliesser (2020), the role of religious groups and institutions in peacebuilding and conflict resolution processes have increasingly been the subject of scientific scrutiny worldwide. This is because most people always view religion as ambivalent which catalyzes hatred, intolerances and violence among the communities, but it also incorporates a huge potentiality in terms of resources for reconciliation and violence management (Schliesser, 2020). Moreover, Hans (2016), adds that religious groups are the motivators and mobilisers of masses in the conflicting area, thus negatively contributors to violence instead of being positive influencer of conflict transformation process. This is evident from many studies done by various scholars, who are majorly concerned with the conflictive nature of religious groups association with violence and hatred despite the increased number of roles they have been playing in peacebuilding and conflict resolution in the world today (Schwarz, 2018).

Based on the global agenda of Sustainable Development Goals (SDGs), constructive conflict transformation should be grounded in the larger context of sustainable development. However, today these goals are not exclusively meant for developing

countries but rather for world-wide development. Thus, SDGs make the inherent association between sustainable development, peacebuilding and strong institutions for conflict resolution mechanisms (Schliesser, 2020). There is need for a global response that shall address the root causes of conflict, and build peace, sustainable development and human rights in a holistic way, from planning to implementation (Guterres, 2017). Notwithstanding, the question regarding the role of religious groups and institutions in conflict resolution and peacebuilding process has become part of the larger discussion on their role of in sustainable development in general. Similarly, overtime scholars have come to acknowledge their significant roles in the conflict resolution and peacebuilding process across the globe (Smock, 2008; Hayward, 2012).

Most religious groups and faith-based organizations (FBOs), are diverse in nature which gives them distinctive capability in building relationships, even between different ethnic and religious groups (Schliesser, 2020). In addition, majority of them enjoy high level of trust and good reputation of moral competence among economically and socially disadvantaged communities. As a result their public perception that they are neutral actors as compared to other actors, for instance when committed exclusively to peacebuilding and not pursuing their own interests. With their elaborate and well-organized networks, a good financial flows, institutional and human resources they can manage to resolve conflict and build peace in any part of the world (Schliesser, 2020). Similarly, they are one of biggest and well-organized civil institutions in the world currently, having the allegiance of billions of believers which cuts across all the divides of race, class and nationality (Schliesser, 2020). Furthermore, they are uniquely equipped to meet the

challenges of our time such as resolving conflicts, looking after the needy and sick, promoting peaceful co-existence and sustainable development (Schliesser, 2020).

They have been involved in the conflict resolution and peacebuilding processes for many years in theory and practice. Therefore, their participation in the conflict resolution cannot be disputed as they have been the mirror of many societies irrespective of the tribal, ethnic and racial affiliation. For instance, in Cambodian conflict where Khmer rouge regime of Pol pot, wanted to create a new society but destroyed the French culture of the elite, Buddhism, and folk culture. They killed one in five Cambodians during its five year rule (Haynes, 2009; Hans, 2016). Maha Ghosananda and other monks came back in 1992 to the troubled villages by violence, poverty and starvation. They organized peace walks across the country annually to; attend to those in spiritual need or healthcare, food, and comfort (Haynes, 2009), and also to teach new young monks and communities about peace and unity (Morris, 2004; Hans, 2016).

Undoubtedly, the walks by the monks promoted peace during elections which resulted in a greater turn out and decrease in violence during elections time. Similarly, they led to a decrease in violence during the elections period (Morris, 2004). However, other faith-based organizations contributed to peace process and conflict resolution in Cambodia. Nevertheless, Christian's affiliations were accredited the most for peacebuilding in Cambodia (Morris, 2004; Hans, 2016),

According to Hans (2016), the Bosnian conflict was very complicated as it was a mixture of ethnicity, religion, and power politics. Politicians encouraged ethnic and religious confrontation as a means to stay in power, and for personal financial and political gains.

Additionally, the conflict was in between the ethnicity and religion determining the identity of the different groups among the population. As a result the people who did not consider themselves to be Muslim in a strict sense, saw themselves as Muslims, for identification and survival tactics. The EU and UN made several attempts to establish peace between the conflicting parties, but all the proposed agreements were rejected as every party felt disadvantaged by the proposals. Different groups failed because of diverging views among them (Voorhoeve, 2015).

In the Bosnia complex conflict, faith based actors played a major role after the conflict in reconciliation work and starting an inter-religious dialogue. They actively promoted and worked on legal reforms relating to religious property, assembly, and expression. They further argued that without a spiritual component within international politics that gets to the heart of forgiveness and reconciliation, history will be cursed to an endless recurring of violence for violence' (Johnston & Eastvold, 2004; Hans, 2016).

Sant'Egidio was greatly involved, in ending the civil strife in Mozambique (1977-1992), a proxy war during the Cold War with no religious connotations (Schliesser, 2020). It was the Catholic Archbishop of Beira, Don Jaime Goncalves, whom asked Sant'Egidio to assist in bringing the government and the RENAMO rebel groups together to mediate peace (Haynes, 2009). He carried out successful mediation between the government and the opposition (Haynes, 2009; Hans, 2016).

In Nigeria Reverend James Wuye and Imam Mohammed Ashafa of the Inter-faith Mediation Center in Nigeria are some of the religious institution for peace making. They have been effective in promotion of reconciliation and conflict resolution between

Muslims and Christians in Nigeria, developing an interfaith methodology for prospective peacemakers that can be used in Africa and beyond (Smock 2000; Schliesser, 2020). The Muslim Christian Dialogue Foundation worked together with the US Institute of Peace in setting up a five day workshop. For which youth leaders from all over Nigeria were invited, these were chosen because they were mostly responsible for violence (Hans, 2016).

In Ethiopia, around Ahmara region Sheiks have been used to handle and manage various types of conflict (Langat, *et al.,* 2017). They have been success in building peace and co-existence in the area. Similarly, Nasongo *et al.* (2009) posit role of the Church in enhancing forgiveness and neighborly love as a panacea for peace. They have been advocating for forgiveness option and the amnesty dilemma that they treat.

According to Nyambura (2016), the state in Kenya began active Peace building in the early 2000s. For example, the National Council of Churches of Kenya (NCCK) reacted to the 1992 after elections violence which that created a crisis of internally displaced persons (IDPs) in the Rift Valley region. NCCK provided food and other items to IDPs and although the government was officially hostile to its efforts, it found government administrators who unofficially supported its work with the IDPs.

2.1.3.9 Local and International Non-governmental Organizations as Peace Actors

In recent years the significant efforts of civil society actors in building peace around the globe have been recognized and discussed by many scholars. Prior to 1990s, the single leaders of opposing groups were seen as critical actors in conflict transformation but agencies and donors have confirmed that civil society organizations are playing a

significant role in peace building processes. There is general agreement among the researcher and scholars that CSOs have a huge capacities and strengths in building peace, therefore, they should not be left out in peace building processes (Mecha, 2013).

According to Mecha (2013) local peace building actors are regarded as the most valuable entities whenever they succeed to bring communities together across the ethnic groups, nationalities or religious divisions and thus enable the space for peace talks. In Africa, one can identify a growing number of civil society actors that provide expertise in fields around conflict and peace, including peacebuilding activities. They fulfil important functions in peacebuilding processes, especially in West African societies where they proved to be important peace actors during conflict periods in Cote d'Ivoire, Guinea-Bissau, Liberia as well as Sierra Leone. They often apply different creative programs for example people in peace processes and promote reconciliation between disputants.

Derlich (2021) argues that the Non- Governmental Organizations (NGOs) tend to be the subject of a traditional-modern dichotomy in the post-conflict reconstruction. The civil society organizations (CSOs) ended up as service providers and thus led to the growth of the economy hence facilitating the peacebuilding process in Afghanistan. The NGO worked very hard in bottom-up initiative change instead of the top-down approaches on peacebuilding efforts to reduce chances of recurring conflicts in the country. Similarly, International community was involved in the peacebuilding initiative programmes such as security, humanitarian, democratization and economic reconstruction (Seif, 2015). These interventions were meant to spur economic growth and security to address the root causes of the violence.

Seif (2015), reiterates that United Nations brokered peace agreement that brought to an end conflict between Mozambique's Marxist and foreign based rebels in the October of 1992. From that Mozambique has transcended successfully into three phases from war to peace; from one-party state to formal liberal democracy; and from state-centered economy to market economy (Seif, 2015). In addition, University of Peace (2010), states that efforts adopted after Somaliland's democratization process based on the outcome of peacebuilding conference in Hargeisa in 1997, it was of the support of UN bodies and international nongovernmental organizations (NGOs) that supported and collaborated with local NGOs that support and train elders, women, youth, and professionals in areas of health and leadership as well as conflict resolution methods that complement traditional ones.

Furthermore, University of Peace (2010), argues that June 1960, when the colonial powers left the Greater Somalia, the UN Trustee Council gave it independence on 1 July 1960, at which point it became the Somali Republic. This new formation expereiced various problems such as how to integrate different legal systems inherited from the colonial period. However, the Italian jurisprudence had been practiced in the most of the western and southern regions while the British systems was applicable in the northwestern region, thereby creating a governing disconnect in the newly formed country.

Finally, Nyambura, (2016) argues that international community plays an important role in state peacebuilding by improving both the horizontal and vertical legitimacy of the state. The transition of the state from one party to multiparty system in Kenya where the peacebuilding institutions had significant support of international organization. The

agenda was to build a liberal society through multi-party system was a peacebuilding strategy to enhance cohesion in Kenya.

2.1.3.10 Inter-ethnic Dialogue and Reconciliation

Inter-ethnic dialogue is a process of communication between individuals or groups from different ethnic backgrounds. It is a peace-building strategy that aims to promote mutual understanding, respect, and trust among different ethnic groups. The goal of inter-ethnic dialogue is to create a safe space for communities to share their experiences, beliefs, and values with others. This process can help to reduce tensions and conflicts between different ethnic groups by promoting empathy and understanding.

According to Nigina (2018) dialogue serves three main purposes for instance, eliminates interethnic and interfaith conflicts, which significantly affect interethnic or inter-faith cohesion and general stability in a region. It also helps to erase religious or cultural competition based on the idealogy and unite the peoples of various faith and nationalities in the fight against threats to global security. Finally, it helps the communities to get real causes of religious extremism and international terrorism in the foundations of religious teachings. Therefore, it is ideal to come up with a combined means and methods to effectively combat extremism and international terrorism. This is because all religions to have an educational character to teach new members how to be a better person.

Bercovitch (2008) argued that dialogue is another strategy mostly employed and which cuts across all other approaches to conflict resolution and transformation. Similarly, Ombati and Ogeto (2016), the committees are created not only to improve on cross-border governance and security management through detailed border surveillance, but also to minimize conflicts. The committee acts as an arbiter for disputes between the rival ethnic

tribes and groups, and provides a platform for cross-border community coordination and cooperation on security, governance and conflict management. The committee undertakes regular cross-border conferences (*baraza*) that allow relationships and friendships to develop, establishing a "constructive dependency" among individuals, the two communities, cultural leaders, administrators and political authorities. The cycle of dependency so built is relied upon for continued and potentially more meaningful partnerships, collaborations and cooperation. These efforts would help to restore peace and sustainable cohesion.

Evolution of the model of Peace Committees in addressing conflicts is perhaps one of the main successes of the peacebuilding processes in Kenya. Initially started as an informal structure composed of elders, civil society, religious leaders and government officials, the model has since been replicated in the whole country and concerted campaigns for its institutionalization have gained momentum. The Peace meetings are grounded on a yet to be fully adopted National Peace building and Conflict Management Policy (Ruto, 2013). This is a local community owned, low cost, socially acceptable peacebuilding model that recognizes and appreciates the role of the citizenry, indigenous knowledge and expertise in conflict management and peacebuilding.

Bennett (2004) underscores, the communities can experience their own beliefs and behaviours, and appreciate them as just one organization of reality among many viable possibilities. These interactions therefore can alter the beliefs, attitudes and behaviours of individuals and communities towards each other. Significant impetus is given to the informal peacebuilding activities in what Abdalla (2012) represents as "peace markets." Peace markets are market centres established in optimum locations along the Sotik/Borabu

common border. For years they have represented innovative cross-border commerce, trade, relationships, bonding, and commodity exchange model of how the two neighbouring communities preserve their common interests by circumventing the border's insecurity pressures, even in the intensity of a conflict. These common markets, from Chepilat and Tembwo to Ndanai, are not only arcades and fairs of trade and commerce, but also epicenters of cultural exchange and civilisation, bonding, networking, sharing, discussions, and conversation.

According to Musila (2013), peace committees spread to other parts of the Northern region and Coast province (Mandera, Garissa, Marsabit, Moyale, Turkana, Pokot, and Tana River). The success of this model in addressing resource-based conflicts among pastoralist communities led to its formal adoption by the NSC, initially focused in hot spot areas. With the support of UNDP and Oxfam, DPCs were piloted in the named districts in Northern Kenya to spearhead preventive action at the district level. Later, the initiative would be accelerated and expanded to other parts of the country particularly following the post-election violence of 2007-2008.

Peace Committees have been used by different states and Non-state actors for peace building process in many areas. The peace building committee is made up of people who are volunteers who aim to resolve inter-ethnic conflict. For instance, in Rwanda mediation committee was founded to transform as the society (Ndahiriwe, 2021). Langat, *et al.* (2017) argue that Peace Committees replicating from the NCCK model were formed to inspire the formation and strengthening of peace committees in various parts of the country, especially the Garissa, Mandera, Isiolo, Samburu, and the POKATUSA. Nyambura (2016) stated that at National level, the National Steering Committee on Peace

building and Conflict Management (NSC) coordinates peace committees at all levels. The committees are also coordinated by various non-state actors such as Catholic Justice and Peace Committees. The DPC's also had a coordination role in support of the Truth, Justice and Reconciliation Commission (TJRC) hearings.

According to Musila (2013), the origins of the DPCs can be traced back to Peace Committees (PC) in the greater Wajir district in North Eastern Province in the early 1990s when local communities in the pastoralist area started using traditional conflict management mechanisms to resolve inter-clan and intercommunity conflicts. Muchemi, Onkware and Iteyo (2017)**,** reiterated that truth and reconciliation commission (TRC) is a body created by a state to probe human rights violations committed in a certain era of its history. TRC as a commission of enquiry formed by the state to investigate atrocious crimes committed during armed conflict or in the reign of a dictatorial regime with the aim of unveiling the truth and recommending a way forward with the goal of rectifying the wrongs and building broken relationships (Freeman, 2006). However, the Kenyan Truth, Justice and Reconciliation Commission (TJRC) is considered a product of political negotiations and the professed aim of putting victims at the centre of the process (Okowa, 2021).

Muchemi, *et al.* (2017) outlined that Truth and Reconciliation commissions is that TRCs are keen on ensuring that victims' are given a hearing and their grievances addressed in a structured manner. The adoption of truth commissions as a restorative transitional justice approach has taken root in many countries that are coming out of violent conflicts particularly after a successful negotiated peace agreement (Hayner, 2001). This is because truth commissions are seen as viable tools of bringing out the ills of a past era while at the

same time promoting social healing, reconciliation and national unity. This goal can be attained by recommending appropriate measures that takes care of the wounded victims as well as encouraging the perpetrators to come out publicly and apologize for their wrong doings.

Truth and reconciliation commissions are official, temporary, and non-judicial commissions in charge of establishing the facts. After the establishment of the facts normally carried out in tandem with the guidelines of international humanitarian and human rights laws, official reports are prepared with a clear way forward (Rosa & Philippe 2010). Reconciliation as an outcome of truth and reconciliation commissions is difficult to define and even more difficult to attain thus leading to a general lack of consensual and understanding in its use and application.

Similarly, Assefa (2004) views reconciliation as a process of improving social relations by removing the injustices and restoring a just society. It is worth noting that the question of justice is closely linked to reconciliation. Bennink and Bar-Tal (2004) opine that reconciliation is a psychological process which is outcome oriented. It aims at repairing broken relationships, building mutual trust and taking care of each party's needs. This can only be achieved if both parties are cognizant of the background of the conflict and therefore participate in joint problem solving. One of the goals of transitional processes is creating the right conditions to encourage reconciliation between opposing groups, in order to promote a functioning society and prevent future conflict (Muchemi, *et al.,* 2017).

Chandra *et al.* (2009) Reconciliation can have several objectives, but in the context of post-conflict peace building, a key goal is the restoration of relationships and trust among

victims and perpetrators as individuals and among society as a whole. Lambourne (2004) reconciliation is a critical component of restorative transitional justice and there is need to ensure that the victims feel that justice has been served to pave way for genuine reconciliation efforts. Research on reconciliation in Sierra Leone by Stovel (2003) shows that the Truth and Reconciliation Commission (RTC) contributed to reconciliation by; one, creating an impartial and detailed historical record that humanizes the conflict, exposes and destroys myths and empowers the population, and two, affirming values and standards of democracy and human rights. Three, the TRC recommended the use of social structures and laws that enabled violence or hindered reintegration on just terms. These are useful findings but may not necessarily explain the performance of the reconciliation process in Kenya because of differences in contextual dynamics.

Sooka (2006), there are two levels of reconciliation which are national and community level reconciliation. At the national level, it may include the cessation of hostilities and the restoration of a peace, which allows citizens to live without fear that they will be the subject of attack or harm. At the community level, the restoration of one's status and the clarification of the truth relating to the conflict also foster reconciliation.

Mobekk (2014) proposes that traditional mechanisms have a significant role to play in reconciliation and peacebuilding efforts. A good example here is the case of Mozambique which was to a large extent successful based on that particular context and the nature of the conflict in addition to a people's culture. Nonetheless, it is worth noting that the employment of traditional methods should not go against international human rights laws. Though the Kenyan Truth Justice and Reconciliation Commission (TJRC) Amendment Act, 2013 does not have any substantive provisions on how national and community

reconciliation can be enhanced, originally the mandate of the TJRC identifies healing and reconciliation as one of its key objectives (IPSTC, 2010; KHRC. 2010). It was expected that reconciliation would be achieved at two levels, individual and national (Ngari, 2013). However, it remains unclear if such reconciliation especially at the individual or community is enough to bring positive peace especially among the known conflict hotspot areas in Kenya such as the present Uasin Gishu County.

Reconciliation constitutes a holistic transitional package that contributes to rebuilding democracy (Sooka, 2006). The most significant reconciliatory intervention creates conditions of harmony in which former enemies live side by side in the certainty that the other will not harm one side. While people living together do not necessarily have to like each other, reconciliation promotes mutual respect among them as a basis for future interaction and builds social cohesion (Sooka, 2006). In this conceptual precinct, the study sought to investigate the role of reconciliation in peace building.

Perceptions on whether TJRC promoted reconciliation and peace building initiatives. This therefore confirms that TJRC's role in building peace in the county of study was largely ineffective. From the interview reports, the council of elders observed that the Truth, Justice and Reconciliation Commission (TJRC) was a good initiative though it did not bear any fruits in peace building efforts in the county. Majority of the elders expressed lack of a clear understanding of exactly what the roles and mandates of TJRC entailed. In addition, they felt that communities were not fully involved during the investigations and truth finding mission of the commission.

Avruch (2010) puts forward the view that truth commissions are to a great extent victim oriented as they give them an opportunity to narrate their personal experiences. As such, truth commissions can be viewed as transformative tools whose aim is to promote healing, reconciliation and deal with the past human rights violations in a structured manner. Majority of the focus group discussants supported the findings from the interviews with regards to lack of adequate stakeholder representation. Nonetheless, they commended the TJRC team for delivering a comprehensive report and took issue with the government for its failure in implementing the recommendations of the TJRC report.

These findings reveal that JRCs was largely perceived to be ineffective in promoting sustainable peace building efforts in the county of study. This was mainly attributed to lack of inclusivity of key stakeholders during its fact finding assignments particularly at the grassroots level. Further, lack of goodwill from the government to implement the given recommendations and prosecute those accused of having participated in the human rights violations was perceived as a denial of justice to the victims. This therefore draws sentiments of lack of commitment and accountability on the part of the government in addressing historical injustices and human rights abuses necessary for durable peace. Unlike in the study, Avruch (2010) underscores the notable outcome of the South Africa's, TRC in the country's transitional history. The remarkable success in the South African context is largely attributed to the emphasis on reconciliation. This element was however lacking or not very clear in the Kenyan TJRC resulting in the fear of retribution through the justice component among perpetrators.

They reported that initially there seemed to have been a keen interest on promoting peace building efforts particular from government, however; there was no follow up and

institutions had to use their own internal mechanisms in aiding restoration of relationships at the communal level. The clerics also reported that government agencies mandated to spearhead reconciliation and promote social cohesion had not effectively supported local players who already were involved in reconciling individuals and communities. Both groups however reported taking their own initiatives to bring communities together using either traditional peace building structures for the council of elders or religious principles for the clergy.

A reasonable level of representation and inclusivity in governance and decision making are essential elements of a restorative justice process; the lack of which promotes feeling of hatred towards those ethnic groups perceived to be the beneficiaries of state resources (Lambourne, 2004). According to both the interview findings and FDGs, challenges over grassroots involvement were largely evident in the reconciliation process, however; individual entitles played an active role in the entire process. This corresponds with Brown and Zahra's study (2015) on the importance of social cohesion as a significant element of the peacebuilding process. Devoid of meaningful stakeholder engagement and participation, there is an obvious lack of ownership which can derail the process and the gains thereof.

Ngonela, *et al.* (2017), posits reconciliation to occur there must be a degree of openness, mutual trust and reliability as well as constant communication during interaction. Also, it should be a holistic approach, premised as a system model that focuses on the dynamism of relationships in a conflict system. Access to justice constitutes an avenue for conflict, the groups targeted need assurance that the traumatic events cannot be repeated by creating better legacies. Ngonela *et al.* (2017) argued that poor implementation of liberal

practices by overlooking the local ownership of peacebuilding projects in their structure and organizational set up impedes comprehensive effectiveness of peacebuilding process. Conflicts reoccur spontaneous despite CJPC peacebuilding strageies implementation due to its own contradictions. Although, it has limited success, the result of CJPC 'people to people' dialogue approach that ensured the local people are included (Ngonela *et al.,* 2017).

2.1.3.11 Early Warning Systems as a peacebuilding strategy

Bachler *et al.* (1998) argue that 'Early warning systems' (EWS) was formulated for the prevention of violent conflict are 'latecomers' compared with their application in other fields. EWR was conceptual as a way of preventing violent conflict in order to protect people's life. Harff (2003), argued that they are mechanisms to prevent overall crisis. Moreover, Howard Adelman (2008), reiterated that is intended to detect rising tensions headed towards violent conflict and, therefore, is complementary to conflict prevention when it focuses on tensions that are already rising but has little to do with preventing tensions from rising at all. However, it does include not only the gathering of data alone but also the analysis of information gathered to develop strategic options for response but again does not only include the responses themselves which come under conflict prevention measures (Wuif &Debiel, 2009).

Moreover, Early Warning Systems begun as a system way back in the 1950s, majorly at the intelligence and military reconnaissance to forecast the likelihood of the occurance of conflict. However, the second phase of it started in the fields of natural disasters, humanitarian emergencies, gross human rights violations, the spread of diseases and economic crises (Wuif & Debiel, 2009). Furthermore, Goldstone (2008) posits the most

explicit response mechanism exists with regard to humanitarian emergencies at the UN level; however the EWR mechanism is not efficient since the UN is a bureaucratic organization with a 'silo' mentality among the different agencies and departments, and the UN Security Council is a highly politicized body. Similarly, in the recent years regional organizations been charged with responding to crises and only now are they beginning to establish instruments (organs of peace and security) with a capacity to respond (Wuif & Debiel, 2009).

Generally, EWR systems are efficient to deal with many threats to human beings for instance state failure, genocide, wars, armed conflict, other human rights violations and humanitarian emergencies cause by natural disasters (Wuif & Debiel, 2009). According to Musila (2013), the EWR was established in Kenya at the office of the President in 2001 and managed by National steering Committee to Co-ordinate all peace related issues in the Country. Furthermore, it was aimed at harmonizing, strengthening and integrating various conflict management initiatives undertaken by state and non-state actors. The NSC serves as Kenya's Conflict Early Warning and Response Unit (CEWERU) for the implementation of IGAD's Conflict Early Warning (CEWARN) Protocol adopted by IGAD Member States (Kenya, Uganda, Sudan, Ethiopia and Djibouti) (Musila, 2013).

According to Musila (2013), for many years Kenyan government have looking for ways to set up effective conflict prevention strategies. Therefore, the adoption new of technologies in early warning systems is largely ad hoc and is still largely experimental, with initial focus being on limited geographical spaces, or hot spots. It has been use for many years but its use is not foreseeable at a structural level. The new technologies that

have been used so much are social media, (Facebook, Twitter, WhatApps) cell phones, wireless radio and GPS- Mapping (Musila, 2013).

Other national institutions, in particular security agencies and National Cohesion and Integration Commission (NCIC) that monitors hate speech pioneered the use of technology in early warning. Uwiano Platform for Peace was a unique partnership between the NSC, CSO (through PeaceNet Kenya) the National Cohesion and Integration Commission (NCIC) and UNDP established in the lead up to the historic referendum on the Constitution in August 2010. Each of the key partners had a strategic niche, NCIC who have a mandate of addressing hate speech, NSC who has close contact with the government security organs by virtue of being under the Ministry of Provincial Administration and Internal Security, and civil society who have a large grassroots network (Musila, 2013).

Musila (2013), the Uwiano Platform in 2010 focused on much targeted hot spot areas. This is evidenced in the training that was done for DPCs in select areas on the use of the early warning and early response system in early 2010. Uwiano Platform for peace, a conflict prevention strategy which includes a web-based data collection and analysis system and an SMS system. The system is backed up by a funding provision to facilitate quick response and intervention by actors on the ground. Alerts are sent by any member of the public. The information is sent to the Platform and security officials in relation to any conflict situation in the country.

Supported by UNDP, the partnership has worked to ensure that peace building and conflict management initiatives are scaled up towards the next general elections and beyond.

According to the NCIC, Uwiano Platform strengthened constructive negotiation and consensus formation amongst communities in conflict across the country. It is reported that through the rapid response disbursement to DPCs and CSOs, Uwiano platform facilitated community dialogues and inter-community mediation and reconciliation forums in identified hotspots. These were aimed at building trust among communities in a charged context of debates around the draft constitution. It is reported that these peace initiatives could have helped avert violence following circulation of hate and incitement leaflets targeting certain communities and interests. The platform has also strengthened national and local level coordination of partners and capacity in responding to conflict in Kenya. An iteration of the platform known as 'UWIANO re-loaded' is in use by the same key partners and expanded to include various stakeholders for early warning and conflict monitoring (Musila, 2013).

The information is received at the Secretariat by data clerks and analysts who sift through it and verify it by making follow-up calls to the security structures on the ground from where incidents are reported, in particular from the provincial administration, field monitors and peace monitors. The communication between NSC staff in the control room and informants on the ground serves in part to verify information and also to alert relevant officials to act in respect of the incidents reported. While concerns relating to credibility of information are valid, the apparent heavy overreliance on state sources and state officials as the main source of credible information could undermine the objects and essence of having a wide array of sources of information, which includes clergy and members of the communities. Experience shows that it is however true that the dynamics

of ethnicity and other cleavages in communities often undermine the credibility of information provided by monitors due to bias.

The NSC has partnered with Safaricom, the leading mobile phone operator in Kenya to enable the public to send peace and conflict alerts to the NSC through a 108 SMS code. The public has been made aware of the SMS code through print (newspapers) and electronic media. The SMS is charged at the normal network rate. Through an inter-phased program, the SMS's sent reflect on online system in the NSC Secretariat showing the location of the individual, their phone number and the conflict/peace issue reported. This allows the data clerks to call the individual and clarify details of the incident reported. Amani 108 Online Reporter is the second mode of crowd sourcing. Through the reporter, online peace and conflict reports can be made in three ways: through email, twitter or Facebook. The Amani Kenya website also monitors the occurrence of hate speech in social media such as twitter and Facebook (Musila, 2013).

2.1.4 Knowledge Gaps on the Peacebuilding Initiatives

Owuor and Suda (2007) assessed the role of women in peace building process in the Molo area presently Nakuru County. The findings reveled many women were involved in the Peace building process despite attitudinal and structural barriers that hinder them from full participation in the peace building. The study concluded that both men and women should equally be included in the peace building process. This study however, failed to address the roles played by other actors in peace building process in the region. Therefore, the current was justified to investigate the several peacebuilding initiatives employed to influence inter-ethnic cohesion among the border communities of Kisumu and Nandi Counties.

Neibei and Kikechi (2015) studied effects of peacebuilding interventions on social cohesion in Mt. Elgon Sub-County. The study objectives were; how trauma healing bring cohesion, how resettlement contributes to cohesion and how community development and capaicty building affect cohesion. The findings revealed that identity and resources were the main causes of conflicts, however, community dialogue are employed. The study further concludes that peace training is done by non-state actors who work for a short period thus fail to address structural causes of conflict. The study employed different specific objectives and design with the current study. The study was conducted in one Sub-County of a county some years back making its' findings not applicable to this situation. The current study was done across-border areas of two counties which expriences frequent inter-ethnic conflicts which is not the same as the scope of the previous study. Therefore, the current study is justified.

Githaiga (2016), studied building peace that lasts from the state led peace building in Kenya. The study's objectives were; the multiple conceptions of peace held by those engaged peacebuilding; assess the paradox of the state actors in peacebuilding and an interrogation of the relationship between the institutionalization and the sustainability of peace in Kenya. The study adopted case research design and gathered information via desk top research, interviews and participant observation. The study revealed that state-led peacebuilding has contributed to the synergy between actors and increased the inflow of resources. Nevertheless, the study failed to examine the role of other actors in peacebuilding process especially among the diverse neighboring communities. Therefore, the current study is justified.

Mutuku and Sabala (2017), examined the inter-ethnic conflict management among the Borana and Randile of Kenya, Horn of Africa. The study was founded on the conflict transformation theory. The results revealed that conflicts are caused by resource and culture related issues. The findings also revealed that a number of conflict management measures were put place such as both top-down and bottom-up initiatives. The study concludes that conflict management strategies are ineffective which now requires tailor made interventions to sort the problem between Borana and Rendile. The study nonetheless, did not examine the other peacebuilding interventions and their effects on inter-ethnic cohesion across the border. Therefore, the current study is justified.

Agwella *et al.* (2018), studied localizing Peace building in South Sudan. The study employed social constructionist interpretivist techniques as ontological and epistemological dimensions. The study found out that traditional mechanisms were not incorporated and applied in the two peace processes and final agreements that settled the 1983-2005 war and the ongoing post-independence conflicts. However, it uncovered the role and contributions of local mechanisms before and during the years of war. The study nonetheless, did not examine the other peacebuilding and their effects on social cohesion. Therefore the current study is justified.

Konde and Kabongah (2019), assessed role of women peacebuilding in Wajir (2002-2018). The study were objectives; understanding the approaches used; contributions of peace and development, and challenges of women's participation in conflict management. The findings revealed that women involved in conflict management and bore more fruits. The study also revealed that despite the success, women still face challenges in participating in peacebuilding. The study was specific on the role of women and

development as both actor and strategy of conflict management but failed to explore other actors and strategies would influencing inter-ethnic cohesion. Therefore, the current study is justified.

Agaya, Ungaya and Okuto (2021) explored strategies employed by grassroots organizations in anchoring community peace and cohesion in Kibra informal urban settlement in Nairobi, Kenya. The study revealed that the main strategy used to building cohesion were sports and art, cultural exchanges and collective intergroup programs as well as environmental protection. The study further revealed that intergroup funeral and self-help group meetings were transformed to inclusive units. The study also found that grassroots organizations lacked properly collaborative mechanisms anchored in law and policy to support and cohesion. The study was concentrating on the grassroots organizations while the current is examining the peacebuilding strategies influencing inter-ethnic cohesion amongst the border communities of Kisumu and Nandi Counties.

Okech, Onkware and Kimokoti (2022) studied gender based activities influencing ethnic conflict management along the border of Kisumu and Nandi Counties. The objectives of the study were; nature of gender-based activities; effectiveness of gender based activities and challenges and opportunities of gender-based activities. Findings revealed that many gender based activities used in conflict management but majority were inffective. The study further concluded that gender based activities have influenced conflict management across the border of Kisumu and Nandi Counties. The current study is however examining all the peace building initiatives employed by various actors to enhance cohesion in the same scope.

Okech *et al.* (2022), failed to explore the roles and effectiveness of other actors in the conflict management. Their findings were narrowed on a particular component or actor in the peace building process. Therefore, the current study is justified to explore nature of all peace building initiatives employed, extent of inter-ethnic cohesion and nexus between the peace building and inter-ethnic cohesion.

Mwamba, Kagema and Kanga (2019) investigated peace strategies employed by the Presbyterian church of East Africa in enhancing inter-ethnic harmony in Kenya. The objectives were to; assess the emerging treands and reasons for recurring conflicts, justification of involvement in peace building, the effectiveness of peace building strategies and finally strategies of enhancing the effectiveness. The study adopted descriptive survey design with a scope of Mombasa, Eldoret, Nakuru west and east, Laikipia, Njoro and Elburgon among the presbyteries. Findings revealed that competition and manipulation of the locals has led to inter-ethnic violence, radicalization and polarization in many areas and also concluded that PCEA's participation in the peace building process was due to pastoral, Biblical and theological reasons. The previous study examined PCEA church as the main actor across the seven regions in Kenya but failed to capture the significant contributions of other peace building actors. The previous study was also done the seven regions thus, Rift valley and Coastal regions among those who worship in Presbyterian church but not a cross-border environment where there are people of diverse religious groups and inter-ethnic violence is very rampant. Therefore, this study was justified to investigate peacebulding strategies influencing inter-ethnic cohesion in Kenya.

Adan and Mohamed (2022), examined the effects of mediation in promoting peace among cross-border pastoralist communities between Kenya and Ethiopia. The study was conducted on peace resolution between Kenya and Somalia, which have been having disputes for years. The findings revealed that alternative dispute resolution depicted different impacts in promoting peace, and the highest effect was shown by negotiations, mediation, Arbitration, and collaboration. Further, the results from content analysis indicated that alternative dispute resolution should be employed since they depicted a positive influence in promoting peace in the region. The study failed to explore the ways how peacebuilding interventions influences inter-ethnic cohesion among the boundary communities. Therefore the current study is justified.

Odanga, Iteyo and Onkware (2022), examined strategies employed in managing inter-ethnic conflicts occasioned by National elections in Nakuru County between 19992 and 2017. The study revealed the state was leading agency in the peacebuilding for many years but now has shifted from macro-level to micro-level intervention through the local institutions. The study also revealed that non-state actors have joined hand to work with state in the conflict management. The study has further revealed that state have initiated projects to promote cohesion and unity such as schools and dispensaries, and further prevent inter-ethnic conflicts. The study examined election triggered conflicts while the current study is exploring the peacebuilding initiatives influencing inter-ethnic conflicts. Therefore, the current study is justified.

Omolo *et al* (2022), conducted a study on the Luo- Nandi ethnic conflicts peacebuilding based on the circumstantial rationale of persistent nature and implications in Kenya. The study adopted qualitative research design. The study did not examined the inter-ethnic

relations and challenges affecting the effectiveness of the peacebuilding strategies. Thus, it gives the current study chance to investigate the objectives. Therefore, the current study is justified.

2.2 An overview of Inter-ethnic cohesion among the boundary Communities

The section two of chapter two, reviewed journals, books, published and unpublished theses related to the inter-ethnic cohesion which was the dependent variable of the study. Subsequently, the chapter was divided into the following sub-themes in relation to the inter-ethnic cohesion; harmony, trust, tolerance, inter-ethnic marriages, trade and prejudice. Generally, the discussion on the ethnicity or inter- ethnic cohesion has been there for many years, consequently it has been discussed by many scholars and researchers from various academic disciplines (Yang, 2000). Most state-nations are made up of different ethnic groupings; the difference may be in terms of language, color, origin and even cultures. Thus, no country in the world is made up of homogeneous ethnic group, there exist majority and minority ethnic groups. Mulondo and Thomas (2018), elucidate that ethnicity can be understood as a group individuals with common cultural practices, beliefs and language. Similarly, Harris and Findley (2014), argued that ethnicity includes people's language, artefacts and geographical location.

Furthermore, heterogeneousness of a nation-state may be as a result of the migrations, or during demarcation of the countries some ethnic groups were divided into two, some were placed in a particular country together with other ethnic groups while others also remind behind with other ethnic groups (Mulondo and Thomas, 2018). For instance, the majority of ethnic groups living in East Africa are found in all the three countries. The Maasai

community are found in Kenya and in Tanzania as well; Luhya are found in Kenya and in Uganda, however, after some years some these ethnic groups have geographically intertwined, each community can still be particularly identified with a specific geographical area. Nevertheless, contemporary urban societies seem to be more cohesive than rural areas which can be attributed to other factors such as infrastructural development, availability job opportunities as a well as developed social amenities.

According Yang (2000), there are three different schools of thought explaining ethnicity, namely, Primordialism, Constructionism and instrumentalism. Ideally, these theories were put up as an attempt to explain the beginning of ethnicity, its significance and counter arguments. Primordial is the first school of thought which was very popular in the early 1970s. It formulated to try and respond to the vital questions on the ethnicity such as the origins and development of ethnicity. Yang (2000), argues that ethnicity is an ascribed status of a person, which they inherit from their forefathers. One belongs to a particular ethnic group because they have inherited physical and cultural characteristics from their fore bearers. Furthermore, ethnicity is static not movable, fixed not mutable. Finally, common ancestry determines the ethnicity (Yang, 2000). Therefore, people belong to different ethnic groups they share some similarities in culture which makes primordialist anchor their arguments on socio-biological and cultural perspectives.

The second school of thought presented by Yang (2000) is the Constructionist school. The school gained relevance in the late 1970s to counter the Primordialist arguments. It advanced three main arguments. Firstly, that ethnicity is socially created or constructed by the people themselves. That ethnicity emanated from the population not inherited as explained by the primordialist. Secondly, as part of the constructed identity, ethnicity

boundaries are flexible and changeable. The school brought the concept of dynamism in the understanding of ethnicity thereby refuting static nature of the ethnicity that was earlier presented by primordialist. Finally, ethnic affiliation or identification is determined or made by the society. That ethnicity may also result from the changing social environments (Yang, 2000).

The third school of thought presented by the Yang (2000) was the Instrumentalist whose arguments were not in line with the first two thoughts. They argued that ethnicity is a strategic tool for gaining resources, hence the establishment of the school. They further argued that people would become or remain in a certain ethnic group if they are significantly benefitting from that group. For instance, if there is moral or material gained through the ethnic networks or ethnic political support they are likely to remain attached and cooperate in all things. Furthermore, ethnicity is not simply a mix of affective sentiments but like a class and nationality, it is a means of political mobilization for advancing groups interests (Yang, 2000).

Interestingly, it is evident that many other scholars of ethnicity tend to agree with the primorsialism school of thought of the emergence of the ethnicity. For instance, de Lima (2008), argues ethnic diversity is grounded on socio-cultural attributes. For example, during the Britain post-war to refer to the minority groups such as the British and their descendants from Africa, the Caribbean and the Asian sub-continent. Additionally, McKena, *et al. (*2018), posit that ethnic diversity can be explained in two ways; one is when two people in the neighbourhood are picked randomly are likely to be of different nationalities and two as a section of immigrants within a given environment. Further,

Mulondo and Thomas (2018), reiterated that ethnic diversity is basically more on the language and race which automatically affects the cultural practices and beliefs.

According to de Lima (2008), ethnicity can be understood from three perspectives. Firstly, ethnic identities are negotiable, and the significance of cultural heritage. Secondly, the primordial aspect which shows a set of close relationships, obligations and social practices based on cultural traditions, which individuals internalize through socialization. Finally, the situational/instrumental approach to ethnicity emphasizes that ethnic claims may be mobilized to achieve specific objectives depending on the context (de Lima, 2008). Therefore, ethnicity is comprehended as a matter of processes by which boundaries between groups are created and maintained rather than a matter of the internal content of ethnic categories (Mulondo & Thomas, 2018). The boundaries between groups can be natural or symbolic, invisible or visible. The markers used to define the boundaries using factors such as territory, history and language, amongst other things.

An inter-ethnic cohesion means the interactions between two or more ethnic groups. The relations may be peaceful or conflictual which is also important to national and international politics. The extent of inter-ethnic cohesion among neighboring communities varies depending on the specific context. In China's Belt and Road initiative the country has cooperated with neighboring countries through its own promotion and investment, which has greatly improved development in surrounding regions. In addition, in pre-colonial Bendel state, water transportation served as a cultural bond that facilitated trade and social within Yoruba coastal communities for many years. However, it is important to note that inter-ethnic cohesion are complex and multifaceted, and they cannot be reduced to a single measure or factor.

Based on the de Lima's and Yang's trio- ethnic perspectives on the understanding of the inter-ethnic interactions, it is evidently that interactions in the heterogeneous societies are may be positive or negative in nature (Nagy, 2018). Inter-ethnic relations can be shown by the nature of the interactions between members of differing cultures, religions and languages (Mulondo & Thomas, 2018). A positive inter-ethnic relationship is referred to as cohesion (Mckena, *et al.,* 2018), and also in terms of a relationship as in the case of good friends or classmates from different ethnic groups (Mulondo & Thomas, 2018). The positive inter-ethnic interactions is composed of harmonious living, peaceful co-existence, trust, tolerance, shared social functions, inter-communal trade and inter-marriages. In addition, positive inter-ethnic interactions contribute to positive intergroup cohesion and can be seen in social bonds such as marriage or co-habitation (Adamu, 2013).

Moreover, Mckena *et al.* (2018) negative ethnic interactions are usually a characterised by conflicts, hatred, nepotism, intolerance and destructions. Similarly, Pettigrew (2008) and Mulondo and Thomas (2018) argue that when ethnic interactions become negative there is usually ethnic victimization, bullying and hatred which in turn weakens the relations among the diverse ethnic groups. The interactions may also be bases the hatred, prejudice, ethnic intolerance and revenges. Therefore, this study is going to examine both the negative and positive inter-ethnic interactions, further to that keenly examined the causes and effects from the case studies point of view and anthropological perspective. Thus, in trying to build a lasting peace there should be an adequate comprehension of the inter-ethnic cohesion within a state.

2.2.1 The Understanding of Inter-ethnic Cohesion

Undoubtedly, many states across the world are focusing on ethnicity to build harmony and trust which makes them also tolerate each others cultural practices than socioeconomic classes (Andrew and Liudmila, 2007). Thus, inter- ethnic cohesion is understood from both the vertical and horizontal interactions among members of society which can be identified by attitudes and norms like trust, willingness to help others and a sense of belonging to a particular group (Mahmud & Jahan, 2013). In addition, Mckena *et al*. (2018), inter-ethnic cohesion is the togetherness, social relations amongst the group, attachment or belonging and orientation towards the same objectives.

Furthermore, inter-ethnic cohesion is a two-phased phenomenon, as a process of belongingness that reduces exclusion and, secondly, as the state of multidimensional interaction among the members (Vergolini, 2011). Thus, it encompasses social attitudes including common goals, a sense of belonging, shared values, tolerance, respect for each other and cultures, civic cooperation and law-abiding. At the same time, institutional aspects include sharing risk and providing social protection, equal opportunity and conflict resolution mechanisms (Mahmud & Jahan, 2013). In addition, the Council of Europe categories inter-ethnic cohesion into three classes; democratic, social and cultural. Democratic comprises of the issues related to democracy, accessibility and human rights. Cultural focuses on both demographic and cultural aspects including trust, mutual respect, and awareness of the artistic community in the multi-ethnic society and finally, social refers to the interactions among individuals and groups as well as the assurance of social balance in the country (Jeannotte, 2000).

Mahmud and Jahan, (2013) further reiterate that inter- ethnic cohesion is a multidimensional phenomenon that includes social, cultural, political and economic aspects of the society. The individuals within the groups share values and opportunities irrespective of the ethnic or racial background. In addition, the familiar feeling help individuals and groups build networking and encourage social interactions that lead to a stable and equilibrium society. Therefore, inter-ethnic cohesion refers to the people's feelings, actions and association with each other within their community and other communities. Similarly, Schmid, *et al.* (2014), argue that there is direct adverse effects of diversity on the majority group but also confirmed predictions that diversity was indirectly associated with increased trust via positive contact and lower threat.

However, according to Lawrence and Bentley (2016), ethnic diversity have a negative effect on the attitudes towards other communities. The longitudinal analysis of the causal indicates that ethnic diversity and social cohesion is debatable in British households. The changes in community diversity may lead to changes in attitudes towards the other ethnic groups. Individuals who move from a diverse to a homogeneous community shows an improved attitudes towards others. Nevertheless, there is no disparity among individuals who move from a homogeneous to a diverse community. This is because they have the same ideals, beliefs and cultural practice hence no disparity in their understanding of the circumstances.

Moreover, not in all diverse ethnic interactions have resulted into negative relations, there are circumstances where people relations has been positive (Jeannotte, 2000; Mahmud & Jahan, 2013 & Schmid *et al.* 2014). Creig *et al.* (2017), argued in their paper on the pitfalls and pronounce of increasing racial diversity, threat contact, and race relations in the 21st

century in America. The whites' responses to anticipated racial demographic change have been pessimistic for the promise of societal racial equity and positive interracial relations. This is so, despite consistent threats and hostility directed by fear of a changing populace, the security of diversity still remains.

Similarly, Horowitz (2019), states advantages and challenges in America's growing racial and ethnic diversity. Most Americans have at least some daily interaction with people who do not share their race or ethnicity, but relatively small shares say they have a lot of interaction. They do not bother when people speak a language other than English. For whites and Hispanics, views about the racial mix in their community are strikingly consistent regardless of how diverse the community is. Gundelach and Manatschal (2016), argue in their study of ethnic diversity, social trust and the moderating role of subnational integration policy in the United States that integration policies moderate the relationship but also suggest that the influence of policies varies substantively according to the specific policy aspect under consideration.

Similarly, Alan *et al*. (2020) examined building social cohesion in ethnically mixed schools: An intervention on Turkish elementary schools affected by a large influx of Syrian refugee children. They argued that program significantly lowers peer violence and victimization on school grounds and social exclusion and increases inter-ethnic social ties in the classroom. Further, it substantially improves pro-social behaviour, measured by incentivized tasks: treated students show higher trust, reciprocity, and altruism toward each other and anonymous out-school peers. The positive relation is shown by ethnic tolerance, trust and harmony. The people from diverse ethnic communities would live in peace and harmony with others. If there had been some disagreements among the

community members then it would never reach the point of armed conflict or the effects would not be too devastating and catastrophic like where negative relations exist. Furthermore, peace building interventions would achieve the intended goal because the society is already cohesive based on the pre-existing conditionality.

2.2.2 Effects of Inter- ethnic Marriages and Trading on Inter-ethnic Cohesion

A positive inter-ethnic cohesion may be evident from the inter-ethnic marriages and cross border trade among the diverse communities. Mckenna *et al.* (2018), argue that positive interactions would easily result into a cohesive society which is peaceful, co-existence; there is shared social functions, inter-communal trade and inter-marriages. Hewstone (2015), further reiterated that interethnic contract can promote positive intergroup outcomes, especially when there are conditions such as equal status, common goals, intergroup cooperation, and support. In addition Mulondo and Thomas (2018), posit that good friendship in learning or classmates by students from different black ethnic groups in South Africa is a sign of cohesion within the country. When communities come together and cooperate in many issues then the chances of them getting into civil strife or armed conflict is very minimal.

According to Kirk*, et al.* (2018), the relationship between ethnic diversity and development in Singapore, Mauritius and London have also experienced ethnic diversity dimensions. This has led to the diversity dividends at the sub-national level, in regions, administrative areas, cities, neighborhoods and farms. This is because when ethnic interactions occur within these units of analysis, they avoid the problems of the artificiality of national borders, and it is easier to control for potentially conflating variables. Arant *et al.* (2021) studied acceptance of diversity as a building block of social society; individual

and structural determinants in Europe. The analyses confirmed our hypothesis that intergroup anxiety at the personal level hampers the acceptance of diversity in a given sociopolitical entity. Furthermore, It shows that intergroup anxiety is impacted by the economic situation in a federal state measured per capita gross domestic product, as economic weakness intensifies the fear of others. Surprisingly, neither empathy nor political orientation played a role in accepting diversity.

Furthermore, interethnic friendship and social interactions in heterogeneous neighborhoods improve out-group attitudes, mitigating the adverse effects of increased ethnic diversity (Koopmans & veit, 2014; Mckenna *et al.,* 2018). Similarly, Schmid and Hewstone (2015), reiterated that contact impacts social cohesion through prejudice reduction, referred to as mediated contact theory. This mediation can increase social cohesion or indirectly by reducing perceived threats in the community. For instance, a market located at the Sondu border, where people from Nyamira, Kisii, Homa bay and Kisumu counties could gather and do their business without any problem. Population explosion has also seen the area face land issues with people from Nyakach looking for land to settle on the Sigowet side and vice versa. The Sondu market area is often a buzz with business activities until ethnic conflicts erupt (Juma & Simiyu, 2019).

From the literature above, inter-ethnic interactions may lead to positive cohesions when the following conditions are present equal status, common goals, intergroup cooperation and friendship. These conditions are the pre-requisite to inter-ethnic trade and inter-marriages that could build a stronger cohesion among the community members. Although trade is quite relative and is based on the individual needs and preferences but at one point it may be influenced by the trust and friendship. Inter-marriages may also be personal but

at some circumstance it becomes communal affair hence is the perceived cooperation and friendship may influence those may get into such contract.

2.2.3 Effects of Negative Ethnicity on Inter-ethnic Cohesion

Diverse interactions become negative when there are victimizations, bullying and hatred which in turn weakens the cohesion among the community members. According to Pettigrew (2008), Mulondo and Thomas, (2018), the negative interactions among the members a society are based on the hatred, prejudice, ethnic intolerance, revenges and counter-revenges. In addition, Mckenna *et al.* (2018), argued that negative relationship exists between diverse communities which affects the social cohesion within a country. Subsequently, within diverse communities, there is an increased threat and fear that can lead to withdrawal from social relationships and community life for one's own and other ethnic groups. These threats and fears are further causing hatrednesses and intolerances among the neighboring people.

According to Koopmans and Veit (2014), in their study titled ethnicity diversity, trust and the mediating role of positive and negative interethnic contacts, argued that in the ethnic or religious heterogeneity of their neighborhoods displayed significantly lower levels of trust in their neighbors than in the control group respondents. Finally, the findings reveal that interethnic contacts mediate adverse diversity effects on trust differently for both groups. Lawrence *et al.* (2018) further explored the ethnic, ethnicity, ethnic significance, and social cohesion, re-evaluating the role of received out-group threat and prejudice and the relationship between community ethnic diversity and intra-community cohesion and using multi-level models to cross-sectional and longitudinal data of White British individuals across England and Oldham a unique English town case-study.

Furthermore, for a long time in the history of humanity, the interactions of diverse ethnic groups has been dominated with hatred, mistrust and intolerance have led to devastating armed conflict or genocides across the world. For instance, Mulondo and Thomas (2018) stated that in Europe, Jews and other minority ethnic groups whose appearance were different from other of the country's population were physically exterminated by Hitler's Nazi administration during the second world war, in what has become known as one of the most serious acts of crime against humanity.

In addition, during the Balkan war of 1991, Yugoslavia had many different ethnic groups such as Bosnians, Serbians and Croats. The Serbians, were the majority ethnic group, aimed to create an ethnically pure Serbian area by systematically eliminating all other ethnic groups and more so the Muslim Bosnians, through genocide and ethnic cleansing during the Balkan War (Mulondo & Thomas, 2018; Garfinkel & Skaperdas, 2012). Milosevic's government excluded Albanians from education, banned the official use of Albanian language, restricted the use of Albanian symbols and attempted to redress the demographic imbalance between the Serbs and Albanians (Juma & Simiyu, 2019).

In Africa, negative relations resulting from ethnic diversity has been reiterated by peace writers as the main cause of civil wars, conflicts and atrocities. For instance, the conflict between the two largest communities of South Sudan, Nuer and Dinka (Milner & Khawaja, 2010; Mulondo & Thomas, 2018). The other example of negative inter-ethic interactions was evident during the genocide of Rwanda that took place in the year 1994 between the Hutus and Tutsi (Yanagizawa-Drott, 2014; Mulondo & Thomas, 2018). After the downing of the President's plane, Radio Television Libre des Mille Collines (RTLM) called for "final war" to "exterminate the cockroaches (Juma & Simiyu, 2019).

In Kenya, there have also been many inter-ethnic negative interactions just like other parts of world that have resulted from the negative cohesion between the neighboring communities such as hatred, mistrust and intolerance. Hate speech has dominated Kenyan politics for a long time that many ethnic communities do not trust each other (Juma & Simiyu, 2019). For instance in 1992 and 200/7 there were some devastating inter-ethnic conflict between the Kikuyu and Kalenjin communities. The main causes were politics and hatred between the communities that live within the Rift Valley. In 2012-13 some conflicts were experienced at the Tana River area between the Orma and the Pokomo over grazing land. The issues were not only about the grazing land but the intolerance between the two communities (Musembi, 2018).

2.2.4 Ethnic Prejudices and Discriminations, and Inter-ethnic Cohesion

According to Vitoroulis *et al.* (2016), negative relations can be propelled by moderate levels of ethnic diversity in the communities, which appear to increase the likelihood of victimization and bullying. Juma and Simuyu (2019), argue that in the ethnic diversity can lead biasness and discrimination among the members, which may be aimed at preventing other groups from fully participating in and benefiting from the natural resources of the larger society. Socio-economic biases and discrimination is the worst thing to happen to ethnically diverse groups as it leads to disempowerment, hopelessness and despair for the future and hatred among the excluded groups.

Mckenna *et al.* (2018), posit that negative relationship exists between diverse and social cohesion, showing a wide range of indicators. In ethnically diverse communities, there are increased threat and fear that can lead to a withdrawal from social relationships and community life for one's own and other ethnic groups (constrict theory) or other ethnic

groups specifically (conflict theory). Similarly, Uslaner (2011), reiterated that ethnic diversity mostly leads to a perceived threat (symbolic and realistic) where people fear, hold negative attitudes toward, and withdraw from members of other ethnic groups. Their perception is usually referred to as the belief held by majority ethnic group members that their physical well-being and worldview will be threatened when minority ethnic group members increase in size.

Furthermore, Hewstone (2015), state that ethnic diversity has consequences of on social cohesion and prejudice, the missing link of dimension within the intergroup contact. It has negative implications for trust, prejudice and other outcomes have brought hotly contested debate; however, the efficacy of direct, face-to-face intergroup contact as a means of reducing prejudice is omitted. Lawrence *et al.* (2018), opine that there is relationship between ethnicity and social cohesion. The out group is usually threatened and a lot of prejudice is spoken. Neighborhood trust is lower in the diverse communities, but perceived threats and prejudice are not immediate to this relationship, although those factors moderate the effect of neighbor trust. The perceived threat emerges from other societal processes like socio-economic precariousness. Individuals who already view out-groups as scary experience diverse neighborhoods where local cohesion declines.

Mulondo and Thomas (2018) and Vitoroulis and Schneider (2009), argued that diverse ethnicity in the academic institution could lead ethnic victimizations, discriminations and prejudices. So in those institutions with the power imbalances there would be negative interactions among the students (Mulondo & Thomas 2018). The assumption is that a certain ethnic is expected to be involved in the victimizations and ill treatment of other groups (Tolsma *et al.,* 2013). Ethnic victimization involves use of derogatory terms to

refer to the other ethnic group, belittling them in general. Fandrem *et al.* (2012) cited in Mulondo and Thomas (2018), stated that a study conducted in Norway indicated that ethnic minorities were more likely to be victimized than ethnic majorities and more likely to be discriminated against compared to the rest of society. Unlike South African Universities where English is the main language of instruction, in Ethiopian Universities Amharic is the main language of instruction so students who could not speak Amharic would discriminated against (Mulondo & Thomas, 2018).

In the South Africa, more inter-ethnic relations negative during the apartheid period under colonial rulers when most black ethnic communities were moved from their geographical areas to other regions (Cocodia, 2008). Apartheid was an oppressive and brutal system of racial discrimination inflicted by the white racial group on the black people (Clark & Worger, 2016). Due to the evictions and unfair mobilizations of some ethnic groups by the Apartheid government into disadvantaged geographic locations, ethnic tensions appeared to have increased as some groups appeared to benefit from the re-locations.

For instance, discrimination in Nigeria is the identity of the politics. The contest between the Christians and Muslims but more often, it is ethnicity. It define and redefine the targets for the violence (University for Peace, 2010). The Nok cultural heritage and the group pride it continues to generate could spur resistance against another group, in this case, the Hausa-Fulanis. It was apparently within the larger context of fear of ethnic and religious domination that Bitrus Kaze, representing the Jos South and Jos East constituency of Plateau state in the National Assembly, made a reference to outsiders being responsible for various crises in Jos: ‘It is very clear to any discerning mind that what happened in Plateau is not as a result of the interest of people within Plateau State.

According to Armenta (2010), stereotypes tagged to people's ethnic groups appear to threaten the cultivation of self-identification as they cause such individuals to distance themselves from their own ethnic groups. However, ethnic identity, which is a type of social identity, is dependent on an individual's experiences with peers and their perceptions about the individual's ethnic group of origin (Mulondo & Thomas, 2018). In Kenya, just like any other country, threats, prejudices and discriminations have dominated the inter-ethnic relations across all the ethnic groups. Political leaders mostly peddle hate messages and discriminating words against the other communities. For instance, during violence of 1991-94, the Kalenjin Politicians said that Kikuyu communities would leave the area or be evicted if KANU does not win the election (Juma & Simiyu, 2019). They further used the discriminating like "Madoadoa" to mean those communities who are supporting them. These describe the relations between the two communities that live within the Rift valley. These terms would increase ethnic animosity in the country that would also results into inter-ethnic conflicts.

2.2.5 Literature Gaps on the Inter-ethnic Cohesion

Tom van der Meer & Jochem Tolsma (2014) studied ethnic diversity and its effect on social cohesion. The study scrutinized effects of different measures of ethnic heterogeneity in different geographical areas on different forms of inter-ethnic cohesion. The results show mechanisms likely to underlie the negative relationship between ethnic heterogeneity and social cohesion: the homophily principle, feelings of anomie, group threat, and social disorganization, support for the constrict claim is more common in the US than in other countries; and ethnic diversity is not related to less interethnic social cohesion. The study did not examine the influence of peace building strategies on the

inter-ethnic cohesion among the border communities. Therefore, the current study is justified

Leley (2015) examined factors influencing inter-ethnic conflicts in Kuresoi North Sub-County, Nakuru County Kenya. The study employed descriptive survey research design. The study revealed that economic activity influences inter-ethnic relations and political factor too influences inter-ethnic relations through incitements and negative ethnic stereotypes. Findings further revealed that socio-cultural factor such as cattle rustling, rites of passage, and songs also affects the inter-ethnic relations. The study investigated causes of inter-ethnic conflict in the Nairobi but failed to examine how peacebuilding strategies affect the inter-ethnic cohesion. Therefore, the current study brings in new findings.

Mosomtai and Kyallo, (2017) assessed factors influencing social cohesion initiatives in secondary schools. A case study of Baringo County, Kenya. The findings revealed that social cohesion programs are yet to be fully rolled out in all schools. It also indicated that the initiatives were very effective in bringing about peaceful co-existences in schools but some initiatives were not effective. Finally, it has indicated that there was a positive correlation between training and peaceful living in schools. The study failed to look at the role of peacebuilding initiatives in inter-ethnic cohesion. Therefore, the current study is justified.

McDoom, Omar (2017) examined inequality, ethnicity, and social cohesion in the deeply-divided society of Mindanao in the Southern Philippines. The findings revealed inequality between ethnic groups increases, the prospects of interethnic marriages decline. Inter-marriage between communities indicate social cohesion, reducing ethnic inequality in

multiethnic societies may facilitate ethnic integration. In addition, social and political salience of ethnic boundaries may be distinct and as well as intermarriages can increase even as civil war violence intensifies. Nevertheless, the study did not effectiveness of peacebuilding interventions on bringing inter-ethnic cohesion. Thus the current study is justified to carry on and fill in the gap.

Mulondo and Thomas, (2018) did an exploration of inter-ethnic relations among student at South African higher education institution. The findings reveal that similarities and differences in experientially each participants had members of other ethnic groups. The study did not examine the influence of peacebuilding strategies on inter-ethnic cohesion. Therefore, this study is well placed to find out the influence of peacebuilding interventions on the inter-ethnic cohesion.

Burgess and Lucinda (2019) conducted an empirical analysis on the inter-ethnic relations of teenagers in England's schools; the role of school and neighborhood ethnic composition working paper. The findings reveal that the students from one ethnic group feel warmer and schools with more pupils from different ethnic groups there is a gap between pupils and new of those from her own group and from another ethnic group which is smaller. The study did not examine the influence of peace building strategies on inter-ethnic cohesion. Therefore, this study is well placed to find out the influence of peacebuilding initiatives on the inter-ethnic cohesion.

Zagrafora, Yolanda (2019) examines identities and everyday inter-ethnic relationship of Bulgarian and Bulgarian Turkish ethnic groups. The results show inverse relationship between the inter-group contacts and prejudices and also intergroup ethnic conflicts and

perceived different occur between narrative constructs. The study did not examine the influence of peace building strategies on inter-ethnic cohesion. Therefore, this study is well placed to find out the effectiveness of peacebuilding initiatives on the inter-ethnic cohesion.

Alen, Baysan, Gumren and Kubilay (2020), studied peacebuilding interventions and cohesion in schools: An intervention on perspective taking in South Eastern Turkey. The study revealed that education reduces social exclusion and ethnic segregation in the classroom measured by the inter-ethnic friendship ties. The programme is highly effective in enhancing pro-social behavior. The study did not examine the influence of peacebuilding strategies on inter-ethnic cohesion. Therefore, this study is well placed to find out the effectiveness of peace building strategies on the inter-ethnic cohesion among the boundary communities.

Kros and Hewstone (2020) examined and positive inter-ethnic contact and the association of ethnic neighborhood composition with trust, cohesion and prejudice. The study employed multi-level structural equation modelling, with individuals rested in neighborhood. The results showed negative inter-ethnic contact, unlike positive inter-ethnic contact, is not related to ethnic neighborhood composition. The study did not examine the influence of peacebuilding strategies on inter-ethnic cohesion. Therefore, this study is well placed to find out the infleunce of peacebuilding interventions on the inter-ethnic cohesion among the boundary communities.

Hasmath (2022) examined future responses to managing Muslim ethnic minorities in China: Lessons learned from global approaches in improving inter-ethnic relations. The

findings reveal that short-term could be more responsible in ending conflicts; medium term strategies could be employed to reduce ethnic prejudices by encouraging increased meaningful inter-group contact, promoting positive media portrayal of ethnic minorities and long term involves improving the relative socio-economic ethnic inequalities in the area. The study did not examine the influence of peacebuilding strategies on inter-ethnic cohesion. Therefore, this study is well placed to find out the influence of peacebuilding interventions on the inter-ethnic cohesion among the boundary communities.

2.3 Nexus between Peacebuilding Strategies and Inter-ethnic Cohesion

Peacebuilding strategies and interethnic cohesion are critically intertwined as one usually directly influences the extent of the other. Peacebuilding strategies are interventions or activities that are implemented by actors to promote sustainable peace and reduce the recurrence of conflicts among the communities for either inter-ethnic or racial cohesion (Almedia, 2018; Mohamed, 2014). Similarly Agaya *et al.*(2021) argued that Lederach viewed peacebuilding as a comprehensive idea that includes, the full range of processes, initiatives, and phases significant to change conflict into more sustainable, peaceful relations. Moreover, peace building is a complex concept that requires a long-term program to resolve relationships, institutions, and social challenges among communities that can create inter-ethnic cohesion (Mohamed, 2014).

The strategies proposed ranges interms of intensity and implementation tactics, for instance, legislation/ institutional reforms, socio-economic initiatives, negotiations, truth and reconciliations, promotion of human rights and justice, use of sports; demobilization, disarmament and reintegration, psycho-social support and use of media (Mecha, 2013 &

Mohamed, 2014). On the other hand, Inter-ethnic cohesion means working together, social relations among the group, attachment, belonging, and orientation toward the objectives (Mckenna *et al.,* 2018). In addition, Vergolini (2011), inter-ethnic cohesion is a double-phased scenario, as a process of belongingness that reduces exclusion and, secondly, the state of multi-dimensional interactions among the members. Similarly, institutional aspects included risk sharing, equal opportunities for all, social protection, and the adoption of all conflict resolution mechanisms (Mahmud & Jahan, 2013). The elements of inter-ethnic cohesion are harmonious co-existence and cooperation between the diverse ethnic groups living within a given geographical area.

Based on the intertwined nature of relationship between peacebuilding strategies and inter-ethnic cohesion, these strategies usually significantly affect inter-ethnic cohesion when employed in conflicting communities. Thus, these strategies promote co-existence and cooperation among the warring communities, thereby enhancing inter-ethnic cohesion in the country. However, there is no single initiative that suites peace and inter-ethnic cohesion in any society due to differences in the circumstances (Agaya *et al.,* 2021). Therefore, inter-ethnic cohesion needs adequate engagement of various peacebuilding initiatives at all levels of the community based on a wide range of conditions and the perceptions of these conditions among the actors (Lederach & Mansfield, 2020; Agaya *et al.,* 2021).

2.3.2 Global Nexus between Peacebuilding Strategies and Inter-ethnic Cohesion

Based on the fact that the two concepts are intertwined in nature, peacebuilding strategies have greatly impacted on the inter-ethnic cohesion among the communities coming out of conflict, and also depending on the need of the communities and their reaction to various

events. Various actors have employed different initiatives for ethnic or racial or religious cohesion based on the circumstances and people's reaction to the past events such as armed violence and peace keeping missions (Lederach & Mansfield, 2020). The effectiveness of peace building strategies ought to contribute to inter-ethnic cohesion by being the foundation of sustainable peace in areas where inter-ethnic tensions and divisions are immense.

The peacebuilding strategies are very critical to inter-ethnic cohesion due to the fact that some of the initiatives act as preventive measures towards the coming up or escalation of inter-ethnic violence in the area while others are used to resolve the differences among the warring comunities. This is because through these strategies the communities are able to build a more resilient society where disagreements are discussed in a peaceful manner before they reach a point where people resort to armed violence (Agaya *et al.,* 2021). In addition, these strategies implementation processes where everyone in that society is involved in the peace building process to enable the actors to give comprehensive and accepted results by everyone. Moreover, strategies is required to include reconciliation and healing process among the warring communities, thus is to have inter-ethnic cohesion is very critical for breaking down barriers of mistrust, and intolerance so that they work and move forward as one people (Cravo, 2017). Finally, the effective strategies should the cohesion, development and security to promote a stable environment conducive for socioeconomic development, cultural tolerance and overall prosperity.

According to Seif (2015), democratization coupled with infrastructural reconstruction contributed to economic growth which is the foundation of inter-ethnic cohesion of many post-conflict countries. The long-term commitment by United States government

developed most post-conflict European countries by bringing financial support and investmenting large resources to re-build their economies, create stability and conducive environment for sustainable development. In Nepal the strategy was to integrate women's savings and credit cooperatives in the inter-ethnic cohesion building due to the fact that SACCOs are many and attract large number of members, therefore provide good stage for locally based peace initiatives which led to a more cohesive society (Ramnarain, 2015). From the two incidents the socio-economic development initiatives worked tremendiously towards building of the inter-ethnic cohesion.

Arts-based and community psycho-social support to the victims of the conflict are significant approaches increasingly used to improve inter-ethnic cohesion through sharing common cultural experiences, raising awareness about past suffering and engaging communities in creative projects (Bhadra, 2012). Therefore, art- based peace building initiatives such as yoga dance can reduce tension in a person's body caused by previous violence and trauma. The combination of psychological and spiritual interventions aimed at individual and community healing contributes to inter-ethnic cohesion. Whenever, religious traditions are integrated with psychology people understand the conditions in the aftermath of political violence there is a high chance of the cohesion among the people. Similarly, when rituals are introduced such as acceptance of returning ex-combatants into the community resulting in a better (health) situation for the entire community due to cohesion built (Machinga & Friedman, 2013).

Agaya *et al.* (2021), some of the peacebuilding initiatives conducted by the grassroots actors in response to armed conflict in the Northern Caucasus in Russia were to restore the conflict devastated villages by organizing joint workshops of representatives of

various ethnic communities. Nevertheless, meetings were convened by third parties, brought all the representatives of conflicting groups together to find solutions to shared problems. The conveners used techniques such as sensitivity training on the concept that would advance dialogue and shared understanding among the community members. This peace building strategy was very effective in enhancing the inter-ethnic cohesion in the Northern Caucasus in Russia.

Similarly, a study conducted in Northern Ireland and Rwanda, and regarding the Khmer Rouge Tribunal in Cambodia, reiterated that the more trauma people experience or witness, and the extent to which such trauma has been experienced cumulatively, is indicative of how forgiving they tend to be and how open they might be to the idea and practice of reconciliation (Cravo, 2017). The result showed that 'there is emerging evidence that desire for revenge and other indices of an unforgiving orientation in response to large-scale collective victimization are associated with poorer psychological adjustment'. Thus, reconciliation and forgiveness as peacebuilding strategies are beneficial to the community progression due to the fact that they eliminates revenge and victimization but promotes cohesion among the people.

According to Mawby and Applebaum (2018), interventions for instance, roundtable peace talks, media talk shows, mediation and negotiation for peace, street dramas, peace rallies, peace training and production and dissemination of publications on the effect of conflict. Women participation in numerous income-generating initiatives such as water and sanitation projects have been used to build inter-ethnic cohesion in India. The significance of including women peacebuilding is find ways of addressing education, health, recreational, housing and infrastructure challenges for the poor urban population for inter-

ethnic cohesion. Moreover, some actors such as local organizations have used art for community integration and cohesion (Agaya *et al.*, 2021). They use of various aspects of arts such as theatre dances, music, paintings and storytelling to bring inter-ethnic cohesion in the post-conflict socities. This is because these strategies give members chance to come together and learn across the generations.

A participatory action research carried out by Fletcher and Meir (2017) showed that sports have been used in the United Kingdom to help develop interactions and understanding between people from diverse backgrounds. For example, cities in the Northern England such as Bradford, Oldham and Burnleys had suffered racialized tension between white majority and the minority ethnic communities which had culminated into a series of widespread riots and racial disturbances (Hassan &Mitra, 2015). Notwithstanding, evidence from many across Pacific- Asia have shown that economic growth and development have not had positive contribution to inter-ethnic cohesion (Strachan, 2013). In the recent past the national economies of many countries have grown steadily, subnational conflicts have continued and become more devastating and pervasive. However, national economies in the region have experienced 'explosive' growth, the rate of growth in subnational conflict areas is much slower than the national average (Strachan, 2013).

According to Mitlin, Patel and Satterthwaite (2001), the reluctance of the government to go into informal settlement and to act on complaints led to the formation of community policing in Pune and Mumbai informal settlement in India. A research carried by Shah (2014) revealed that community organizations such as Slum Dwellers Federation and Mahila Milan provide police services in the form of "police panchayats" to maintain law

and order and resolve clashes before they heighten into violence or other crimes. In Mumbai the panchayats are staffed and run by voluntary community workers from the informal settlement. The community workers are drawn from the community irrespective of the caste. The Neighbourhood Watch Association (NWA) is a grassroots movement in UK aimed at making the communities safer and friendlier right across England and Wales.

A research carried by Guido (2016) in the UK revealed that NWA were formed by neighbourhood residents to maintain an informal watch over each others property. The goal of this grassroots initiative was to increase sense of security in the residential areas and bring neighbours together by carrying out training of citizens on rules and regulation of security, publish printouts and develop cooperation with the police and the state in order to create strong, friendly, cohesive communities. Similarly, grassroots organizations have been used to enhance security in low-income areas of the United States.

In addition, Burke (2013), argues that many Asian Nation-state promote economic growth at the local level in order to resolve subnational conflicts, there is evidence to show that violence continues even through periods of economic growth. The high income doesn't guarantee peace and stability, contending that 'India, Pakistan, Sri Lanka, and Nepal all have much higher conflict rates than expected for their stage of development'. For instance, Sri Lanka, has had its economy expanded by 5% annually from 1983 to 2000 despite the civil war. In another example Burke (2013a) argues population socioeconomic improvement is the far south of Thailand has exacerbated tensions between different groups, rather than reducing them.

2.3.3 Regional Nexus between Peacebuilding Strategies and Inter-ethnic Cohesion

The socioeconomic development gains that were been made during Bagaza regime, were destroyed during the period between 1988 and 2000. The continuous conflicts and undemocratic captures of power led to international and regional economic embargoes against Burundi as well as the withholding of foreign aid by international donors. In 2005 when the CNDD-FDD government came to power, the economy was in tatters. The situation needed a paradigm shift in terms of socioeconomic development and resource redistribution policies to repair (Orango, 2017). The notable situation where socioeconomic peace building strategy has been suucessful was in Somalia, launched in 2016 to address the root causes of conflict by promoting peace and stability in the country through economic development projects (UN, 2020). It is argued that the success was measured using indicators of development such as employment creation, improved access to basic services and also improving social cohesion (UN, 2020).

A research carried out by Tahir (2015) and Silverman (2015) both showed that grassroots art wasused in post-conflict areas in Pakistan. Traditional and modern forms of arts such as drama, painting, Music and films among others were used to raise awareness and inspiring hope, rebuild trust and empathy and promoting tolerance in communities devastated by conflict. Grassroots art based peace and cohesion building have also been used by some countries in Africa. A research carried out in Rwanda by Mtukwa (2018) showed that grassroots art made use of theatre, music, dance and poetry to re-build their communities after the genocide. Grassroots art organizations such as Umuhanziwu grassroots theatre and reconciliation association and Abiyunze United theatre use drama and role-playing to depict connections between perpetrators and victims of the genocide

and to develop a change of the community attitude towards conflict integration. Smith and Webb (2011) asserted that participation in art activities help to reintegrate people into their community and contribute towards coexistence and reconciliation in a post-conflict society.

Similarly, Laderach (2005) observed that greater concentration of arts and art related organizations lead to higher participation of community members which improves the quality of life and the development of cohesion. Grassroots organizations have also harnessed the local sports as a strategy for peace and cohesion (Cárdenas, 2013). According to Lindsey (2013) sports are commonly believed to create positive cohesive roles because divided communities are brought together through a shared sporting interest. Grassroots sport organization such as local community based sport clubs provide an opportunity for members of the community to participate and engage in a wider social network because they meet regularly to play, facilitate and watch sports. Lindsey and O'Gorman (2015) argue that sports as an art is advocated for as a tool to address cultural violence, engender reconciliation and aid rehabilitation primarily by building social networks and educating participants.

The Abuja peace agreement of 2001 established peace and security, in Sierra Leone. It coupled with democratic governance, implemented decentralization and second poverty reduction strategy paper (Peacebuilding Commission, 2010). The country demonstrated economic resilience as growth in 2008 and 2009 was propelled mainly by a diversified economy and expansion in agriculture and services. In addition, to that there was also peacebuilding fund in the country to support the socioeconomic process. It was successful in promoting stability and peace by aiding conflict resolution, reconciliation and

community dialogue. It is concluded that socioeconomic growth and development as peacebuilding strategy has led to the cohesion in the country and sustainable peace.

In Sierra Leone which witnessed the global financial and economic crisis due to lowered foreign direct investment (FDI), reduced remittances and declining export proceeds from natural resources. Their recent fast growth is directly related to the resumption of forestry operations; increased diamond and gold exports; higher production of rice; and the continued vibrancy of the services and construction sectors. All these have led to decreased rates of animosity and antagonism among the people, thereby peace and security prevailing (PBC, 2010).

In Rwanda, socioeconomic development and redistribution policies have increased social stability, social cohesion and social transformation. It has been noted that the two factors have positively contributed to peace and security in post-conflict Rwanda (Orango, 2017). In addition, the leadership of President Kagame has also contributed immensely to peace and cohesion in the country. However, some argue that economic growth and strong leadership are not the only conditions necessary for peace because the two factors do change after, so there is also need for political liberty for the continuity of peace and stability in the country.

Countries emerging from conflict like Liberia have also used football at the grassroots level to bring communities together for peace and reconciliation. A research carried out by Collison (2013) revealed that West Point the largest informal settlement in Monrovia have grassroots organized football games between community members to help bring youth together. Liberia has entire generation of children and young people who had either

actively participated in the war or had experienced war or and therefore missed out in education and acquisition of other skills. Grassroots football help to bring young people together reconciles communities and promotes community peace and cohesion.

A study by Cardenas (2013) showed that Sport for Development and Peace (SDP) initiative for Sierra Leonean have also used grassroots soccer as a way to integrate conflicting communities. Grassroots sports groups such as Sport for Peace for Youth and Play 31 which got its name from the 31st article of the Convention on the rights of the child have used football to address and stop violence between youths faced with religious and ethnic conflict and to facilitate community football tournaments focusing on reconciliation. Some grassroots organizations have also adapted security as a strategy to sustainable community peace and cohesion. As stated by Ayobami *et al.* (2017) the failure of many governments to deliver suitable security for their citizens has led to the adoption of community–based crime preventions where citizens have had to make their own provisions to guarantee their right to freedom and personal security. These strategies entail communities coming together to gather resources to combat local crimes.

2.3.4 Local Nexus between Peacebuilding Strategies and Inter-ethnic Cohesion.

Members of grassroots organizations are educated on skills such as dispute management, positive interaction through dialogue, how to identify causes of overt and latent violence and how to respond and adapt them in their particular context. All this strategies are done through workshops, participation network or intergroup or interethnic exchange visit. In Kibra informal settlement in Nairobi, organizations such as Shalom Center for Conflict Resolution and Reconciliation train various groups on different aspect of conflict such as conflict mapping, conflict resolution, managing identity based and natural resource-based

conflicts; reconciliation and transforming the community for peace and cohesion (Erot, 2015). According to Maiese (2005), capacity building training assist participants to improve on communication, negotiation as well as problem solving skill that is important for peace building.

Grassroots organizations have also adopted community health work as a strategy for peace and community cohesion. This is because health care is one of the principal means by which members of a society express their commitment to each others welfare, promote feelings of security and of belonging to a broad, inclusive group that respects people and meets their common needs (MacQueen, & Santa Barbara, 2000). In Kenya, for example community primary health workers and volunteers in Mathare Informal settlement in Nairobi support peace building efforts in communities where they work in the understanding that a health is determine by peace and cohesion (Njiru, 2019). As emphasized by Laderach (1997) progress towards more peaceful and cohesive relationships in a community requires multitrack actions at several levels, which may also include community primary health workers and volunteers.

The World Health Organization (WHO) underscores health as a bridge for peace policy framework on the understanding that health care providers play a crucial role in the preservation and promotion of peace (Garber, 2002). According to the UN report (2011) service delivery that is done at grassroots, level is valuable especially for a country that is emerging from conflict because it creates an entry point for other functions such as protection and social cohesion and helps the war–affected population and to support reconstruction of the state and society.

According to Muigua (2021), the Kenyan Constitution 2010 emphasizes the significance of peaceful co-existence among the Kenya, irrespective of culture, ethnicity and religion. The peacebuilding policies and frameworks are recognized as crucial process and tools that are required for the achievement of vision which aims to change Kenya into a new industrialized middle-income state providing a better quality of life for everyone by 2030 (Vision, 2030). Moreover, the US Agency for international Development (USAID) is working in collaboration with Kenyan government to strengthen women's participation and protection in the peacebuilding process, promote women's roles in conflict prevention, and enhance youth empowerment and participation in peace sustainable development (Muigua, 2021). Finally, in the Horn of Africa region, there is a proposal of economic integration of the countries as a peacebuilding strategy to the problem of recurring conflicts whether it is cross-border economic cooperation or the local cooperation (Mulugeta, 2019).

2.3.5 Knowledge Gaps on Nexus between Peacebuilding Strategies and Inter-ethnic Cohesion

Chebon and Kiemo (2010) examined the impact of community led strategies on the conflict resolution and peacebuilding among pastoralist communities in Kenya of Laikipia West District. The study was evaluated the impact of those strategies and challenges. The findings of the study revealed that community supported strategies were used in conflict resolution and were very effective in resolving conflict. The study also shows that community faced many challenges which affected the peacebuilding initiatives such as proliferation of small arms and light weapons, past unresolved conflicts. Nevertheless, the study did not examine how the peacebuilding strategies could influencing inter-ethnic cohesion in the country. Therefore, the current study is justified.

Nyengenye, Mwangi and Murega (2014) examined perceptions on effectiveness of peacebuilding and conflict management programs in west Pokot sub-County, Kenya. Findings revealed that a number of peacebuilding and conflict management were carried concurrently. Peace committee model was highly rated as a peacebuilding strategy. The government should include all members of the society in dialogue and peace committee while addressing the problems bringing conflicts. Nonetheless, the study did not examine how the Peacebuilding intervention could influence inter-ethnic cohesion in the Country. Therefore, the current study is justified.

Wanyoike, Okware and Okoth (2018) studied the effectiveness of traditional Somalia justice based conflict management mechanism influencing peacebuilding strategies in Garisa County, Kenya. The findings revealed that the insurgency triggered a strong response from the Kenyan state leading to counter-rebellion conflict dubbed the Shifta wars. Consequently, most of the efforts and resources of the government of Kenya were used to subdue the belligerents who wanted to divide the post-independency boundary and very little attention was focused on development leave alone establishing the Court system in the region. As a result, the county and indeed many parts of the frontier districts depended on traditional justice mechanisms for conflict transformation. The study failed to explore the ways how peacebuilding strategies influencing inter-ethnic social cohesion. Therefore, the current study is justified.

Juma, Iteyo and Simiyu (2018), examined the Nexus between socio-economic environment and recurrence of inter-ethnic conflicts in Nyakach and Sigowet Sub-Counties of Western Kenya. The results showed the connection between socioeconomic factors such as distribution of economic resources and opportunities, politicization of

ethnicity and political exclusion, socio-cultural perceptions, stereotypes and recurrence of inter-ethnic conflicts. The findings further showed that socio-economic drivers of conflicts include poverty, youth unemployment, ethnic mistrust and land and boundary issues. The current is justified as it is exploring peacebuilding strategies influencing the inter-ethnic cohesion. Therefore, the current study is justified.

Mwamba, Kagema and Kanga (2019) studied efficacy of the Presbyterian Church of East Africa peacebuilding strategies in enhancing inter-ethnic harmony in Kenya. The findings revealed that radicalization, imperialism; ideological polarization and inter-communal violence being increased by competition over the fruits of devolution and elite manipulation of local communities were the major emerging issues responsible for inter-ethnic conflicts. The findings further indicated that sermons, pastoral care and counselling, bible study, peacebuilding workshops, prayer movements, mainstreaming of Church standing groups may be used to foster inter-ethnic harmony in Kenya. The study failed to explore the ways how peacebuilding interventions influences inter-ethnic social cohesion. Therefore, the current study is justified.

Uddqvist (2018) conducted a study on Peacebuilding from below: The role of locally employed INGO staff in contributing to sustainable peace in South Sudan. The research focused on the role of NGO staffs in sustainable peacebuilding and data was collected through the interviews. The findings revealed that NGOs have activities throughout the country, commonly with local staffs hired in each location. Staff members from various parts of the country are brought together for trainings, workshops and meeting. This can create a “trust network” due to the combining factor for sustainable peace. However, this

study looked at one strategy of building while the current study is examined influence of strategies on inter-ethnic cohesion. Therefore, the current study is justified.

Adan, Ali and Okuto (2020) examined contributions of informal peace agreement to community conflict management among Borana and Gabra communities in Marsabit Community Kenya. The findings revealed that peace agreements have positive effects in the community. The study also revealed need to make peace meetings for inclusivity, youth, women, should have no part to play. The former failed to address peacebuilding interventions strategies influencing inter-ethnic social cohesion. Therefore, the current study is justified.

Ojallah and Gona (2021), conducted a study on the influence of development on Kipsigis-Luo border conflict at Sondu, 1999-2016. The study reveals that traditional and modern day causes which are mostly development related. The study also reveals the influences of development activities on the positive resulting into cooperation and negative resulting into conflictual relations. The study is justified because is looking at all the peacebuilding strategies rather than particular strategy for cohesion amongst the border communities.

Muigua (2021), examined towards effective peace building and conflict management in Kenya. The study adopted qualitative research design where the study reviewed secondary data. The study revealed that despite having employed different strategies they have not been effective in ensuring sustainable peace. However, the former fails to address peacebuilding interventions strategies influencing inter-ethnic cohesion. Therefore, the current study is justified.

Mutumbwa (2019) examined influence of strategies used by inter-faith network in the promotion of peace in Kenya. A case of Isiolo County. The study revealed that football tournaments were very influential in the promotion of peace in the area. The other strategies that were employed were mediation, dialogue, advocacy and peace meetings which were averagely influential in transforming conflict. The study explored mechanisms employed by inter-faith one actors yet this current study is examining all actors contributions to inter-ethnic cohesion. Therefore, the current study is justified.

2.4 Challenges and Opportunities of Peacebuilding Strategies on Inter-ethnic Cohesion

The section of the literature review present discussions on the fourth objective of the study. The section is further divided into two sub-sections namely Challenges faced by peacebuilding actors or strategies and opportunities occasioning inter-ethnic cohesion. Despite, immense contributions of peacebuilding and actors in influencing a lasting cohesion among the communities that have been experiencing armed, violent conflicts or wars across the world, some of the managed inter-ethnic conflicts reoccur after sometimes. Mungai, Iteyo and Kassilly (2020), argued that some communities that have just come out of civil may get back into violent conflict after a short time due to vicious circle of conflict trap. Ideally peacebuilding has been the mandate of the UN to create cohesion across the globe (Ojendal *et al.*, 2021). But after failures experienced other non-state actors such as civil society, religious organizations and indigenous groups have joined up the hands to make them successful (Mutuku & Sabala, 2017). They have played significant roles in buildingpeace among various warring communities stopped armed

conflicts, engaged in effective peace negotiations, assisted in signing peace treaties, and commitment to reconciliation efforts across the globe.

2.4.1 Challenges faced by Peacebuilding Strategies in influencing Inter-ethnic Cohesion

Therefore, the subsequent section explored challenges faced by peacebuilding actors and strategies in influencing inter-ethnic cohesion among the diverse communities. The study reviewed literature under ten factors that challenges to peacebuilding strategies in occasioning inter-ethnic cohesion and sustainable peace; inadequate availability of resources, redundant cultural practices, ineffective communication mechanisms, technological advancements, poverty among the local communities, ineffective political leadership, proliferation of weapons across the borders, historical injustices in the country and improper implementation of peace agreements.

2.4.1.1 Inadequate Resources necessary for Peacebuilding Process

Peacebuilding actors require both human and financial resources to carry out meaningful activities that would put to end reccuring inter-ethnic conflicts by addressing the root causes and enhancing ethnic cohesion. Generally, resources are quite significant for the planning and implementation of any project across the world. Most of the project managers argue that the success of a project depends on both technical and financial resocurces available. Therefore, peacebuilding, just like any other project, is very costly and require a lot of technical support for economic recovery and infrastructural developments. Resource inadequacy is a challenge to many African peacebuilding actors because most of them depend on the external donors for running of the peacebuilding initatives (ACCORD, 2020). Thus, if there is no donor willing or under funding then no

African peace builder will be involved in the peace building initiative. Mtuku and Sabala (2017) argued that getting resources for peacebuilding can prove cumbersome, especially in a post-conflict society with unstable economies.

Furthermore, recurrent conflicts in Africa have led to donor fatigue and the depletion of resources meant for the peacebuilding initiatives (Ukiyedeikimie, 2023). In addition, stiff competition posed by other parts of the world for available resources and domestic opposition to foreign engagements have all contributed to drastically reducing international funding (Ukiyedeikimie, 2023). As a result there is no adequate resources to carry out effective engagement during peace negotiations, peacekeeping and making, signing peace treaties and committment to reconciliation in many Africa countries (Mtuku & Sabala, 2017). Similarly, Waldman (2009) adds that post-conflict areas are very complex, with a range of multidimensional reconstructions, reforms, and rehabilitation efforts. Furthermore, the implementation of some of the most fragile and unpredictable political climates requires both human and financial resources (ACCORD, 2020). There is a need for adequate resources and funds to hold democratic elections and build state institutions capable of engaging in good, stable governance in post-conflict societies (Mtuku & Sabala, 2017).

Today, peacebuilding has proved very costly as funding has gone down due to the economic crisis in terms of the total amount, coherence and duration. UN peace operations are funded from the assessed peacekeeping budgets, substantive peacebuilding initiatives such as electoral reforms, DDR, building institutions and early warning systems, which are entirely dependent upon the voluntary contributions raised by ad hoc donors from the members (Renata & Wiharta, 2005). For instance, peacebuilding initiatives in Sudan and

other African countries that have experienced wars have shown a high demand for more personnel officers who make up international peace operations, which require a large number of UN personnel or soldiers from developing countries (ACCORD, 2020). This means that before going for the peacebuilding mission, they need to prepare for some months and equipment, which also requires some finances and personnel for training or capacity building.

Due to the instability of the post-conflict societies, there is a need for a larger presence of military peacekeepers with skills to perform the building tasks; there is a need for finance managers, civil administrations and other service providers to the peace-builders (Waldman, 2009). Peacebuilding requires many resources in terms of finances. Therefore, the UN and other stakeholders must always find the donors before starting one. Therefore, peacebuilding may only bear fruit if proper resources are channeled or mobilized by the organizers. They further reported that recent research by the World Bank suggests that the average period for which donor assistance is necessary for sustainable peacebuilding in post-conflict societies is approximately a decade and that the optimal rate of aid 'absorption' occurs only in the fourth or fifth year (Renata & Wiharta, 2005).

Peacebuilding strategies such as economic empowerment through bottom-up and trickle-down, direct economic development to empower the community by generating employment opportunities, and physical and infrastructural development to reduce competition in the area would require a large amount of financial resources and high-tech human resources to implement (Mungai *et al.,* 2020). Now, if the organizations, whether state or non-state, are not capable of funding those interventions or strategies, then peace may not be achieved by those communities, and conflict will also always reoccur. The

communities would always engage in conflict after a short time because the problem still needs to be solved (Adadayo, 2013; Mungai *et al.,* 2020). Whenever actors do not properly tackle the main issue due to financial constraints or lack of human capital, then these communities might experience periodic setbacks and sporadic instances of violence. This often has a great negative impact on the communities' governance, service delivery, and economic production systems (Waldman, 2009).

According to Zimbabwe Civic Education Trust (ZIMCET) (2014), lack of funding or resources nearly led to their collapse until Oxfam America and other well-wishers rescued them in 2013. The collapse of ZIMCET meant that it could not continue to build peace among the warring communities. Wamalwa *et al.* (2015) reiterated that limited support by the state in providing security to the civil society staff hindered the implementation of the reconstruction programs in conflict-prone areas. In addition, inadequate availability of resources has hindered the reconstruction programs during the peacebuilding process, and finally, biases during the distribution of post-conflict reconstruction programs are also a way that could bring back the hostility between the two warring communities (Wamalwa *et al.,* 2015).

Musembi and Iteyo (2018) argue that most peacebuilding interventions in the Tana River conflict were contingent on donor support and funding. Due to that, they were short-term event-based initiatives such as three-day games and marathons, which never had a great impact on inter-ethnic peace and social cohesion. In addition, Mburugu and Macharia (2016) reiterated that Njuri Ncheke works under small due to a lack of adequate finance, as they are not engaged in any economic activity. Therefore, the designing and implementation of any peacebuilding intervention process requires a substantial amount

of resources, both human, financial and technological, to successfully build a lasting peace; nevertheless, if the resources are inadequate, it would fail to achieve the goals, reducing the intervention's effectiveness in building inter-ethnic cohesion.

2.4.1.2 Redundant Cultural practices among the local Communities

Johnson (2013) argues culture is way of life, feeling, thinking and believing or a set of standardized orientations to recurrent problems. It is also a set of techniques for adjusting to both the external environment and other men; and a storehouse of pooled learning. Additionally, cultural beliefs and practices mean people's mindsets, values, makings or artefacts, foods and socio-economic practices. Mutuku and Sabala (2017), reiterated that certain beliefs such as cattle rustling, or all cows belonging to a community, undermining the culture of other communities or religion superiority of a particular religion are underscored by many peace scholars as cultural aspects that affect peace building process across the world, especially in the developing countries.

Furthermore, beliefs and activities such as cattle rustling or banditry, feeling of belonging to a superior religious organizations undermine other communities' culture therefore put the peace building efforts and national cohesion in jeopardy (Mutuku & Sabala, 2017). They catalysis the bad blood between the communities and leads to more recurring conflicts, hatred and prejudice. Thus, any attempt by the community leaders and other stakeholders may not yield more fruits as the cultural or religious prejudice is deeply rooted in the mindset of the people. However, the mindset is not easy to reconstruct therefore it remains a big challenge in the effectiveness of peace building process in many countries (Mutuku & Sabala, 2017).

The one gender dominance during conflict resolution and management is a great challenge to the peacebuilding process. In most scenarios men dominates the community discussions and decision making process, it is has always impede the success of those processes because of lack of other members involvement (Mungai *al.,* 2020). Notwithstanding that most of the peace committees draw most of the approaches from customary cosmopolitan norms and values, the main draw backs here are the traditional practices. They are not open to let women and youth be part of the decision making organ in the peacebuilding process (Adanet *et al.,* 2006). The exclusion of women and youth from the process is a perpetuation of the patriarchal system which is the face of many Africa communities (Mungai *et al.,* 2020). This is quite problematic to success of the peace building process because men do not have monopoly of knowledge, other groups can also give opinions that could lead the success of the process.

Rohwerder (2015) added that cultural practices of the communities that live in Rift valley of Kenya led to recurring inter-ethnic conflicts because they are not hormogenous, as they contradict each other hence the interactions become violent. For instance, in the areas of Naivasha and Laikipia where others believe in farming while other groups are pastoralist. The two groups cannot reach common agreement on how to the natural resources available despite how many times they are called to end the conflict and agree on a common ground. Such circumstances are witnessed in areas where the lives of people are dependent upon natural resources. This automatically would leads to on and off conflicts in the area. Therefore, the existence of such complexity on resources utilization would affect the success of peacebuilding process, despite the amount of resources used, stakeholders involved and, the frequency of peacebuilding process in the area.

Similarly, Mutuku and Sabala (2017), argue that cultural practices at the Northern part of Kenya, religious beliefs disagreement and intolerance are quite big issues in this area, it has affected most attempts to restore a lasting peace among these people. The conflict is between the Muslims and Christians living in the area. The religious differences have made the area to frequently experience recurring conflict. These beliefs have fundamentally affected the success of most peacebuilding initiatives in the Country as well as other parts of the world. Therefore, the need to address the redundant cultural practices to achieve success of those peacebuilding initiatives in the world.

2.4.1.3 Ineffective Communication Mechanisms among the Community Leadership

Kapur (2020) argues that communication is the passing, transmitting, writing or relating of messages from one person to the other person or organization. Generally, communication serves many purposes in the communities where we live; for instance, it establishes the relationships between individuals and encourages planning, organizing, directing, controlling, coordinating and leading (Kapur, 2020). Furthermore, the main objective of the communication is also getting a proper understating of the concepts, tasks and activities in a well-organized manner and generating the expected outcomes of lasting peace (Mutuku & Sabala, 2017). The communication mechanisms can be used to inform, teach, inspire, and motivate people. Thus, effective communication focuses on the well-defined objectives that support the goals and objectives of the organization, such as stakeholders in the peacebuilding process.

Nevertheless, if the communication mechanisms are ineffective in delivering the objectives and outcomes, then these peacebuilding intervention strategies will not yield the intended goals. Therefore the two communities that have just recovered from the civil

war will start a new kind of violent conflict that will reoccur after a short time (Mutuku & Sabala, 2017). For the actors and stakeholders to properly communicate the type of the peacebuilding and why it's the necessary and expected outcome, they need to inform, teach and motivate through effective communication mechanisms.

According to OECD (20120) strategic communication among the people living in the most fragile and conflict affected societies has never been a priority, although is a very significant element for transformation and to increase the legitimacy and accountability of the state. Proper communication of government and other actors' plans in relations to significant peacebuilding and state-building goals and strategies contributes to aligning interest and getting support for difficult reforms. So lack of proper communication is a real challenge to the effectiveness of the peacebuilding for inter-ethnic cohesion in the country. For instance, in Timor- Leste lack of proper understanding of the term "democratization" put political process in jeopardy. Weak communication between political parties and community member, or limited information available on government policies and direction, contribute to this lack of understanding (OECD, 2010). The issue of lack of proper communication affected the effectiveness of peacebuilding strategies in the southern Sudan as well as developing countries.

Kamoet (2007) posits that lack of integration and recognition of economic empowerment and property restitution has challenged several peacebuilding initiatives and inter-communal cohesion across the world. Some of the issues that affects integration and recognition of economic empowerment are land disputes, and attack on impunity through reinforcing law and order in not only the police force but also the courts and mediation systems. Finally, Simiyu (2008), reiterated that displacement and its aftermath are viewed

within a humanitarian or security lens that obscures these critical but politically-charged aspects of how peace must be built. In turn, Peacebuilding often proceeds as if there is no significant need to restructure the local state. The failure to do so, thus creating mistrust in state institutions to deliver law fairly, often means locals rely on traditional or informal mechanisms with mixed results and contradictory effects.

2.4.1.4 Technological advancements and Diffusion in the Community

Technological orientations are the systems that help transmit messages, knowledge and skills to people who adequately use the structured and modern techniques and communal lifestyle structure (Mutuku & Sabala, 2017). Therefore, pass the information to the people to stop armed conflicts, engage in effective peace negotiations, sign peace treaties, commit to reconciliation efforts, hold democratic elections, and build state institutions. Engaging in a good and stable governance requires some technological orientation in terms of application and usage in the community (Ojandel *et al.,* 2021; Cravo, 2017 and Chandler, 2017). Therefore, lack of pervasive knowledge, the insularity and inadequate methodologies employed peacebuilding would lead to reoccurring conflict (Millar, 2021; Ojandel *et al.,* 2021). Sometimes the ideas used by peacebuilding actors may be good but the manner in which they are being implemented on the actually post-conflict environment may be challenging due to a lack of knowledge and skills.

Due to globalization states are leaning towards liberal market economy. This because industrialized economies believed that liberal economies is the most efficient and suitable model for every democratic state (Renata & Wiharta, 2005). Thus, peacebuilding does not only involves external actors in the internal workings of the state but also prescribes the direction of that transformation. This is a highly political endeavor that raises

significant questions of legitimacy at the international and local communities. The international legitimacy dimension is most often raised in the debate on the right to intervene, in which the sanction of the UN, as the primary authority in the maintenance of international peace and security (Renata & Wiharta, 2005). This may be seen as an interference of the legitimacy of the government of the day and their independence to run their own affairs when outsiders come in to build peace.

For instance, in peacebuilding process in Afghanistan and Iraq, where multilateral peace missions are a consequence of regime overthrow by US-led interventions. Peacebuilding interventions brings in the debate on legitimate authority further in raising the issue of what the tasks of international interveners are in a country and what the 'responsibility to protect' implies for post-conflict peacebuilding. For some states, the state-building focus of contemporary peace operations is not a part of the international responsibility: rather, it is an infringement of sovereignty and perceived to be more serving of a 'Western agenda' than of the human rights of the population in question (Renata & Wiharta, 2005).

Peacebuilding must prevent minor conflicts from escalating into open warfare. Peacebuilding broadened the scope of post-conflict reconstruction and embraced the intimate link between development and peace noted earlier. Peacebuilding should also be seen as a supporting and complementary process to conflict prevention, management and post-conflict reconstruction. The impact of conventional development strategies has come under increasing scrutiny; new sectorial programming in non-traditional areas and new models have been implemented (Waldman, 2009).

According to Tongeren (2012, cited in Mungai *et al.,* 2020), most peacebuilding processes are effective and sustainable for many actors, but some of them cannot deal with political types of conflicts. For instance, in Zimbabwe, they stressed that this limitation is especially noticeable during election time when political polarization in communities takes centre stage. In addition, peacebuilding formed mainly by members of different political parties is often found wanting during election times. This paralysis is primarily because these types of conflicts are usually instigated from outside the community by people at a higher level within the political formations involved, such that the local political functionaries merely follow orders.

2.4.1.5 Poverty among the Local Communities

According to Mutuku and Sabala (2017), poverty among the local communities leads to the tragedy of the commons; therefore, even if the peacebuilding program is well designed and implemented to reduce the recurring interethnic conflict it will still reoccur. Tragedy of the common is a situation where people are stuck in one kind of source of livelihood which is natural resource without an alternative. It is a common phenomenon across the world especially in the developing such as the horn of Africa. For instance, among the poor pastoralist communities where cattle is the currency of life (Mukutu & Sabala, 2001). Therefore most pastoralist would try as much as possible to keep as many cattle as possible to maintain the status quo or keep surviving in this environment. Subsequently, if they cannot keep or buy, they would turn raid their neighbors which ends causing a fresh conflict in the area (Mukutu & Sabala, 2008).

Most of the pastoralist communities in the Horn of Africa have been caught in the circle of tragedy of commons and poverty. For instance the Karamoja of Uganda for the last 25 years have been trying to acquire more sophisticated weapons to aid and transform the manner at which they carry out cattle raiding (Mukutu & Sabala, 2017). The same applies to some communities in the Rift Valley of Kenya who engages in cattle rustling because pastoralism is the only source of livelihood and a way of acquiring of wealth (Rohweder, 2015). Pastoralism leads to more poverty and tragedy of the commons which pushes people cattle rustling and in turn leads to more recurring conflict in the area. This is very evident around the Laikipia and Naivasha areas and also in the West Pokot areas, Turkana and Baringo areas (Mutuku and Sabala, 2017).

Bainomugisha, Okello and Ngoya, (2007), argue that competition and scarcity of natural resources leading to poverty are among the challenges to peace building process in many countries especially in African where people depend on natural resources. For instance, in the North –Eastern part of Uganda where the Teso and Karamoja tussle natural resources. This competition for resources has led to the tragedy of the commons in that country which also impedes the success of any peace building strategies and reoccurrence of inter-ethnic conflict. The Karamoja pastoralist forcefully graze their cattle and sheep in Teso land during dry season and would only return back to their regions when rains come which has caused several inter-ethnic conflict between the two communities despite the previous peace agreements were made. As a result Karamoja now claim a big piece of land on the other side of borderline (Bainomugisha *et al.,* 2007). The fight over grazing land which associated with weather changes impedes development of peace amongst the people especially in many Africa countries.

Musembi and Iteyo (2018), reiterated that Tana River conflict has been recurring conflict because grassroots communities have wrong prioritization on peace building activities. Due to poverty and lack of they implemented peace building interventions which they do not understand well therefore nothing was realized at all stages of peace spectrum. The elders were also not able to settle the disagreement in the area. They also have failed in their effort due to weaknesses inherent in handling the warring groups. Wamalwa *et al.* (2015), furthermore, argued that most states do not have adequate resources human, finance and technology to carry out an effective reconstruction and peacebuilding initiatives for inter-ethnic cohesion. Finally, Mburugu and Macharia (2016), reiterated that poverty and lack of legal education are factors that affect the functionality of Njuri Ncheke in reconciling the warring members of the community and also coopering with other indigenous groups in dispensing justice and ethnic cohesion in the country.

2.4.1.6 Ineffective local political leadership

Ineffective political leadership is a significant challenge to peace-building processes all over the world (Mutuku & Sabala, 2017). With effective and committed political and community leadership, we can implement the required changes and policies needed to begin and sustain peace. According to Adebayo (2013), ineffective political leadership has contributed to the threats of peaceful co-existence in the region. Most of them have not reintegrated and resettled displaced persons and ex-combatants. This has brought about different scales of human suffering, improper disarmed, demobilized insecurity and rights violations.

Mac Ginty and Sanghera (2012) posit that the track record of international peacebuilding initiatives has been disappointing due to ineffective political leadership, which promised

to build a stable, liberal, and democratic state but never implemented it. In the end, what has been realized is the state of corrupt practices, the absence of proper democratic governance, and poor economic and infrastructural plans. They need to adequately merge their political activities with Peacebuilding initiatives (Adedayo, 2013). As a result, there has been an increasing number of conflicts with a liminal neither-war nor peace state, with recurring waves of violence and prevailing high levels of insecurity in many countries. In addition, peace agreements have been broken and ignored, commitments to peacebuilding are reduced to lip services of political elites and are attuned to behind-the-scene elite bargains (Balthasar, 2017; Klem, 2018; Maschietto 2020; Nilsson & González, 2020; True, 2020).

There have been many circumstances where ineffective political leadership or lack of will have challenged the peacebuilding initiatives. For example, in areas where ethnic or inter-communal conflicts have been recurring, ineffective political leadership have refused to negotiate with the antagonizing groups, resulting in a prolonged conflict. Similarly, some of the ineffective political leadership have been accused of funding the rebel groups, giving those arms or guns and also inciting them against their neighbours. These, in turn, have led to mistrust and hatred between the parties, hence undermining the efforts to build sustainable peace in the area.

Ojendaal *et al.* (2010) argues that the lack of proper legal framework in some peacebuilding processes, such as local ones, affects most peacebuilding processes and inter-ethnic cohesion. This results from the fact that some of them still need an official mandate to operate from the national government; therefore, they often suffer setbacks in their inclusion in mainstream peacebuilding. This is exactly what happened in Zimbabwe,

where they never had formal legal for operating Peacebuilding through the peace committees. That means, in most cases, politics must give peace priority and work in collaboration with all the actors to address the root causes of the conflicts. This does not require willingness only but transparency, inclusivity and accountability.

According to Ukiyedeikimie, (2023), the peacebuilding has been grounded in the belief that conflicts in Africa can be resolved by simply cultivating Western democracy. This informs efforts of Western donors to introduce democracy in all countries plagued by conflict. This has however not resolved the root causes of conflicts in Africa. The fact is that democracy is a foreign policy objective of Western nations in Africa and peacebuilding provides one opportunity to realize this goal in the continent. As it is with resources for peace building, Africa also lacks the necessary expertise, logistics and requisite knowledge for conflict management, resolution and reconciliation. The continent depends on the international community and foreign partners for support in these critical areas. This explains the inability of the continental mechanism to effectively respond to threats to peace.

Mungai *et al.* (2020) added that ineffective political leadership has been a challenge to peacebuilding strategies implementation, especially during the post-election violence of 2007/8. The political polarization in communities in the city took centre stage due to high levels of ethnicity, and informal peace committees found it very difficult to deal with polarization brought about by race in the city. These ineffective politicians destroyed the Peacebuilding process during election times by inciting their tribes-people against others with the motive of winning an election.

Jacqueline *et al.* (2007) reiterated that ineffective political leadership had posed many challenges to the peacebuilding processes in Kenya. They have not sorted out insecurity issues linked to radicalized youth and local impunity. Similarly, Mungai *et al.* (2020) argue that there has been no legal framework to address issues such as resettlement and reintegration of IDPs who face rejection, maiming and killing when they return. There has also been a failure by the police officers and legal system to make resettlement and reintegration processes for the displaced possible by initiating reconciliation and forgiveness processes in the country (Jacqueline *et al.,* 2007).

Musembi and Iteyo (2018) postulated that the institution of a group of elders to manage conflict and peacebuilders had been interfered with by youth who are incited by ineffective political leadership. For example, among the Pokomo community, the council of elders have been largely infiltrated by the local politicians who have manipulated the institution for political advantage; hence, the institution of elders needs to be more effective in managing the conflict. In addition, Mburugu and Macharia (2016) state that ineffective political leadership still needs to strengthen traditional methods of conflict management. For example, the Njuri Ncheke amongst the Ameru community and others in the country have not been trained in modern mediation, arbitration, dialogue and democratic governance to make them dispense justice from an informed point of view that will lead to cohesion.

Finally, Musembi and Iteyo (2018) posited that ineffective political leadership have failed to legislate and come up with a legal framework for reconciliation and trauma healing. The lack of this legislation has been a great challenge to social reconciliation. For instance, in the Tana River area and other areas, leadership's failure to come up with trauma-healing

mechanisms to manage conflict has led to many recurrent conflicts in the continent. Due to a lack of forgiveness, reconciliation and acceptance of the past event, there is a need for trauma-healing in order to start building a new relationship with their neighbour. Instead, people keep on thinking of revenge and counter-revenge missions. Even with the challenges, the locals and scholars must not tire of advocating for sustainable peace and a just world where everyone is satisfied with each other's actions. Thus, political leadership should have a strong will and be committed to being able to implement significant changes and formulate the necessary legal framework to sort out the problem of conflict.

2.4.1.7 Infiltration of Small Arms and Light Weapons (SALW)

Trade in illicit arms has been on the increase in recent times. Small Arms Survey (2002), presents that the legitimate global small arms market is estimated at $4 billion a year, the illicit trade is estimated at close to $1 billion. Furthermore, Omenihu and Chinemerem (2014), the centrality of arms proliferation to the sustenance of inter-ethnic conflicts cannot be over-emphasized. This is because arms transfer and trafficking is the main challenge to peace in sub-Saharan Africa. It has contributed to many inter or intra state conflicts in the area for instance Chad, Burundi, Angola, Cote d'Ivore, Kenya, Sudan, Rwanda, Democratic Republic of Congo, Liberia and Eritrea. It therefore the main cause of armed conflicts, weakening civilian led governments.

Omenihu and Chinemerem (2014), argue that infiltration of small arms and light weapons are the necessity to the survival and security amongst the pastoralist communities in Africa. Men acquired these weapons purposely for hunting, self-defense against external threats and conflicts with real or perceived enemies. The idea of self- defense leads to more acquisition of weapons either legally or illegally. The whole idea may be attributed

to the Hobbesian thought on the state of nature which is chaotic and it's only the might that has the right to live. This perception is quite challenging to the peace building strategies.

Mtuku (2001), further argues that porous borders is another challenge to the peace building and inter-ethnic cohesion as it enables the people to acquire or to sell small arms and light weapons. These weapons are therefore significant to these people as they are used attacking and raid neighboring communities to steal livestock or for retaliation mission (Mtuku, 2001). Raiding other communities was established as survival tactic in harsh and unpredicted climatic conditions and as a way of acquiring wealth for marriage (Mtuku, 2008). The other community acquire small arms and light weapons for protection of their livestock from bandits. Therefore, it leads to recurring conflicts in the area which undermines the efforts of the stakeholders.

Heinrich (2006), argues that misuse of Small Arms and Light Weapons (SALW) is committed by ordinary civilians, by individual criminals, organized gangs, rebel groups, as well as by state security forces. SALW is very dangerous due to its low costs and availability, their lethality, their portability and their easy handling. The misuse of the weapons are detrimental to the sustainable peace and inter-ethnic cohesion, thus a big challenge to inter-ethnic dialogue and inter-communal peace.

Keili (2008), argues that proliferation of Small Arms and Light Weapons (SALW) throughout the West Africa is the main cause of conflict. So when the movement of SALW remain unchecked, it lead to escalation of conflicts with a lot of destructions, untold hardship, poverty and underdevelopment in the country or region. On the magnitude of

small arms proliferation in the sub region, that the conflict-ridden West African sub region is an evidence of large influx of small arms and light weapons (SALW) proliferation. These large quantities of arms have filled the region giving rise to rampant misuse by both state and non-state actors. Therefore 'the widespread and availability of small arms leading to abuses poses a threat of unprecedented magnitude to West Africa, far greater than that of HIV/AIDS in terms of its socio-economic and human consequences.

Oche (2005), reiterated that illicit arms trade can be attributed to longstanding pervasive political and social ills for instance corruption, nepotism, poor governance and the breakdown of law and order. The collapsing of economies has led to the diversion of large quantities of arms from government armories and security forces into the hands of civilians, warlords and criminal enterprises. Furthermore, most African states have been found wanting in the task of providing basic security for their people. This heightens the demand for arms which will be used in self-protection or defense. The availability of illicit arms affect the peace and stability in those states, therefore, they keep on fighting each other.

Mtuku and Kizito (2003), argued that the economic benefit of cattle rustling has led to creation of many networks for acquiring guns and also selling of cattle. Cattle rustling can only be done by powerful communities with stronger networks and in possession of most sophisticated weapons to carry out attacks on the other community. However, some communities may look for or possess these weapons because they want to defend their territory and livestock from the external attacks. When these weapons are in hands of the civilians, it is a pre-requisite to conflict which affects the success of peacebuilding process in the area. This could be one of the reasons why there is rampant cattle rustling and inter-

ethnic conflict among the pastoralist communities in Uganda among the Karamoja, among the Pokot and the Turkana of Kenya (Mkutu, 2008).

2.4.1.8 Improper Implementation of Peace Agreements

Implementation of the previous peace agreement is very important to the success of the peacebuilding process. Panter-Brick (2023) argues that making a lasting peace needs building for the future, not just responding to the previous cases. Hence, peace agreements must build upon an inclusive understanding of the causes of conflict to examine strategies for moving forward. Lack of proper implementation of previous peace agreements becomes a big challenge when the agreement is arrived at but not acted upon (UNDP, 2020). Moreover, the enforcement of a peace agreement might be very difficult as different parties adhere to it in their own interpretation, or some may be unwilling to comply with it. OECD (2010) further reiterated that the low rate of implementation of national strategic plans and peace agreements is a great challenge to the success of peacebuilding initiatives. It breaks down the trust and tolerance amongst the antagonistic communities.

According to Panter-Brick (2023), after two years of signing a peace agreement, its implementation should be dedicated to provisions related to the demilitarization of the rebel organization. However, if the agreement is signed before the ceasefire has taken at least six months, it can put the entire process in jeopardy, as a ceasefire takes many months. Delayed implementation of signed agreements such as prisoner's release and amnesty provisions could lead to the recurrence of conflicts. The best thing is not to delay the implementation of signed agreements, which could motivate the resumption of fighting.

Panter-Brick (2023) posits that improper implementation of pace agreements fails to address the root causes of conflict, leading to poor quality peace and holding the potential for conflict resumption in the region. Peace builders should have a wide knowledge of what sparked both the direct and structural violence that led to the conflict and the dynamics that sustain it and shape its evolution. Provisions addressing these core issues must be included in the peace agreements and subsequently implemented. Additionally, ACCORD (2020) argues that the implementation of peace agreements is marked by political rights such as free and fair elections and the provision of better access to social and economic rights to both communities. Moreover, situations, where there are so many violations of human rights and the perpetrators, have not been apprehended, or the failure to effect justice are signs of unimplemented peace agreements. It is, therefore, vital to have strategies put in place to monitor and enforce compliance with peace agreements, as well as to address any violations that may occur.

For instance, in 1996, the government of Guatemala and the Guerrilla army, the Guatemalan National Revolutionary Unity (URNG), signed the Accord for a Firm and Lasting Peace, bringing to an end the country's 36-year armed conflict. The peace process featured unequaled levels of civil society inclusion, reflecting shifting norms toward inclusion at the UN at the time. Many peasant CSOs requesting land reforms were denied by demands for political and electoral reform, which were more closely associated with the otherwise liberal peace agenda searched for by the negotiating parties. As a result, the peace agreement failed to address the most important causes of the conflict, such as grievances over land inequalities and respect for human rights (Panter-Brick, 2023). In addition, the OECD (2010) reiterated that the lack of consensus on what constitutes

"successful implementation" and the absence of conflict-sensitive approaches to the design of policies and programs are challenges to the peacebuilding and state-building process in Liberia. In Southern Sudan, strategic planning should have mechanisms for regular revision, and implementation modalities should have built-in flexibility to shift funding between budget lines based on shifting needs.

According to Panter-Brick (2023), there have been a number of peace agreements and national dialogues since 2013. Most of the agreements have been greatly funded by international donors to succeed. Even though the Central African state continues to use amicable peace agreements and traditional justice mechanisms to resolve disputes, these local initiatives are limited and usually discriminatory, as they mostly encounter financial compensation between the parties, even for criminal matters.

In DRC, an external evaluation of the Contract de Governance and the Programme auctions Priorities (2006-08) has confirmed the lack of progress in the security sector, justice, and public administration reform, as well as with the strengthening of oversight institutions, as key gaps in the implementation of plans and threats to the consolidation of the peacebuilding and state-building process. Lack of prioritization, unrealistic timelines, weak government absorptive capacity at the central and local levels, inappropriate funding mechanisms, and lack of coordination within the government and with international partners were all identified as causes of poor progress with implementation in the majority of the country consultations (OECD, 2010).

2.4.1.9 Lack of Community Participation in the Peacebuilding Process

Community participation or stakeholder involvement is a very significant process in the implementation of a successful peacebuilding initiative. According to OECD (2010), community participation in the peace building process ensures that they gain ownership of policy and implementation and is recognized in all consultations as important components of a renewed governance system and of the social contract underpinning it. Saaida (2023) further argues that allowing local communities to participate in peace building initiatives makes the stakeholders get the knowledge, skills, and resources that exist within those communities. Hence, this makes peacebuilding initiatives more effective and sustainable and strengthens the bonds and sense of unity among the local communities. However, if the local community members are not allowed to participate in the peacebuilding process, then it is likely to fail to achieve the desired goal and objectives.

According to Kimurray (2023), the employment of early warning systems and conflict prevention mechanisms are community-led approaches to conflict resolution and peacebuilding processes, which are very beneficial to sustainable peace. They equip local communities with the tools they need to address conflicts and identify potential sources of tension proactively. Carmichael (2023) further reiterated that community participation enables taking charge of security and well-being, allowing them to implement preventive measures to avoid escalation. Hachmann *et al.* (2023) posit that stakeholder involvement is significant to conflict management and resolution, where local members assess the underlying causes and dynamics of conflicts within their environment. Thus, if there is a lack of community involvement in the peacebuilding process, they will not be able to take

charge of security in their area and their well-being, allowing them to implement preventive measures to avoid escalation.

According to Saaida (2023), the Community-based mechanism acknowledges the importance of local community involvement in peace building, aware that local communities have valuable knowledge, insights, and perspectives on their own needs, hopes, and inner workings to end the antagonism amongst them. By understanding their environment properly, the local communities can intervene at an early stage to prevent conflicts from escalating to a point of no control. Kilmurray (2023) added that when local communities are given the opportunity to organize and steer the peacebuilding process, it fosters a sense of ownership and accountability. Brigg, George, and Higgins (2022) further argue that it permits them to point out the underlying roots of conflict and come up with tailor-made strategies for resolution and reconciliation. These local actors ensure that strategies are grounded in the specific political, cultural, and social realities of the region, avoiding generic and ineffective interventions. Therefore, the lack of active community participation and engagement in the conflict impedes the prevention of the conflict at an early stage and entire local development.

According to Altiok, Porras, and Lee (2023), a lack of community involvement means that the top-down approaches would be applied in the area to build peace. Top-down approaches are always the foreign or donor-imported ideas that do not succeed in the building of peace because they do not prioritize empowering community members to participate in decision-making processes related to peace consolidation initiatives actively. Hancock (2017) further argues that allowing the local stakeholders, such as local administrators, grassroots organizations groups, and those affected by the conflict, would

make them more responsive and tailor-made to the specific context. Therefore, their participation helps in identifying early warning signs, for instance, political dissatisfaction, social tensions, or economic grievances. Thus, if they do not put in their support, it may be impossible to achieve sustaining peace in the region.

According to OECD (2010), the local communities, such as civil society, community-based organizations, and ordinary Liberians, were not fully involved in the peacebuilding activities and implementation. It created a situation where the government and the international organizations were seen organizing and implementing the peace building process alone. Similarly, lack of community participation in the peacebuilding process fueled youth riots in Sierra Leone in the early 1990s when aggrieved young men joined armed factions in rebellion against a social system that trapped them in rural underclasses in the name of conflict resolution and peacebuilding (Manning, 2015). Both processes were not successful because the local communities who have valuable knowledge, insights, and perspectives on their own needs, hopes, and inner workings to end the antagonism amongst them were not allowed to participate in the process (Saaida, 2023).

According to Malan (2017), local communities should be allowed to participate in the peacebuilding process, for instance, elders who are deemed trustworthy and respected members of society in Africa because of their wisdom, experience, and preference regarding mediation. However, some elders have demonstrated the tendency to manipulate traditional institutions and their mediation role to their advantage. This is because the Council of Elders only includes other facets of the community, such as youth and women. As a result, all citizens' participation at all stages of the design and implementation of strategies in support of peace building, state-building, and broader

development objectives was seen as a challenging yet key area for long-term stability (OECD, 2010).

The Consultations in CAR acknowledge that state-building cannot happen merely via technocratic changes in public administration or legal and institutional frameworks. The need for civil society participation is to enable the government to understand and respond to people's expectations and consequently to rebuild the trust between the state and citizens, especially in the cases of peacebuilding (OECD, 2010). Meaningful participation is, however, difficult in a context where a culture of participation has never developed and where the presence of the state is still very feeble. State-centric and capital-centric approaches to peace building and state-building promoted by national and international partners do not help create space for civil society actors (OECD, 2010).

United Nations Development Programme (2014) report indicated that conflict resolution mechanisms among pastoralists exist in two forms: structured or formal and unstructured or informal. Where the informal forms comprise the elders' directives, opinions, judgments, use of beliefs, myths, cultural orientations, and rites through community informal meetings 'barazas.' The disputants are punished in the form of being blacklisted in the community, payments of fines, and being denied some rights in case of failure to adhere to the judgments made by the elders. Community elders play a huge role in society in preventing and resolving conflicts. Therefore, it is significant for the actors to find a way to encourage and empower local communities to participate in the conflict management and peace building process and ensure there is a good environment for peace building.

2.4.2 Opportunities occasioning Inter-ethnic Cohesion

In this section of the literature review looks at the possible opportunities that could be tapped by various actors to enhance inter- ethnic cohesion worldwide. Peacebuilding as a policy is a goal-oriented activity by which different actors in the development, security, and international relations disciplines apply to reduce the recurrence of wars, violence, conflict, or disagreements among the homogeneous and heterogeneous communities (Jabri, 2013). Thus, post-conflict peace building strategies have become the site where there is an interrelation between peace, development, and security sectors carry most purchases in the global policy market (Öjendal, *et al.,* 2021). However, the factors mentioned above challenges the effectiveness of the peace building strategies influencing inter-ethnic cohesion. As a result, different stakeholders and scholars have come up with a number of possible opportunities that could be tapped to ensure strategies employed influence inter-ethnic cohesion and sustainable peace among the border communities.

In light of the above, the study has reviewed some of the possible opportunities that could be tapped to ensure peacebuilding strategies influence inter-ethnic cohesion. They included, adoption of sustainable peacebuilding funding systems, strengthening institutions and infrastructures dealing with peacebuilding, state and NGOs partnerships, local stakeholders partnership, social integration, constitutional change; devolution and effective communication mechanism.

2.4.2.1 Adoption of sustainable peacebuilding funding systems

The adoption of sustainable peacebuilding funding systems would be an opportunity for implementation of strategies to influence the inter-ethnic cohesion among the border communities. The influence of the strategy employed highly depends on the amount of the resources available at that time. Whenever, there is proper and sustainable allocation of resources and funds for peacebuilding, the programs and initiatives aimed at economic recovery and infrastructural developments, fostering peace, reconciliation, and stability in conflict-affected regions, which usually require more resources would be efficiently and effectively done (ACCORD, 2020). Ukiyedeikimie (2023) further argues that providing adequate funds for the peace building process would provide an opportunity for provision of vital services to the local people affected by conflict or displacement, support the reintegration process of former combatants, and promote socio-economic development and provision of sustainable livelihoods to the people in the post- conflict societies.

According to Mtuku (2017), allocating adequate funds for peacebuilding process provides an opportunity for an effective engagements between the actors and parties during peace negotiations, peacekeeping, making and signing peace treaties, and committing to reconciliation efforts in post-conflict societies. Waldman (2009) reiterated that post-conflict areas are very complex, with a range of multidimensional reconstructions, reforms, and rehabilitation efforts that require many resources to bring normalcy to the region. Similarly, adequate resources and funds provides an opportunity for the states and international organizations to hold democratic elections and build state institutions capable of engaging in good, stable governance in post-conflict societies (Mutuku & Sabala, 2017). Furthermore, some post-conflict societies are very fragile with

unpredictable political climate therefore, implementing some initiatives requires stable supply of both human and financial resources (ACCORD, 2020).

Moreover, more funds for the peacebuilding process provides an opportunity for the general economy of a country, either internally or externally. It, therefore, implies that the majority of the members of the nation will benefit. As a result, it reduces the chances of animosity between the populations. For instance, Olga *et al.* (2013) argued that targeted economic assistance was used as a peacebuilding opportunity in Ireland. It ensured that there was economic growth, social inclusion, and the transformation of civic culture through Peace I (1995 – 1999); facilitating economic development through Peace II (2000 – 2006); and it also promoted reconciliation, and the consolidation of progress through Peace III (2007 – 2013).

According to MacGinty and Williams (2009), economic development initiatives as a way of providing funding in the country can be an opportunity for peacebuilding and reconciliation processes. This would a point of reducing material deprivation, improving self- and community esteem, and offering opportunities for learning among the fighting communities. The private sector can also be of great opportunity in the peacebuilding process, although its impact depends largely on the regulatory framework and incentives provided by public authorities, commercial and financial intermediaries, and local, national, and global interest groups. Therefore, it is fundamentally important to include the private sector in the peacebuilding facilitation to enable the local people further to participate and own the outcome of the process.

Olga *et al.* (2013) pointed out that some institutions, such as IFI and the EU, created peace building opportunities by providing funds. Various actors have used these funds to influence grassroots economic development activities, in post-conflict societies. Thus, two crucial peacebuilding initiative objectives were achieved. The level of inequality that has negatively affected the nationalist community for many decades was reduced. Two, a large section of grassroots-level actors were empowered to undertake the region's creative, sustainable development and peacebuilding initiatives. Byrne *et al. (*2009a) and Olga *et al.* (2013) argued that structural violence negatively affected the working-class nationalist and unionist communities in Northern Ireland that required such opportunities in the form of resources. Therefore, the peace building in that country had to involve restructuring society to ensure the equitable distribution of national resources.

According to Musembi (2018), sustainable funding opportunity was a lacking in the coastal area of Kenya. This affected the implementation and success of most peacebuilding initiatives in the coastal area of Kenya. Some actors, such as NGOs and Faith-based organizations, highly depend on the donor's funding for their strategic implementation of peace building initiatives. If donors are not given much, then they will do little or failing to meet their objectives. Therefore, adequate resources/ funds are peacebuilding opportunities that should be given priority to achieve the goal which is in this case interethnic cohesion. Furthermore, providing or allocating the necessary funds and resources to the peacebuilding process at any given stage would ensure sustainable peace is achieved.

2.4.2.2 Improving Local Stakeholders Partnership and Ownership

The improvement of local partnerships and ownership is an opportunity for peacebuilding initiatives. It creates chance for the community members to engage fully and own the initiatives for interethnic cohesion. According to Adjei and Hancock (2020), local ownership is not important to locals but even the international communities who eager to ensure the peace building processes successful as per the intended beneficiaries. Similarly, Ukiyeideikimie (2023), argues that local ownership of the peacebuilding process is the most important factor in the success of any peacebuilding endeavor in Africa. It creates an opportunity for the local stakeholders to drive significant peace building process. Whenever local beneficiaries are given the opportunity to take an active position in deciding on which the peace process, they are more likely to feel invested in its outcome and committed to maintaining the peace (MacGinty, 2011). This might lead to greater trust, cooperation, and collaboration between out groups within a region.

Local participation involves engaging with individuals and communities who have been affected by conflict and empowering them to take an active role in shaping the future of their society (Adjei & Hancock (2020). Therefore, it would ensure that their perspectives and needs are taken into account, and that solutions are tailored to their specific circumstances. Moreover, Ukiyeideikimie (2023), argues that it creates an opportunity for community meetings and consultations to the establishment of local peace committees, and foster dialogue between different groups, and can create a sense of ownership over the peacebuilding process.

The notable ways of improving opportunities for local ownership and participation in the peacebuilding process are firstly community led dialogue and reconciliation that bring

together different groups within a community to discuss their grievances and work towards reconciliation as an important step towards building trust and promoting peaceful coexistence. Secondly, forming a participatory decision making committee that includes local communities in issues related to peacebuilding and conflict management such as reintegration, disarmament and demobilization. This would give their needs first priority (Adjei & Hancock, 2020). The fourth way is to empower local civil society organizations such as women groups, youth group and human rights organizations to put more pressure and add voice of the local on the peacebuilding processes (Ukiyeideikimie, 2023). Finally, bringing in the traditional justice mechanisms to assist in management of conflicts such as community courts and tribal councils for ethnic cohesion in a country (Adjei & Hancock, 2020).

According to Ukiyeideikimie (2023) local ownership and community participation was used as peacebuilding process opportunity in post-apartheid South Africa, where cultural values were utilized in the peace building process. This led to the introduction of Ubuntu which is an expression of the common humanity of all individuals in society. It is grounded on the deeply rooted traditional African cultural beliefs that a person is part of the community and so what affects a person or a section of the community is a problem for the entire society. It also provided a rationale for sacrificing or letting go of the desire to take revenge for past wrongs.

The enhancement of local ownership and participation in local peacebuilding process has been used as an opportunity in a number of post-conflict societies to resolve conflict and reconcile people by restoring peaceful relations in many societies of Africa (Ukiyeideikimie, 2023). For instance in the post genocide Rwanda the increased number

of perpetrators of genocide and the death of important institutions prompted the government to employ traditional Gacaca courts which is a community based justice and reconciliation systems (Brehm, 2014). According to Murithi (2008), traditional practices of dispute resolution and reconciliation in Africa places a premium on forgiveness, healing, reconciliation and restorative justice. Employing these traditional instruments that are part of the culture of African societies will greatly enhance the process of reconciliation and further the objectives of peace building in Africa. It is worth noting that there are elements of these traditional practices of dispute settlement in all African cultures and traditions which are valuable to peace building (Ukiyeideikimie, 2023).

Particular components of peacebuilding have been identified by many scholars as having significant implications for fostering reconciliation between divided communities. Such aspects include enhancing understanding and trust, promoting cross-community dialogue and cooperation, and developing shared spaces for mutual learning and collaboration. For example, de Vries and de Paor (2005) found that encouraging cross-community contact between political violence survivors and ex-combatants can help to bring about inter-group healing and reconciliation. The importance of relationship-building is also emphasized by (Campbell *et al.*, 2008) who suggest that projects which develop social capital have the potential to mobilize communities toward collective action in tackling the problems inherent in deprived areas so that communities may better respond to opportunities for regeneration and renewal (Olga *et al.,* 2013).

In Northern Ireland and the border Counties many community groups have developed and implemented projects that offer opportunities for healing, social capital development, and reconciliation. Several study respondents discussed the importance of building

relationships and trust among members of both communities within the overall peace building process. One approach to this work involves the usage of ritual, symbolism, and traditional mechanisms that have been identified as central to the resolution and transformation of deep rooted ethno-political conflict. The symbols and rituals of the dominant political tradition such as flags, colours, and emblems are fixtures of "cultural violence" as the less powerful community becomes psychologically intimidated by the cultural trappings of the hegemonic group (Galtung, 1996). Consequently, within peacebuilding it is important to challenge and transform these manifestations of cultural violence so as to foster social inclusion. Ritual, for example, has the capacity to make symbols speak for wider political concerns and can be employed to challenge oppositional conceptualizations of identity. Further, within Northern Ireland and the border Counties it is also necessary to build relationships between communities in order to ensure the continuity of traditional cultural practices (Olga *et al.,* 2013). Therefore, the local stakeholder partnerships and ownership create a good opportunity for peacebuilding enhancing inter-ethnic cohesion.

2.4.2.3 Developing Sustainable Infrastructures and Institutions

According to Hinge, Surampalli, and Goyal (2020), developing infrastructure and institutions are opportunities for country's economic development and poverty reduction. Economic development is one of the strategies to reduce poverty and solve the root causes of conflict. Additionally, infrastructures and institutions play a significant role in achieving sustainable development, which is pre-conditions for economic stability and lasting peace (Beksultanova, Gaisumova, & Sadueva, 2021). Thus, developing sustainable infrastructure and institutions provides a perfect opportunity for getting long-term stability

and preventing recurrent conflicts in the country. This is because sustainable infrastructures and institutions can spur economic development and social inclusivity, addressing the root causes of local conflict and providing meaningful participation in the peacebuilding process (Hinge *et al.,* 2020).

Developing sustainable infrastructure is a significant aspect of economic growth in all countries. According to Beksultanova *et al.* (2021), the issues surrounding sustainable infrastructure are actively developing, new instruments for green financing of projects are being formed, and international projects are being developed to stimulate sustainable infrastructure and institutions for standards for lasting peace across the globe. In the context of peacebuilding, the institutions and infrastructure that need to be sustainable are putting more energy and resources into the education and training institutions to increase people's capacity and promote self-reliance and empowerment. The population to access training and education contributes to ethnic cohesion and reduces inequality, which are important conditions for peaceful coexistence. The potential role of higher education in most countries is to reproduce cultural and structural forms of violence while promoting peace at all levels (Kester, Abura, Sohn & Rho, 2022).

In relation to the theme of building sustainable institutions and infrastructure as an opportunity for inter-ethnic cohesion in the post-conflict societies, for instance, means schools, universities, and colleges in the country need to be made strong to deal with conflict issues and sustainable peace as one of the sustainable development goals. As a result, schools and colleges enhance the resilience of the students and learners and also make them able to predict, prevent, and prepare for future emergencies in the country (Mwanzia, 2015). In addition, Ndiku (2019) argues that a sustainable education system

plays an important role in promoting lasting peace in their institutions and the entire region.

Moreover, when the infrastructure is sustainable, it has an effect as it offers alternative ways of providing knowledge to young people and the entire institution. The dominant knowledge gained concerns intrastate and ethnic conflicts and interpersonal and intrapersonal relations generated from the conflict analysis (Kester *et al.,* 2022). As a result, teachers and instructors in conflict-prone areas can be change agents, perception modifiers, and formations to the pupils, students, and even the entire geographical area by offering peace education and training. They also have the potential to help children, youth, and adults who had previously been involved in the conflict recover from the trauma of conflict through psycho-social support, counseling, and truth and reconciliation processes (Ndiku, 2019).

Similarly, for sustainable peace in the region, there is a need for the development of institutions that deal with the rule of law in that country. For peace to last, the government and other actors must develop a strong, independent, impartial judiciary and security operators to deal with incitements, criminal gangs, and other related factors that contribute to conflict in that area. According to Oluwadayisi (2016), the judiciary must discharge justice in every legal dispute between parties, such as land, elections, ownership, and other criminal justices. However, for sustainable peace matters, the courts should be independent of the government and other interested parties (Furuzawa, 2021). Apart from the judiciary being independent in dispensing justice, other public institutions such as the National Police Service, Military, Electoral Commission, and Legislatures should also

have independent infrastructure that can work independently with any interference to ensure sustainable peace.

Onyango and Maina (2015) argued that the power-sharing agreement between the political leaders is an opportunity to strengthen the independence of the judiciary in dispensing justice by reviewing the constitutions on the appointment and financing of the judiciary. This has been tried in many countries, such as South Africa, Nigeria, and Kenya (Oluwadayisi, 2016). Furthermore, when discussing the reformation of police and security forces within the context of peace is the transition to a democratic security system (Furuzawa, 2021). This would enable the promotion of respect for human rights. In addition, O'Brien *et al.* (2008), a nation can build sustainable peace through the legislature. This is because the root causes of conflict are found in the constitutional and electoral systems; therefore, they can use public funds to deal with that conflict expeditiously. Building strong rule-of-law institutions helps prevent and address grievances and promotes accountability and transparency.

Including local people in the peacebuilding endeavors gives opportunity for structural changes. Violent ethno-political conflict is often rooted in a social structure that privileges certain identity categories over others (Jeong, 2005). According to Ojallah and Gona (2021), local inclusivity is driven through customary or indigenous mechanisms such as spiritual leaders, chiefs, and elders mediating local situations, especially in the Horn of Africa. Ombati and Ogeto (2016) argue inclusivity prevents and resolves inter-communal conflicts. Langat *et al.* (2017) posit that the Kenya Government established the National Council of Elders to promote unity and peace. For instance, in the conflict between the Abagusii and Kipsigis, elders from both communities mediated the conflict in 2010.

Women help and promote school and the enrolment rate amongst the youth; they also work to achieve better security from threats in the community (Mumbi & Onkware, 2020).

2.4.2.4 Disarmament of Local Communities in Post-conflict Society

Disarmament process is an opportunity for building influencing inter-ethnic cohesion. Disarmament, demobilization and reintegration programs are vital aspects of peacebuilding process (Amalla & Behr, 2022). Omenihu and Chinemerem (2014) added that sovereign states can develop their desirable values, norms, interests, cultures, and ideologies necessary for peace. Then, they begin regulating the ownership and use of all instruments of violence, especially firearms and other light weapons, through disarmament programs. Therefore, sustainable peace and cohesion of neighboring ethnic communities can be realized through the community disarmament process. It can be put in place to enhance short-term stability needed before other structural reforms are set up to enhance peace (Amalla & Behr, 2022). According to Otieno and Ochieng (2013), the programs are very significant in the post-conflict societies as they help in realizing socio-economic rehabilitation and socio-political reconciliation.

When the local communities are disarmed, the chances of engaging in violent conflict are reduced. This is because when they have weapons, they can engage in tensions, which could lead to violent confrontations, hence making people not lead a normal life. According to Webber, it is only the state apparatus allowed to use arms and weapons to solely maintain peace and public order (Omenihu & Chinemerem, 2014). According to Otieno and Ochieng (2013), the availability of some leftover weapons can exacerbate future conflicts and lead to spillover to neighboring countries. Therefore, when arms are found in the possession of individuals, there must be a disbarment plan and measures to

control arms and weapons not just at the national level but also at the regional level. For instance, the availability of weapons in Mozambique spilled to South Africa. Thus, this program helps reduce the circulation of weapons in the local community, making it difficult to spill over to the neighboring communities and reducing the hardcore criminal and rebel activities in the region or the country.

Nonetheless, the program should be made in a way that involve all members of the community living in that area, irrespective of the originality, to enhance ethnic cohesion. It should be transparent and inclusive of all groups, including women, children, civilians, combatants, and people with disability, and should be fair and just with no element of discrimination (Amalla & Behr, 2022). The national government should own the planning and implementation of the disarmament process to successfully and effectively bring sustainable peace (Otieno & Ochieng, 2013). Mburugu and Macharia (2016) reiterated that collaboration and sharing of intelligence information between the government and the local people should be stated and enhanced for proper disarmament. The all-inclusive process of disarmament brings safety and security to the area, which can be used to build relationships and promote inter-ethnic cohesion.

The disarmament program among the warring or conflicting communities can lead to economic and infrastructure development. Otieno and Ochieng (2013) argued that reducing weapons and arms and increasing stockpiles would enhance peace and sustainable development. A part from forceful elimination of the weapons, it deals with other socioeconomic and politico-cultural issues such as good governance, enhanced security, and changes to encourage all aspects of development (Muheraza, Wairagu & Kimani, 2011). This is because there will be few cases of armed violence and

confrontations among the community members, interfering with key incentives to new conflicts and liberating resources to improve the lives of all the people and natural surroundings of their habitat (Amalla & Behr, 2022). Therefore, it would build opportunity for trust and tolerance, which would make local trade thrive; people would concentrate on their livelihoods to eradicate poverty and improve their quality of life.

2.4.2.5 Effective Communication among the Stakeholders

Generally, effective communication between ethnic communities neighbouring each other is an opportunity in the peacebuilding process and ethnic cohesion in the country. This is because whenever people communicate openly and honestly with each other, there are higher chances of developing an understanding which will work towards an amicable relationship. According to Aririguzah (2022), communication involves institutional restructuring job related duties and new organizational cultures hence institutional transformation. In most cases, leadership urges for improved and enhanced communication among the employees or community leaders who interact on a daily basis to influence productivity and peaceful interactions in an environment (Shannon, 2018).

Aririguzah (2022) argues that communication is vital to the coordination of activities to the achievement of organizational goals. Therefore, communication strategies are blueprints for passing information in relation to specific issues, audiences, events and phenomena (Maina, 2013). That is why effective communication is a significant strategy to the success of the plans of the communication. An effective communication strategy is vital for the peacebuilding process as it allows room for dialogue between different community members. Whenever people from diverse ethnic backgrounds engage in open

and honest dialogue, they are likely to comprehend better the culture, beliefs and perspectives of each other (Shannon, 2018).

An effective communication strategy can help the two ethnic communities build strong trust between them. When individuals feel listened to and understood, they are more likely to trust others and develop positive relationships (Anyonje, 2004). For instance, the message receiver may have come from a different cultural group. Misunderstanding and miscommunication may arise because symbols may not have similar meanings for the sender and receiver of the message (Kurylo, 2013). If this is not handled well, it may lead to discrimination, prejudice and stereotyping, which will, in turn, affect the trust between them. Thus, effective communication must also allow for the dissemination of accurate information by employing proper communication strategies to reduce misunderstandings and misconceptions.

Aririguzah (2022) reiterated that effective communication helps create and maintain social order. This is because it influences how one communicates with other people from a different ethnic group. Shannon (2018) further argues that an effective communication strategy is a plan for improving an organization's ability to convey messages to both internal and external groups effectively. Through this, it promotes inclusivity amongst the members, as they feel valued and likely to work together, build strong relationships and maintain social order (Anyonje, 2004). Despite the diversity, human beings want to pass information, be understood, appreciated and respected, thus the need to create more tolerant communicators to achieve interethnic cohesion (Aririguzah, 2022).

According to Martinovski (2018), both humans and virtual agents interact in cross-cultural environments, especially during the globalization era and are required to behave well as

demanded by their social setting. Moreover, the world has become more integrated, bridging the gap in cultural conflicts through real communication. However, people must learn how to avoid conflicts in their social realms. According to Aririguzah (2022), there have been miscommunications and misunderstandings because people judge others based on their cultural values. That means our cultures influence our behaviour and expectations from other people.

Aririguzah (2022), Monaghan (2020) and Merkin (2017) pointed out that intercultural communication occurs between people from diverse cultural groups. Holmes (2017) further argues that people from diverse cultural groups can perfectly communicate by comparing, contrasting, and examining the consequences of the differences in their communication patterns. Communicating with others from diverse cultural groups can be challenging, surprising, and re-learning due to languages, values, and protocols (Aririguzah, 2022). However, these barriers affect the communication between the people of diverse ethnic communities hence could result into ethnic conflict.

Maina (2013) posits passing accurate, educational, empowering information and socioeconomic development news remains a big problem for most government institutions today. Thus, Community Radio stations developed a communication strategy to complement the government and mainstream stations to spearhead development agendas, peacebuilding, national healing and promotion of democracy (Maina, 2013). Anyonje (2004) further observed that it brings people together and contributes a sense of community because it operates in local languages. In Africa, foster social cohesion and integration especially in DRC, Radio *Maendeleo* provided information about local fighting, troop movements, and roadblocks for the troubled area of South Kivu. Therefore

effective communication strategy is an opportunity for peacebuilding initiative to create inter-ethnic cohesion among the neighboring communities.

2.4.2.6 Use of Alternative Dispute Resolutions Mechanisms

According to Muchemi *et al.,* (2017), using alternative dispute resolution (ADR) methods involves bringing together different groups to discuss their grievances and work towards resolving conflicts peacefully and constructively is an opportunity in the peacebuilding process. Ngetich and Omondi (2019) added that ADR mechanisms will foster dialogue and reconciliation among conflicting parties, which is very important for sustainable peace-building. But in Kenya, ADR is backed by the constitution, in Article 159 (2), as a strategy to ease the process of resolving disputes among the people and maintaining amicable interrelations (Otindo, 2022). Therefore, ADR can be used as a peacebuilding opportunity to influence inter-ethnic cohesion and a lasting relationship.

It is an opportunity due to less time taken to solve conflicts as compared to other litigation, therefore much necessary in conflict situations (Ngetich & Omondi, 2019). Otindo (2022) added that ADR allows resolutions of difference, for instance, family, communal, and inter-ethnic differences, out of formal courts in a restoration manner, and agreement is reached with the full participation of all members. The result of this mechanism is therefore deemed a win-win scenario where everyone is fully satisfied with the outcome. Kariuki (2018) and Kivunzi (2021) reiterated that it is very much possible to access justice as found in article 48 of the constitution as a way to bring all disputing parties on board in order to find sustainable peace.

The other mechanism that can be applied in the ADR is the truth and reconciliation commissions that would assist the two communities heal and reconciling by giving the victims and perpetrators a chance to share their experiences and look for a way forward. Alkan (2019) posits that ADR mechanisms can be described as any strategy for resolving disputes outside the court system by reaching a mutually satisfactory outcome between two parties. Examples of ADR mechanisms include facilitation and mediation, which can be applied to bring two conflicting parties together and have a peaceful discussion (Thapa and Cottie, 2017). It always gives both parties a chance to identify the common grounds and work towards reconciliation.

According to Kivunzi (2021), a study done on ADR but complied by the European Union indicated that the policy is very effective in resolving conflicts of different types. Similarly, a study done by Stewart (1999) on the role of ADR in resolving waste Management conflict. A study of Ontario and Massachusetts. The findings revealed that ADR is very effective in managing and resolving conflicts due to less time taken; all parties understand that process, and it's not punitive to the conflicting parties.

In addition, Murigi (2020) argues that ADR, in general, and Traditional justice mechanisms specifically promote cultural and social interactions; thus, once institutionalized, they become part and parcel of the idea of justice, especially when different ethnic communities are fighting. There may be challenges along the way, for instance, cultural practices on access to justice and peace, which stand in the way of ADR. However, to overcome such hurdles, it is necessary to ensure that ADR is carried out under democratic principles (Kathamba & Nguru, 2017). Mburugu and Macharia 2016) argue that dialogues are forms of ADR that are facilitated and promoted by the elders to

enforce their resolutions. This would enable the communities to solve their disagreements in an amicable manner rather than through violence. For instance, the elders Pokot and Karamajong or the Njuri-Ncheke should be empowered by the government to find solutions whenever there is a disagreement instead of resorting to armed conflict.

In addition to ADR, there is also the Truth and Reconciliation Commission (TRC) and the National Commission on Ethics and Integration (NCIC). The two commissions work in Kenya towards peacebuilding and interethnic cohesion. Nevertheless, the Kenyan Truth, Justice, and Reconciliation Commission (TJRC) is considered a product of political negotiations and the professed aim of putting victims at the center of the process (Okowa, 2021). Freeman (2006) posits that TRC is a commission of inquiry formed by the state to explore atrocities and crimes done during armed conflict or in the reign of a dictatorial regime to unveil the truth and recommend a way forward to rectify the wrongs and build broken relationships.

Olusanmi (2023) argued that the concept is usually used in practice and literature to underscore a range of underlying assumptions about the actor employing it. Thus it is a process that is mainly required in any society coming out of armed violent conflicts. Muchemi *et al.* (2017), reiterated that the significant role of reconciliation is to ensure sustainable peace and ensure ways to prevent the recurrent conflict by solving the root causes of the conflict and its implications through reconciliation and legal framework changes. Okowa (2021) and Olusanmi (2023) argue that it is to identify the main causes of the conflict to generate a positive intervention to the causes. So, when reconciliation is employed between the two communities in a disagreement, it is likely that they will generate a solution after finding the causes of the conflict.

According to Olusanmi (2023), generally, truth is being aware by the perpetrators and the damage inflicted on the victims of what went wrong and who was wrong. Therefore, it is a host of revelations of the happenings before, during, and after the conflicts. Armed conflict will not be resolved when there is no truth, and differences remain untouched, hence no reconciliation (Okowa, 2021). Saying the truth plays a significant role in the reconciliation process; victims can be recognized and have their humanity and civil dignity changed in the process. This creates a chance for forgiveness, willingness, and goodwill for sustainable peace and development (Olusanmi, 2023). For instance, the South African Truth and Reconciliation Commission is best known for enhancing truth and reconciliation among the people of South Africa (Thapa & Cottie, 2017).

Additionally, the Sierra Leonean TRC Commission was created to make an impartial historical record of violations and abuses of human rights in the country (Svard, 2010). Through the Lomé Peace Agreement, to address impunity, to respond to the needs of the victims, to promote healing and reconciliation, and to prevent a repetition of the violations and abuses suffered. It was to build the capacity of local people, stimulate rapid development, and support education systems (Svard, 2010; Thapa & Cottie, 2017). Liberia established its TRC in the Accra Peace Agreement. It was mandated to identify the accountability of possible persons, authorities, institutions, and organizations involved in the civil war (Thapa & Cottie, 2017). It was also empowered to investigate human rights violations such as massacres, sexual violations, murder, extra-judicial killings, economic crimes like exploitation of natural resources, and the root causes of the conflict.

Finally, the ADR mechanism includes the training of conflict resolution committee members to help in creating constructive communication and negotiation skills that can

be used to resolve any conflict with ease (Mburugu & Macharia, 2016). Sustainable peace is the state of manifesting goodwill and cooperation after being reconciled. In many instances, third-party intervention brings about the term reconciliation because the disputants or conflicting parties do not ordinarily come together to settle their conflict and resume various acts of goodwill towards each other in furtherance of the established peace, most especially when the conflict has degenerated into a violent conflict which often involves the use of arms and other weapons of war.

2.4.2. 7 Promotion of Social Integration among the Communities

In the situations where there is animosity and hatred between the neighboring communities, promotion of social integration among the communities create an opportunity for peacebuilding strategies to influence inter-ethnic cohesion. The social integration is achieved through shared social amenities, and inter-communal marriage. Kamatsu and Chapman (2012), argue society education is very critical in ethnically-divided and post-conflict nations such as BiH is likely to differ from patriotic education, a traditional form of civic education in other parts of the world. Similarly, Mosomtai and Kyallo (2012), schools are seen as peace incubators in a peaceful society and play an active role in the learning process assume responsibility for their actions while understanding there in the local community to promote social cohesion.

In a divided society, any hint of patriotism aiming to unite citizens would be met with strong suspicion as an attempt by a particular social group to assimilate all the others. In Northern Ireland, for instance, a patriotic model of citizenship based on British or Irish loyalty cannot be accepted in schools because of the tensions between the Protestant and Catholic residents (Smith, 2003; Kamatsu & Chapman, 2012). Schools should also start

seeing themselves as learning communities where they values and ethos of peace are transmitted to the whole society (Mosontai & Kyallo, 2017).

Schools are expected to provide students with opportunities to socialize with those of different backgrounds. The socialization process can decrease the distance between citizens, and thereby strengthen social contracts. Similar to the teaching of citizenship principles, the schools' role of socializing students is considered to increase horizontal trust (Kamatsu & Chapman, 2012).The third role of schools in enhancing social cohesion is that they increase community trust in public institutions by demonstrating equality and fairness in their practices. Fairness is associated with transparency and with a lack of corruption. Schools' attempts to reduce corruption in staff appointments, budget management and grading of students can increase perceived fairness, and thereby increase vertical trust (Kamatsu & Chapman, 2012).

Among different types of schools, public secondary schools play a particularly important role in advancing social cohesion through the aforementioned activities. Compared to primary schools, secondary schools often serve multiple communities in a wider catchment area, thus more likely to draw students from different ethnic backgrounds. Compared to the tertiary education institutes, secondary schools serve greater numbers of youths, thereby making a potentially larger impact on social cohesion at the national level. Moreover, it is often at the secondary level that citizenship education is introduced (Kamatsu & Chapman, 2012).

According to Kamatsu and Chapman (2012) due to these characteristics, secondary schools are said to offer a useful platform for examining the critical issue of social

cohesion. It should be added that secondary school children in BiH are arguably the most vulnerable to "various forms of indoctrination and manipulation into adulthood" further accentuating the vital importance of secondary schools in promoting social cohesion in the country. The government should enhance and strengthen the use the opportunities provided through co-curricular activities such as games, music and drama as avenue for propagating national (Mosomtai & Kyallo, 2017).

Sule *et al.* (2020) argued that teachers and school administrators urgently require proper training and guidance to facilitate cohesion among host and refugee students and to cope with increasing ethnic segregation and peer violence on school grounds. The findings are largely in line with the predictions of social cohesion theory that inter-marriage reduces the probability of violent conflict among social groups. The existence of mixed marriages between the members of groups in a society is generally expected to reduce the probability of violent conflicts among those groups and to increase the social cohesion of that society (Smits, 2009). From the perspectives of these theories, the Yugoslavia ethnic conflicts would be much more difficult to comprehend if intermarriage was common among the members of the ethnic groups who have been fighting so heavily against each other, than if inter-marriage was rare among these groups.

In addition to the role of simple exposure, successful marriages often involve two people who hold similar worldviews, are able to communicate well with each other, and have support from their family and friends. The number of ethnic inter-marriages should therefore increase as people within an ethnic group become more similar to people in other groups, and especially as they become more similar to the largest ethnic group in a society (Furtado & Song, 2022). Moreover, regardless of how different ethnic groups start, more

intermarriages will in themselves create more intermingling of ethnic groups within extended-family events and social gatherings of friends, and this is likely to further increase similarities and promote an understanding or even appreciation of ethnic differences (Furtado & Song, 2022).

2.4.3 Knowledge Gaps

Chebon (2010) examined the impact of community led strategies on the conflict resolution and Peace building among pastoralist communities in Kenya of Laikipia West District. The study was evaluated challenges. The findings of the study revealed that community supported strategies were used in conflict resolution. The study also shows that community faced many challenges which affected the peacebuilding initiatives such as proliferation of small arms and light weapons, past unresolved conflicts. Nevertheless, the study did not examine how the peacebuilding interventions could influence inter-ethnic cohesion in the Country. Therefore, the current study is justified.

Wamalwa, Matanga and Onkware (2015), studied challenges encountered by the state and civil society in the implementation of Post- Conflict Reconstruction in Kibera and Mathare Divisions, Nairobi; Kenya**.** The findings revealed that most of the challenges faced were as a result of the nature of the conflict that was experienced in the two slums: The neighbors turned against each other because of ethnic and political rivalries, the police used brutal force to quash clashes and protests and this made it hard to have the same groups work together during the reconstruction process for lack of trust in the neighborhood and the legitimate systems coupled with state and civil society rivalries. Therefore, the current study is justified.

Kibaara and Onkware, (2018), examined challenges faced by Kenya National Police service in conflict management in Garissa and Baringo Counties, Kenya. The study findings revealed that radicalization in both counties led to violent conflicts influencing the police to use violent approaches. Study findings also inform policy on National Police strategies unique to each county due to the uniqueness of the forms of radicalization. The current study is examining the challenges and opportunities of the peacebuilding strategies influencing inter-ethnic cohesion among the boundary communities of Kisumu and Nandi Counties. Therefore, the study is justified.

Juma and Simuyu (2019) examined peace initiatives and opportunities for sustainable peace in Nyakach and Sigowet sub-counties of Western Kenya. The study was conducted in four wards in the two sub-counties. The study indicated that indicated that devolution provided an opportunity for sustainable peace as well. The study recommended more coordination and pro-activity of government agencies and county governments in efforts of peace building in the study area. The current study is examining the challenges and opportunities of the peacebuilding strategies influencing inter-ethnic cohesion among the boundary communities of Kisumu and Nandi Counties. Therefore, the study is justified.

Agaya, Ungaya and Okuto (2021) explored challenges and opportunities for grassroot organizations led peacebuilding and cohesion in Kibra informal settlement in Kenya. The findings revealed that grassroots organizations working for peace and community cohesion in Kibra informal settlement lacked government support, enabling framework for mainstreaming their operations and sustainable funding strategy that support the organizations programs and activities. The opportunity for grass root organization is the inclusive dialogue working to address the root causes of the inter-ethnic conflicts. The

current study is examining the challenges and opportunities of the peacebuilding strategies influencing inter-ethnic cohesion among the boundary communities of Kisumu and Nandi Counties. Therefore, the current study is justified.

Okech and Kimokoti (2022) analysed the challenges and opportunities that emanate from gender-based activities in the process of conflict management in Nandi and along the Nandi and Kisumu counties border. The findings revealed that there were several factors that impeded women from being actively involved in conflict management for instance lack of trust in women, perception, gender roles and level of education of women. The findings further showed that various actors have been working towards gender-based conflict management, for example, state actors; religious leaders; CSOs and local community members. The study further found out that the role of actors provided opportunities for human rights protection, reconciliation, gender mainstreaming, media peace campaigns and peace caravans. Finally, the inclusion of state and non-state agencies and the local community members provide an opportunity for sustainable conflict management through human rights protection and education, gender mainstreaming and reconciliation process. The current study is examining the challenges and opportunities of the peacebuilding strategies influencing inter-ethnic cohesion among the boundary communities of Kisumu and Nandi Counties. Therefore, the current study is justified.

2.5 Conceptual Framework

The study was supported by two theories: Conflict Transformation theory and Primordial theory. The first theory which is conflict transformation does not adequately explains the dependent variable (inter-ethnic cohesion) subsequently leaving a gap for the theory of

Primordial to expound more on the ethnicity and formation of cohesive society among neibhoring diverse ethnic communities.

2.5.1 Conflict Transformation Theory

Conflict transformation theory was started by Johan Galtung in 1975. The theory places more emphasis on addressing the deeply rooted conditions which give rise to the conflict and hostilities, but also to ensure a sustainable peace. Moreover, it attempts to make explicit and reshape the social structures and dynamics behind the conflict, often employing analytical tools borrowed from systems thinking (Galtung, 2013). Thus, it is a process of engaging with and transforming the relationships, interests and discourses with conflicting groups (Hugh, 2017). In addition, proponents of conflict transformation theory include Lederach, Curle, Francis and Azar. Even though the idea of conflict formation was already present in the work of other european structural theorists who analyzed conflict formations between groups, the concept of conflict transformation was missing.

The main proponent, were Galtung and Krippindorf and other scholars who emphasized on the relationship between conflicts and society. Furthermore, Curle (1971), built his argument from Galtung's on how a symmetric relationships can be transformed through a shift from unbalanced to balanced relationships. Lederach took up Curle's ideas, as did Francis who develops them in his contribution (Hugh, 2017). Lastly, Azar's work (1990), also had an important influence on conflict transformation theory, by offering an explanation for the protracted quality of contemporary conflicts.

The main reason for the choice of this theory is that it helps people within the conflicting area and outsiders with relevant human and material resources significant to long-term

peace building. It further, recognizes that persistent conflicts can be transformed gradually, through a series of smaller or larger changes as well as specific steps by various actors. Moreover, the theory also helps in identifying the root causes of conflict that should be addressed through concerted efforts by actors during peace building. Therefore, the theory helps in identifying the causes of conflict in the area and how peace building initiatives can be used to transform the hostilities among the border communities of Kisumu and Nandi Counties. This model however, goes beyond simple structural or behavioral explanations of conflicts but suggests how patterns of conflict interact with the satisfaction of human needs, politics and economic choices.

Despite the significant benefits of conflict transformation theory there are some weaknesses identified that led to the additional theory in this study. The theory does not give much attention to the autonomous processes of change that transpire within the political system of the conflicting society. It does not also conclusively address the type of action or intervention mechanisms which is appropriate, by whom, and at what time, when conflict escalates especially when it comes to intra-state conflict. Furthermore, it does not offer a contingency model on what needs to be done to stop the conflict hence the need for another theory that would be able to address those shortcomings, not only offering the intervention mechanisms but also offer strategies of nation or ethnic cohesion building among neighboring communities.

2.5.2 Primordial Theory

The second theory of this study is from the school of thought of Primordial. The theory is associated with the thought of Clifford Greetz (1973) and Steven Grosby (1994). According to Yang (2000), primordial thought became so popular in the early 1970s, when

it was ment to respond to very significant questions on the origin of ethnicity and it's development. According to this school of thought ethnicity is a natural phenomenon, inherent and organically formed over time. The people have primordial attachments to what is 'given' of social existence, be it an imeadiate kin connection of a particular religious or a linguistic community (Kataria, 2018). Additionally, Ondigi (2021), argues that primordial theorists presented ethnicity as indentities which occur naturally, and people of the same ethnic communities share common origin, ancestry, language, rites of passage and world view which contributes to belongingness.

Moreover, members of an ethnic community attach themselves into groups because there are traditions of belief and actions toward primordial objects such as biological features and territorial location (Grosby, 1994). Ondigi (2021), further argued that people who share the same geographical area and other common cultural practices and beliefs form one ethnic group. Therefore, this theory could be applied to this study to explain the origin of ethnicity among the border communities. For instance, among the diverse communities the aspects of ethnicity such as hatred, mistrust, intolerance would be natural and inherent and not man-made. The mistrust and cultural intolerance would grow out naturally due to the misunderstanding of the cultural practices among the neibhoring communities. Furthermore, implementing peace building strategies such as common schooling, cross-border trade, inter-marriage, and cultural exchanges naturally would socially integrate the community members for the growth inter-ethnic cohesion. This, with time, would make those diverse communities living at the border share culture, language, and virtues and, therefore, live peacefully.

Despite vivid presentation of the origin and development of ethnicity among diverse ethnic communities. The theory of Primordial was criticsed by the two schools of thought Constructivism and Instrumentalist theories. According to Ondigi (2021), Constructivist ethnicity is not natural, as proposed by the primordial, it is artificial. They are man's creation of concepts for convenience to check who belongs and who does not belong to the group. The Instrumentalist school of thought, on the other hand, argued that ethnic identities should be viewed from the perspective of rationality terms. The ethnic identity of a group is created through the selection of particular dialects and religious practices, styles of dress codes, or historical symbols from various available alternatives (Kataria, 2018). This suggests that these identities can be created out of nothing; there needs to be a pre-existing artifact to build on or revive. This does not necessarily mean that such artifacts must be primordial in nature; it is only that elites at any given time do not enjoy free reign to formulate a group's ethnic identity.

Notwistanding the weaknesses of primordial theory of ethnicity, the theory could still be applied to this study because it explains how the ethnicity start and how it develops over time. Some of the results of the inter-ethnic interactions could also be derived from this theory. No can formulate and implement ethnicity because it is generally natural and everyone must find some ethnic identification or atthachments.

2.6 Conceptual Framework Model

The conceptual framework model highlights the relationship between the variables being studied (Adom, Hussein & Agyiem, 2018). It also provides a visual representation of the expected relationships and connections between various variables used in this research

study; peace building strategies as independent variable and inter-ethnic cohesion as dependent variable. Kivunja (2018) further explains that a conceptual framework is the total logical orientation and association of variables underlying the thinking, structures and assumptions of the study.

A conceptual framework helps to organize and guide the research or analysis process by outlining the key concepts, relationships, and assumptions that underpin the study. It helps to establish a coherent framework that integrates different aspects and variables, allowing researchers to examine the topic from multiple angles and perspectives. The conceptual framework is useful as it defines the relevant variables in the study and maps out how they relate to each other. It defines the causal relationship and pathway that the study found out based on the understanding of both the theoretical literatures and the existing research and was used to develop research questions in the study. The conceptual framework also model takes into account the relationship between the variables using different shapes of boxes, lines and arrows to visualize the connections and relationships between the different variables in the study. In this study, there are three variables that that were identified by researcher: peace building strategies (independent variable), beliefs and policies (intervening variables) and Inter-ethnic cohesion (dependent variable). This is as shown in Figure 2.1

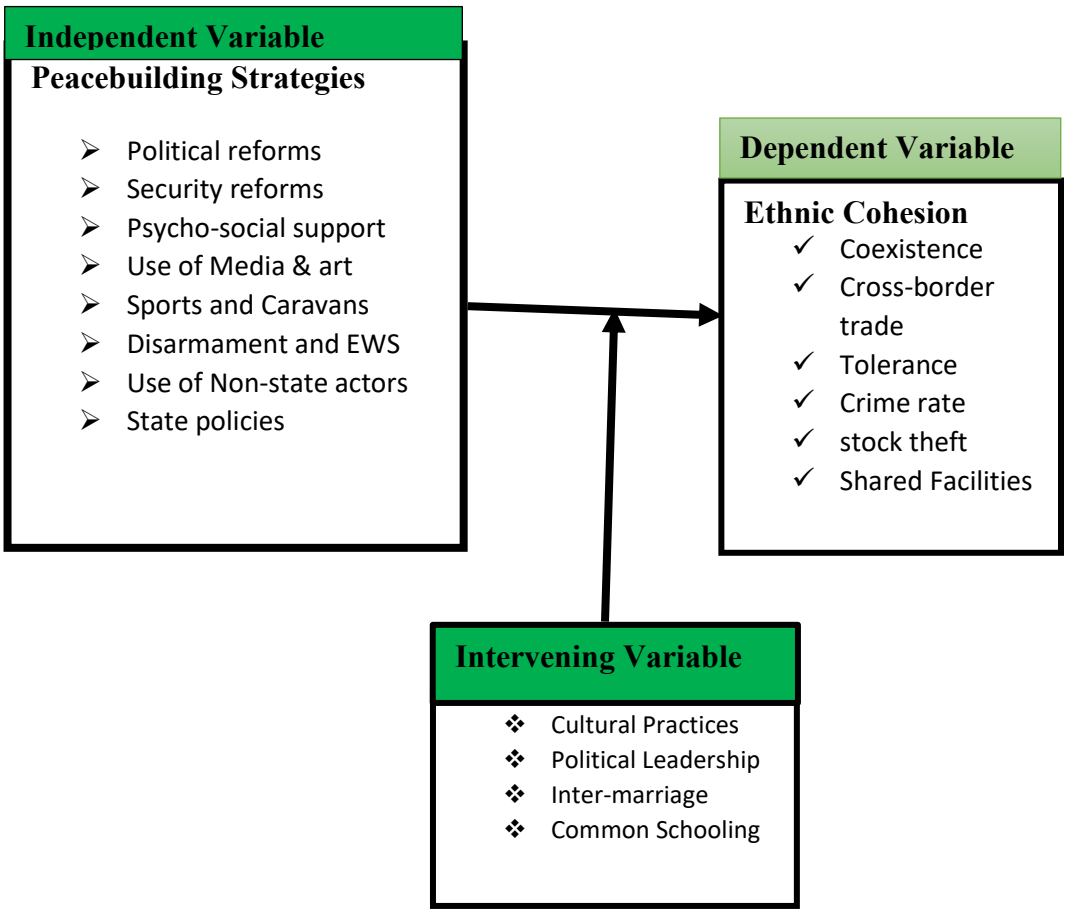

Figure 2.1 Conceptual Framework Model showing the relationship between the variables.

Source: Researcher, 2022

This part clearly specifies the vital variable through which associations, assumptions and philosophy that enables the researcher to construct the study objectives. It also explains the interrelationship between the political framework reforms, socioeconomic development, media and sports, cultural development, cultural groups, civil society and inter-ethnic cohesion. However, the interrelationship between the two variables is greatly influenced by the policy reforms, cultural practices, independent institutions and

constitution which form the intervening variable of the study. Therefore the researcher believes that political framework reforms, socioeconomic development, media, cultural groups and civil society have greater variations on the inter-ethnic cohesion.

2.7 Chapter Summary

The chapter discusses the concept and nature of peacebuilding strategies and the knowledge gaps in peacebuilding strategies. The chapter also discusses the extent of inter-ethnic cohesion, inter-marriages, cross border, and causes of disunity. Further, the chapter has discussed the nexus between peace building and inter-ethnic cohesion, the challenges and opportunities of enhancing inter-ethnic cohesion, and knowledge gaps. The chapter also contained a conceptual framework for conflict transformation and primordial theories. Finally, the chapter presented a conceptual framework model showing the relationship between the three variables of the study. The next chapter is research methodology.

CHAPTER THREE

RESEARCH METHODOLOGY

The chapter consistently gave the description of the research methodology that were employed in this study. The chapter highlighted the research approaches that were used in the study in details. The chapter begins with an overview of the research design and study location. Moreover, the chapter discussed study population, and sampling strategy. It further specified the procedure for calculating sample size of household heads, key informants and FGDs participants, and how data was organized. In addition, the chapter described data collection instruments, pilot study, data collection procedure, data analysis and presentations. Finally, it discussed study limitations and how they were addressed, and ethical considerations that are significant in carrying out a study of this caliber and concluded with a chapter summary.

3.1 Research Design

A research design is a structure, or the blueprint of research that guides the process of research from the formulation of the research problem, questions, objectives and hypotheses to reporting the research findings (Nasio, 2019; Wanjiru, 2015; Cooper & Schindler, 2014). It is therefore significant for research because it provides the readers with a framework of how the researcher conducted the study, sample selection approach, data collection instruments and research procedures. Furthermore, Cox and Hassard (2010), argued that research design is an appropriate structure whereby specific research is implemented. The study adopted a mixed research method designs taking descriptive, and explanatory designs that enhanced adoption of both quantitative and qualitative approaches.

The mixed method was a very important strategy because the researcher wanted to have a complete understanding of research questions by comparing different perspectives drawn from both quantitative and qualitative data; and be able to explain quantitative results with a qualitative follow-up information. Similarly, according to Mugenda and Mugenda (1999), descriptive method of research used to describe the characteristics of the variables under the study. Additionally, Thomas (2010), the descriptive method of research guides analysis and collection of data. Thus, the advantage of a descriptive method was that it allowed for collection of more information that may be either quantitative or qualitative in nature.

A descriptive method was useful in describing the characteristics of a large population, use of large samples, thus making the results statistically significant even when analyzing multiple variables; the design also allowed use of questionnaire. It entailed conducting different activities such as exploration, analysis and description of phenomena from unexplained presumptions to achieve maximum intuitive presentations.

The descriptive design was applied in objective 1 to examine the nature of the peacebuilding strategies that have been employed in the study area with respect to demographic data. It also involved administering questionnaires to the respondents, descriptive analysis of the data collected and presentation of findings inform of tabular and figures. Similarly, qualitative research was applied in objective 1 to examine the nature peacebuilding strategies employed in the study area through focus group discussions and key informant interviews, and content and thematic analysis was done to support the quantitative results.

The explanatory was applied to objective 2 to assess the extent of the inter-ethnic relations among the boundary community of Kisumu and Nandi Counties. Explanatory design addresses the "why and what" of the subject under the investigation. It also helped to find out why and how of the events thereby establishing the causal relations. It is quite important because the researcher obtained broader information and also research areas that have not been adequately researched. In the study the researcher was able to explain the extent of inter-ethnic cohesion among the boundary communities. In data collection, explanatory design employed focus group discussions, questionnaires, observations and in depth interviews. The data collected were analyzed presented in narratives and quantitative forms.

Descriptive design was applied to objective 3 to determine the nexus between the peacebuilding strategies employed and inter-ethnic cohesion among the boundary communities. Descriptive research design helped in describing relationships between the peacebuilding strategies and inter –ethnic cohesion. The design involved administering questionnaires to the respondents, descriptive analysis of the data collected and presentation of findings in the form of charts, percentages, tables and figures. Meanwhile, qualitative data were obtained through focus group discussion, observations and in depth interviews. The data were analyzed using both quantitative and qualitative methods and results were presented in the narrative forms.

Explanatory design was applied to objective 4 to explore the challenges and opportunities of peace building strategies influencing inter-ethnic cohesion among the boundary communities. It begins with data gathering through questionnaire distribution, followed by qualitative data collection through in depth interviews, observations and focus group

discussions. It was considered effective for this objective research as it helped the researcher to collect and analyze a detailed and comprehensive data. This is important in terms of assessing the research objectives and helps in answering the research questions formulated. Similarly, qualitative approach promoted better understanding and explanation for this study. The design was therefore, significant as it help to further explain quantitative findings through qualitative discussion. Table 3.1 is the summary of the research design per objectives.

Table 3.1 Research Design as Per Specific Objectives

Specific Objectives	Variables indicators	Research Design
Examine the nature of peacebuilding strategies employed among the border communities of Kisumu and Nandi Counties.	Political reforms Socioeconomic development Psycho-social support Media/ Arts & Sports Dialogue/ EWS peace committee	Descriptive
Assess the extent of the Inter-ethnic cohesion among the border communities of Kisumu and Nandi Counties.	Peace coexistence Hatred, intolerance Violence, prejudice	Explanatory
Determine the nexus between peacebuilding strategies employed and inter-ethnic cohesion among the border communities of Kisumu and Nandi Counties.	Effectiveness Political leadership Cultural difference	Descriptive
Explore the challenges and opportunities of peace building strategies influencing inter-ethnic cohesion among the border	Social integration Adequate funding Highly trained personnel	Explanatory

	communities of Kisumu and Nandi Counties.

Source: Researcher, 2023

Table 3.1 is the summary of research design discussed per the specific objectives and indicators of variables. The study of this type require more than one research design that why it has adopted both descriptive and explanatory designs. Therefore, it is a mixed method research because of the need to have a complete understanding of both quantitative and qualitative information.

3.2 Study Area

The study was carried out among boundary the communities of Kisumu and Nandi counties. Kisumu County is quite a cosmopolitan county inhabited by different ethnic communities and races. Nevertheless, the majority of those living in Kisumu County are people from Luo community. The County borders Homa Bay county to the South East, Siaya County to the West, Kericho County to the East, Nyamira County to the South County, Nandi to the North East and Vihiga County to North (KNBS, 2019). It covers an area of 2,085KM2 with a total population of 1,155, 574 (KNBS, 2019). The main economic activities in Kisumu County are fishing, livestock keeping, both large and small scale farming particularly sugar cane, rice, maize, millet and potatoes.

In addition, Nandi County which is one of the 47 counties in Kenya. The county borders a number of counties; Uasin Gishu to the North East, Vihiga and Kakamega to the West and Kisumu and Kericho to the South (KNBS, 2019). The population of the county is

around 885,711 (KNBS, 2019). Finally the main economic activities are farming, sugarcane, maize, and tea, and also cattle rearing for milk production.

The exact geographical area of the study was the borderline of Kisumu and Nandi Counties. It stretches around 103 Km along Muhoroni and Tinderet sub-counties (Shalom-SCCRR, 2020). The total area of borderline is 506.50Km with Tinderet sub-county 321km2 and Muhuroni Sub-county 185.50Km2 (Abonyo, 2020). Finally, according to the Kenya National bureau of Statistics (KNBS) (2019), the total population of the people living in this area are about 75, 420 people that is 54,423 from the Nandi side and 20,997 from the Kisumu side. The actual area of study were the 8 villages of Muhuroni and Tinderet sub-counties; Soba, Chemase, Chemelil and Kapkitony in Tinderet sub-county, Nandi County and in Kisumu County, Muhuroni Sub-County are God Abuor, Kibigori, Soghor East and West.

These villages were chosen because they are hotspots for inter-ethnic conflicts. These conflicts have been very rampant and sporadic, with high numbers of injuries, displacements, deaths, and destruction of property. This, in turn, has discouraged economic development, growth, and cohesion in the area. As a result, the state and non-state actors have been working tirelessly in this area to stop recurring ethnic conflicts by using various peacebuilding strategies to bring cohesion among the boundary communities. Therefore, the area was selected to substantiate why the ethnic conflict keeps reoccurring despite the concerted efforts of the actors, and also fill in the gaps left by the previous researchers on the influence of the peacebuilding strategies on inter-ethnic cohesion among the boundary communities and the extent of harmony, trust, and prejudice among the boundary communities.

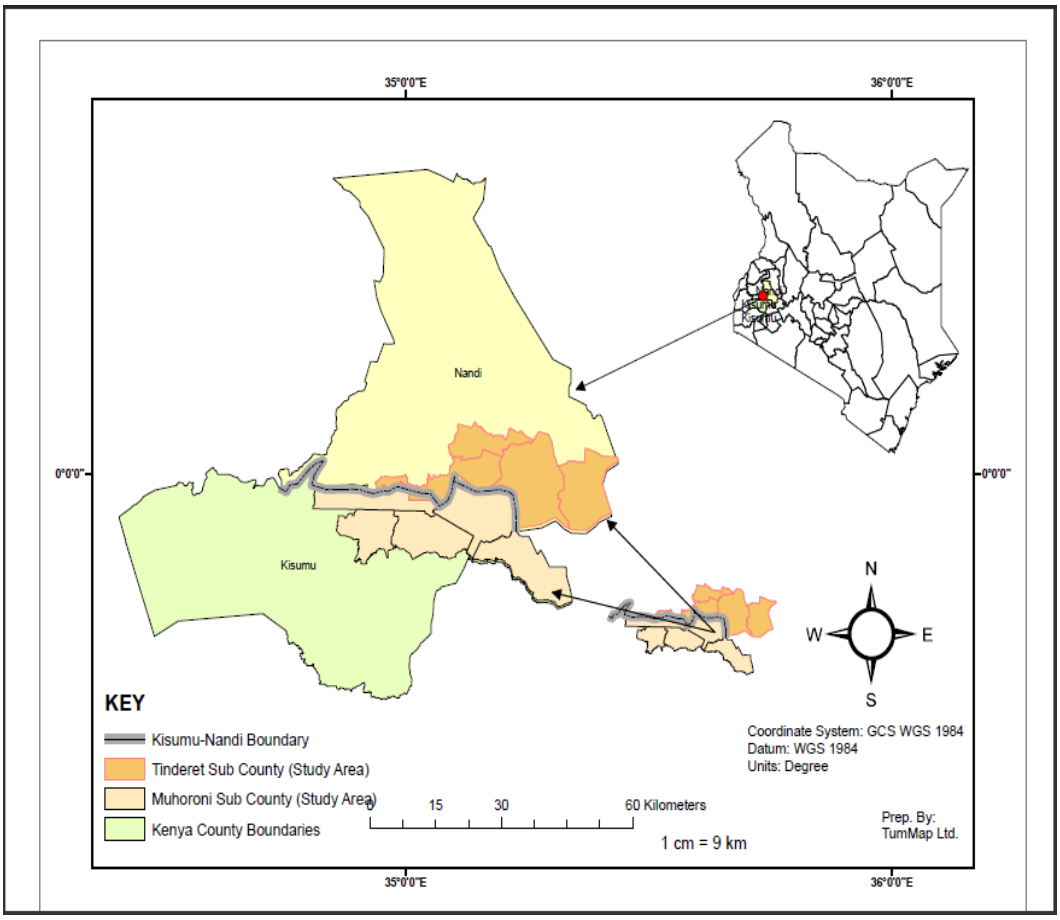

Figure 3.1 A Map showing the boundary of Kisumu and Nandi Counties

Source: GIS Epert, 2022

3.3 Study Population

According to Mugenda and Mugenda (2003), target population is the entire group of individuals, events or objects having common observable characteristics. Moreover, Mofolo-Mbokane (2011), defines study population as the total number of elements the researcher collected data and drew inferences from. The study population were the total number of people living in both Tinderet and Muhoroni sub-Counties, especially the eight (8) villages of Soba, Chemase, Chemelil and Kapkitony in Tinderet sub-county- Nandi County and God Abuor, Kibigori, Soghor East and West in Muhoroni sub-Counties.

According to KNBS (2019), the total population of the community people living in this area are about 75,420 people that is 54,423 from the Nandi side and 20,997 from the Kisumu side. The study population were made up of three categories; the household heads, community leaders and peacebuilding actors. The household heads were made up of the people who live, work and those who have been victims of the ethnic conflicts like the Internally Displaced Persons (IDPs) as well as peace builders within the four selected wards in the study area. The second category were the community leaders that included chiefs, assistant chiefs, village elders, member of county assembly (MCAs), senators, governors, women representives. Finally, the peacebuilding actors were; council of elders, religious leaders, civil society groups, youth groups, women groups, state security officers and members of National Cohesion and Integration Commission (NCIC) officers.

3.4 Sampling Strategy

A sampling frame is a source list from which a sample will be drawn from (Kothari, 2004). A sample refers to a part of the population being studied by the researcher. Sampling is a method that allow researchers to infer information about a population based on results from a subset of the population, without having to investigate every individual. The study employed both probability and non-probability sampling methods while selecting the respondents.

The study employed purposive in the first place to select four (4) wards out the seven wards in the two sub-counties. The four wards selected were Chemelil and Muhoroni-Koru from Muhoroni sub-county and Chamase and Kapsimotwa wards from Tinderet sub-county. This was due to the fact that these areas were mostly affected with armed violences

and cattle theft, subsequently a number of peacebuilding initiatives have been employed (Shalom- SCCRR, 2020). Purposive sampling strategy was further used to select eight (8) enumeration areas (villages) from the four wards (Soba, Chemase, Chemelil, Kapkitony, God Abuor, Kibigori, Soghor East and West) which have been very prone to the inter-ethnic conflicts.

3.4.1 Sampling Household Heads

The sample size refers to the representatives of the population that was picked for inquiry on behalf of the other units in the population. Creswell (2014) argues that it contains the attribute of the population and should be a good representation of the population for generalizable results. The total number of the households in the border area were 52,438 households (KNBS, 2019). The sample size for the study was determined using the Yamane formula as shown below; n =sample size; N = population size; e =level of precision (margin of error) confidence level. Therefore, Population Size (N)=52,438; e=margin of error =0.056 (5.6%) with confidence level of 90%.

$$n = \frac{\mathrm{N}}{1+\mathrm{N(e)2}} \qquad n = \frac{52{,}438}{1+52{,}438(0.056)2} \qquad =320 \text{ households}$$

Thus, the researcher used stratified random sampling to select 320 households from the eight (8) enumeration areas (villages) as determined by (KNBS, 2019). The house were had been previously marked during the last census of (2019) and were assigned specific codes. The field assistants with help of local adminstrators identified the sampled households in each and every village. Each of the four regions had a specific number of expected questionnaires to be filled by household heads. The research assistants

distributed the questionnaires to the households beginning with first marked by KNBS in (2019) but with an interval of 8 households. Each selected household was given only one questionnaire to be filled by the head.

Out of the 320 questionnaires that were dispatched by the researcher, 302 were dully and adequately responded to by the household heads and were collected back by the research assistants. According to Schmidt and Brown (2012), random sampling was appropriate due to the fact that it allows the targeted population to have equal chance of being picked to become part of the sample. Furthermore, the researcher can also generalize the findings to the entire population for biases in the selection of the participants were entirely eliminated.

3.4.2 Sampling Key Informants

For the key informants, the researcher used purposive sampling procedure to select chiefs, assistant chiefs, elected leaders, NCIC officers, religious leaders and security personnel in the area. The study area had 4 chiefs, 24 assistant chiefs, 12 elected leaders, 8 NCIC officers, 68 religious leaders, 60 security personnel.

The researcher sampled the respondents for the key informant interviews based on the Mugenda and Mugenda formula that the study population is less than 10, 000 a sample size of between 10% and 30% is deemed a good representation of the target population, therefore 10% is enough for analysis (Mugenda & Mugenda, 2013). The chiefs/ assistant chiefs (28*0.3=8), leaders (12*0.3=4), NCIC officers (8*0.3=2), religious leaders (68*0.3=20), and security personnel (60*0.3 = 18). The total number for key informant for interviews were 52 participants. Out of the targeted 52 only 38 key informants interviews were conducted.

3.4.3 Sampling FGD Participants

The participants of the FGD were purposively drawn from of the civil society support groups, local community based members, peace committee members and the previous victims of ethnic inter-ethnic violence. The participants were purposively selected to participate in the FGD but the number was limited to maximum 12 in a group and not less than 6 people per group. Four FGDs were carried with each had different number of participants (first=10, second= 9, third =8 and fourth= 9). All FGD groups had homogenous participants. The procedure was appropriate because it allowed the targeted population to have equal chance of being picked to become part of the sample (Schmidt & Brown, 2012). Moreover, it helped the researcher to generalize the findings to the entire population for there were no biases in the selection of the participants. Table 3.2 is the summary of the sampling strategies for the household heads, key informants and FGD participants.

Table 3.2 Summary of Sampling Strategy and Sampling Size

Category of Population	**Total number in study area**	**Sample Size Determination method**	**Sample size**	**Sampling procedure**
Households heads	52,438(KNBS, 2019)	Yamane formula (Cresswell, 2014)	320	Simple Random
Community leaders	176	Mugenda & Mugenda (2003) formula	52	Purposive
Peacebuilding actors	150	12 Randomly	48	Simple Random

	selected per ward

Source: Researcher, 2022

3.5 Data Collection Instruments

Data collection instruments are tools that were used to facilitate the collection of the information from the respondents throughout the study period. These tools were divided into two categories; primary and secondary data collection tools. This section, therefore describes the data gathering tools and their development including adoption, construction, validation and administration.

3.5.1 Primary Data

Primary data was collected through various collection techniques. The various techniques included interview schedule, questionnaire, observation schedule and focus group discussions guide (FGDs) which were administered by the researcher with the help of research assistants.

3.5.1.1 Questionnaire

The study utilized drop and pick questionnaires with help of research assistants. The instrument was appropriate because it made it possible to gather both quantitative and qualitative data that described the nature of peace building initiatives, the extent of the interethnic relations, the nexus between peacebuilding strategies and inter-ethnic cohesion, and challenges and opportunities for ethnic cohesion in the area. The questionnaire was divided into five sections composed of both open and closed questions. Section A. was be about personal information of the respondents. Section B. was about the nature of peacebuilding strategies; Section C. was about inter-ethnic relations; Section

D. was about the nexus between the peacebuilding strategies and inter-ethnic cohesion and finally section E. was about the challenges and opportunities of peacebuilding strategies influencing inter-ethnic cohesion. The open-ended questions enabled the researcher to capture the respondents' personal views which might have been difficult to obtain when using closed-ended questions. Open ended-questions was set in place for respondents to answer on the peacebuilding strategies and the inter-ethnic cohesion of the people living in the four sampled villages of the two sub-counties (Saunders *et al.,* 2007). In addition, questionnaires also generated standardized data, which made the processing of responses easier. Standardized data also helped to increase the validity and reliability of the results (Kothari, 2014). The questionnaires also contained both closed and open ended questions.

3.5.1.2 Focus Group Discussions (FGDs)

A focus group discussion is an organized informal discussion between the researcher and a group of respondents, with a research assistant who usually serves as a facilitator and a group with a maximum of 12 participants. According to Twumasi (2001), FGDs allow for expression of views, opinion and counter opinion on attitude, beliefs and practices. The researcher conducted four FGDs with one per ward. All the focus group discussions had did not equal number of participants but made up of people with similar experiences about the inter-ethnic cohesion, and peacebuilding strategies. Furthermore, the FGDs were used to collect only qualitative data on the four objectives of this study.

3.5.1.3 Observation Guide

The researcher employed an observation guide, which involved a checklist that included all possible activities to be observed in a particular setting. Checklists help collect data by observing which types of activities are occurring in the setting (Kawulich, 2012). It is used to gather primary data about objects, people, events, and behaviors in their natural setting (Marshall & Rossman, 1989). The researcher watched people interacting in the marketplaces, greeting each other in the social gathering, talking and sharing, listening, and taking notes in the natural setup.

According to Kawulich (2012), Observations help identify and guide relationships with informants to learn how people interact and how things are organized and prioritized in that setting. Observations are significant in triangulating data, verifying the findings derived from one source to another, or using another method of collecting data. For example, you may use observation to confirm what you learned from participants in interviews and also to verify nonverbal expression of feelings, and determine who interacts with whom (Schmuck, 1997). During observations, learn about activities that participants may have difficulty discussing in interviews because the topics may be considered impolite or insensitive for participants to discuss (Marshall & Rossman, 1995). The researcher had four observation sessions in the market and during focus group discussions.

3.5.1.4 Key Informants' Interviews (KII)

The researcher used key informant interviews guides to collect qualitative data from key informants through in depth interviews. The key informants were drawn from chiefs/ assistant chiefs, elected leaders, NCIC officers, religious leaders and security personnel.

The researcher with help of the field assistants recorded the relevant responses from the respondents. The participation was done at individual level to maintain confidentiality and to control bias among the respondents.

3.5.2 Secondary Data

The secondary data was obtained from the online library, e- publications, online theses, journals and news bullets. In essence, the secondary data from some of the above sources provided information on the peacebuilding interventions, inter-ethnic relations, legal frameworks and inter-ethnic engagements.

3.6 Piloting of the Study Instruments

Piloting study was conducted among the boundary communities Bomet and Nyamira Counties among the Sotik/ Barabu communities. The study area was deemed suitable because of the recurring inter-ethnic conflicts and also a number of peacebuilding strategies employed. A pilot survey is a strategy used to test the questionnaire using a smaller sample compared to the planned sample size (Creswell, 2014). This was used to evaluate feasibility, time, cost, adverse events and statistical variability in an attempt to predict an appropriate sample size and improve upon the study design prior to performance of full-scale study (Cooper & Schindler, 2006). The pilot study was used to explore the usability of the questionnaire and their appropriateness for administration to the target population. It was used to test the correctness of the instructions to the respondents and provide information on the usability of the survey in fulfilling the purpose of the study. The results from the pilot study assisted the researcher in collaboration with supervisors to adjust the tools and also predict the outcomes. The other aims were to test the reliability and validity of research instruments.

3.6.1 Validity of the Instruments

According to Mugenda and Mugenda (2003), validity is the degree to which results obtained from the analysis of the data represent the phenomena under study. Neumann (2011), added that validity tells us how well the conceptual and operational definition with one another. The validity helped scrutinized the instruments with aim of judging the appropriateness of the items, and recommend any modifications that are needed to achieve the objectives of the study. The supervisors and other faculty members helped in determining whether the items in the questionnaires, focus group discussion schedules and interview guides adequately represent all the areas that were to be investigated. In addition, the researcher also ensured validity of the collected data by training research assistants before commencing field work as well administering the interview guides personally.

3.6.2 Reliability of Instruments

According to Neumann (2011), reliability is the measure of the degree to which a research instrument yields dependable and consistent results after repeated data collection trials. The reliability of the research instruments, the questionnaire was tested before the actual study. A test-retest method was used to test for the reliability of the instruments. A sample of 10% of 320, which was 32, was drawn from the target population which was not part of the sample size. In this case, Sotik/ Borabu border communities were used for the pilot study's pretest because they were not part of the study area and population. However, they have experienced recurring inter-ethnic conflict among the border communities of the two counties which indicate lack of inter-ethnic cohesion.

Four research assistants were trained in data collection techniques. They administered the questionnaires to the respondents, collected them back after one week, and then repeated them after two weeks. The reliability of the items was assessed by interrogating the internal consistency and loading the items on their corresponding consistency. During the analysis, the answers were compared. A correlation of 0.7 was considered reliable and sufficient for this study type.

According to Cronbach (1951), test and retest methods are used to measure the internal consistency and reliability of the instruments. The Pilot results are as shown in the Table 3.3.

Table 3.3: Reliability of the Data Collection Instruments as from Pilot Study

Variable	Number of Items	Cronbach's Alpha
Peace building Strategies	6	0.916
Extent of inter-ethnic relationships	5	0.834
Nexus between peace building strategies and inter-ethnic cohesion	15	0.810
Challenges and opportunities of peace-building influencing inter-ethnic cohesion	5	0.795

Source: Researcher, 2023

From the Table 3.3 Peacebuilding strategies employed had six items for assessment with reliability 0.916; the extent of inter-ethnic relationships had five items being assessed with reliability of 0.834; the nexus between peacebuilding and inter-ethnic cohesion had fifteen

(15) items for assessment with a reliability of 0.810 and finally challenges and opportunities of peacebuilding strategies influencing inter-ethnic cohesion had five (5) items for assessment with reliability of 0.795. Therefore, the study instrument was reliable as the value was above 0.7.

3.7 Data Collection Procedure

Before going for data collection, the researcher requested for an introduction letter from Masinde Muliro University of Science and Technology (MMUST) and presented it to National Commission for Science, Technology & Innovation (NACOSTI) for research permit issuance. Thereafter, the research permit was presented to the county commissioners of both Kisumu and Nandi Counties. The researcher presented the letters and permit to the local administration. Through the local administration that were chiefs and assistant chiefs then the researcher identified the population of interest from those sampled four wards. The questionnaires were distributed by the research assistants and be collected after one week. The researcher got a list of the civil society organizations working in the area, religious organizations, community leaders, NCIC officers' security teams and then prepared a list for in depth interviews. The focus group discussions participants included the village elders, civil society members, community members who have been affected by the violence and religious leaders, some of the participants had been victims of the inter-ethnic conflict in this area.

3.8 Data Analysis and Presentations

Data analysis is a mechanism for reducing and organizing data to produce findings that require interpretation by the researcher (Kothari, 2014). Quantitative methods of data analysis were used to analyze the collected data. Quantitative information were analyzed through statistical procedures with help SPSS and Microsoft Excel (MS).

Processing of quantitative data was done by using the Statistical Package for Social Sciences (SPSS v.30.1) after editing and coding and entering into the software. In order to ensure that all the questionnaires are coded uniformly a master codebook designed for this purpose were used. It is important to code data that is of open-ended or any other data not in the form of numbers through a coding procedure and use of a codebook (Neumann, 2011). Cohen and Manion (1980), state that the purpose of editing of responses is intended to identify and eliminate errors made by the interviewer or respondents in the field.

The study employed thematic and content analysis methods to analyze qualitative data collected. Content analysis involves coding and classifying data, and then categorizing and indexing with the aim of making sense of the data collected and highlight the important messages, features or findings (Holsti, 1969). In content analysis, coding categories were derived directly from the text data.

Using the text data collected through in depth interviews, focus group discussions and open-ended questionnaires, the study identified categories of the responses based on opinions and views of the stakeholders on peace building strategies and inter-ethnic cohesion. Content analysis helped in gaining insightful direct information from study participants, the challenge of this type of analysis is failing to develop a complete

understanding of the context, thus failing to identify key categories (Hsieh & Shannon, 2005).

Thematic Analysis (TA) is a method for systematically identifying, organizing, and offering insight into, patterns of meaning (themes) across a dataset (Braun & Clarke, 2012). It is also a method for analyzing qualitative data collected that involves reading through a set of data and looking for patterns in the meaning of the data to find themes. It is an active process of reflexivity in which the researcher's subjective experience is at the center of making sense of the data (Braun & Clarke, 2012). Through focusing on meaning across a dataset, TA allowed the researcher to see and make sense of collective or shared meanings and experiences. Dawadi (2020), argues that it is a search for themes that can capture the narratives available in the account of data sets and also involves identification of themes through careful reading and re-reading of the transcribed data. A rigorous thematic analysis approach produced insightful and trustworthy findings (Nowell, Norris, White & Moules, 2017).

Thematic analysis is a flexible method allowed the researcher to focus on the data in numerous different ways. The researcher legitimately focused on analyzing meaning across the entire dataset, or examine one particular aspect of a phenomenon in depth (Braun & Clarke, 2006). It offers a way into qualitative research that teaches the mechanics of coding and analyzing qualitative data systematically, which linked to broader theoretical or conceptual issues.

According to Junyon and Lee (2017), data presentation is the process of comparing two or more data sets with visual aids for instance diagrammatic, tabular or textual. The

process followed data analysis and helped organize the information in a more readable and comprehensible manner. The processes were significant as it helped in sharing the findings in a better way. Thus, in this findings presented in tables, diagrammatic such graphs and charts, and also in textual form captured from narratives to show the perceptions and opinions of the respondents.

3.9 Limitations of the Study

The researcher faced some challenges such as inadequate response from respondents more so in filling in the questionnaires. The researcher solved this challenge by asking the research assistants to follow the respondents physically through several visits to ensure they fill in all the questions and also use the secondary data to get more information. The other challenge was expectation from respondents that they be given some stipends after filling in the questionnaire, the researcher together with research assistant explained the role of the study which is purely academics and does not attract any stipends.

Finally, there was high level mistrust among the respondents which led to insecurity, as violence and conflict issues were very sensitive and emotive in the study area. So during interviews with key informants they were not open in giving more answers to some sensitive questions. The researcher was very patient with them, gave them more time to explain themselves, allowed the sessions to be moderated by the research assistants and sometimes brought stories or case studies for them to make a judgment about.

3.10 Ethical Considerations

The researcher sought research permit to collect data. This was done following the laid down procedures: that is by submitting the research proposal and data collection tools to the graduate school. The graduate school issued an introduction letter to the National Commission for Science, Technology, and Innovation (NACOSTI) which is a state corporation which gives research permit for data collection. The permit from NACOSTI was then used to enable acquiring other permits for data collection from other relevant authorities.

The researcher sought consent of the respondents to partake in the research without coercion, so as to avoid any case of discomfort and misinterpretation of any given data. In addition to this, the researcher explained the study benefit of participation to the respondents, and assure them of confidentiality by concealing their identification, and also respect their views, concerns and cultures of the participants.

3.11 Chapter Summary

The chapter presented the research designs adopted. In addition, chapter has presented study location, study population, sampling strategy and sample size. The chapter also looked into the data collection instruments and procedures. Further, study presented piloting study, data collection procedure, data analysis, limitations and ethical considerations. Finally, the chapter summary and the next chapter is chapter four on nature of peace building strategies employed among the border communities of Kisumu and Nandi Counties.

CHAPTER FOUR

NATURE OF PEACEBUILDING STRATEGIES EMPLOYED AMONG THE BOUNDARY COMMUNITIES OF KISUMU AND NANDI COUNTIES

The study investigated the nature of peacebuilding strategies that have been employed by various actors among the boundary communities of Kisumu and Nandi Counties since 2013 to 2023. This chapter explicitly covers the analysis of the data gathered from the field through questionnaires, interview guides, observation check list and focus group discussion schedules, and subsequently discussions of the findings and corroborations with the previous related studies. The analysis was conducted with aid of MS excel and SPSS (v.30.1) where the results were presented in tabular, graphical, percentages and narration forms. The chapter was structured into six main sub-sections; introductory part, the analysis of the response rate, descriptive analysis of demographic information of the household heads, examination of the nature of peacebuilding strategies, candid discussions of the findings in relation with previous related studies and chapter summary.

4.2 Response Rate

The study randomly sampled 320 household heads for filling in questionnaires. The study also purposively sampled, 8 chiefs and assistant's chiefs, 20 religious leaders, 18 area security personnel, 2 NCIC members, and 4 elected leaders. In addition, a total of 48 drawn from civil society members, village elders and some community leaders were sampled for focus group discussions. The determined sample size was thus 320 respondents which cut across selected the two constituencies of Tinderet and Muhoroni, and the four wards of Chamase, Kapsimotwa, Chemelil and Muhoroni-Koru. The 320 questionnaires were administered to the households to be filled by the heads only. Out of 320 questionnaires distributed to the household heads living along the borderline of

Kisumu and Nandi Counties, 302 were well responded to and returned and this translated to 94.4% response rate. A total of 48 members of the communities were on the other hand targeted for focus group discussion and 35 turned up for focus group discussion which translates to 73% response rate.

Further, out of 52 interviews targeted with 20 religious leaders, 8 chiefs and assistant chiefs, 18 area security personnel, 2 NCIC officers and 4 elected leaders, a total of 38 key informant interviews were conducted which translated to 73.1% response rate. In total the study achieved a response rate 89.3% with 375 reached out of the 420 targeted. Table 4.1 shows the response rate of those household heads, key informants and FGDs participants.

Table 4.1 Response Rate per Research Tools

RESPONSE	FREQUENCY	PERCENT
Completed Questionnaires, FGDs and Interviews	375	89.3%
Questionnaires, FGDs and Interviews Not returned	45	10.7%
Total	340	100

Source: Researcher Field Data, 2023

The study targeted 420 respondents and with the help of field research assistants' 375 respondents positively respondent to the questionnaires, focus group discussions and interviews. This translated to 89.3% response as shown in Table 4.2.

Table 4.2 Response Rate per Targeted Respondents

Category of respondents /participants	Targeted	Response		Non-Response	
		N	%	n	%
Household heads	320	302	94.4	18	5.6
Religious leaders	20	15	75.0	5	25
Civil society members	22	15	68.2	7	31.8
Village elders	26	20	76.9	6	23.1
Chiefs and assistant chiefs	8	6	75.0	2	25
Elected leaders	4	2	50.0	2	50
NCIC	2	2	100.0	0	0
Area security personnel	18	13	72.2	5	28
Total	420	375	89.3	45	10.7

Source: Researcher Field Data, 2023

The study established response rates both by category and overall was regarded excellent and adequate for data analysis and drawing inferences. The current finding achieved the threshold as pointed out in the previous literature of Creswell (2013) that whenever a response rate of 80% is achieved then the data is adequate for analysis and making conclusions. Collis and Hussey (2009) reiterated that when a return rate of 70% and above is achieved in a study it is described as excellent whereas the 60% return rate is deemed good and 50% is adequate for analysis. The excellent return rate obtained in the current study was due to the sampling strategy employed by the researcher which was stratified random sampling strategy for selecting household heads (victims of the conflict) among the boundary communities. The excellent performance was also a result of proper training that the four research assistants recieved, which enabled them to adequately distribute

questionnaires to the respondents, arrange for key informant interviews and also planned for focus group discussions perfectly.

4.3 Social Demographic Information of Respondents

This section of the chapter entails the respondents' demographic particulars. The main aim of social demographic information in the study was to indicate a general impression of respondents' in terms of the specific demography. It also serves to ascertain that the study's findings are representative of diverse opinions, perceptions and lived experiences based on the different demographics. In this regard, the information sought comprised of the respondents' respective gender, age bracket, and educational level, how long they have been living in the area, and marital status, as well as the ethnic community which the respondents belong to. The outcomes were reported in percentages and frequencies, and also presented in both tabular and graphical forms.

4.3.1Gender

The study sought to find out gender of the household heads. The aim of this was to ensure that the results were a representative of the perception of all genders. As a result the respondents were requested to indicate their gender. Figure 4.1 presents the results.

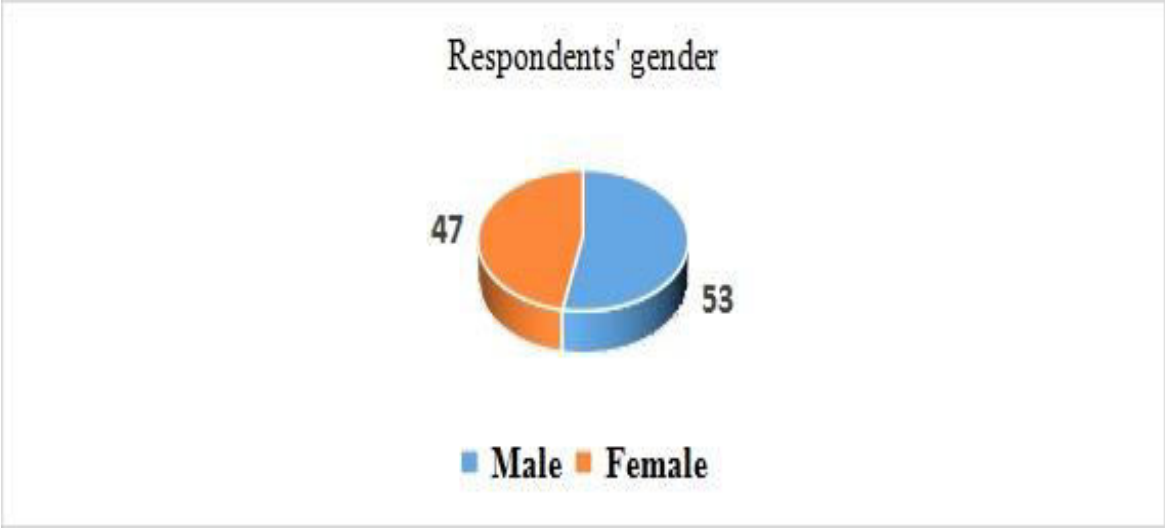

Figure 4.1: Gender (N=302)
Source: Researcher Field Data, 2023

As shown in Figure 4.1 majority of the households were headed by male (160)53% while female (142)47%. This implied that the current finding is a representation of all genders' experiences and perceptions concerning the nature of peacebuilding strategies influencing interethnic cohesion among the boundary communities. Even though there was a slight difference in gender representation, the difference was insignificant to a fair and equal representation. Therefore, having both genders fairly represented in the study ment that all the opinions and perceptions captured cut across both genders. Despite, the fact that gender meaning social constructions in this study the researcher has conceptualized the term to mean the biological difference of being either male or female.

The current finding is supported by the previous literature of KDHS (2014) on gender representation, which states that in most African communities, men are the major decision-makers in critical issues affecting their communities; thus, they are the majority in this study. In addition, the current finding concurs with Kipuri and Ridgewell (2010) that men are more likely to respond to security and development matters in their areas than women in any given study. It is also quite normal to have slightly more male respondents than females due to the inherent nature of African cultural beliefs, where males are considered heads of families or villages. Nonetheless, those households headed by female were a result of death of the male head, divorce or separation.

Despite the fact that men are the major decision-makers and de facto leaders in most African societies, women also participated in quite a substantial number. According to the UN meeting report (2018), UN Security Council resolution 1325 sustaining peace and conflict resolutions requires women’s meaningful participation; therefore, the reason why

women were also included as respondents. For instance, previously women in Rwanda played a critical role in peacebuilding and peacekeeping missions; their participation in *Gacaca* courts post-genocide waer vital to making the country cohesive (Mvumvaneza, 2018).

4.3.2 Age of Household Heads

The study sought to find out household heads age. This was to ensure that the study findings are representatives of the perception of respondents of diverse age groups of the people living along the border. Figure 4.2 illustrate results.

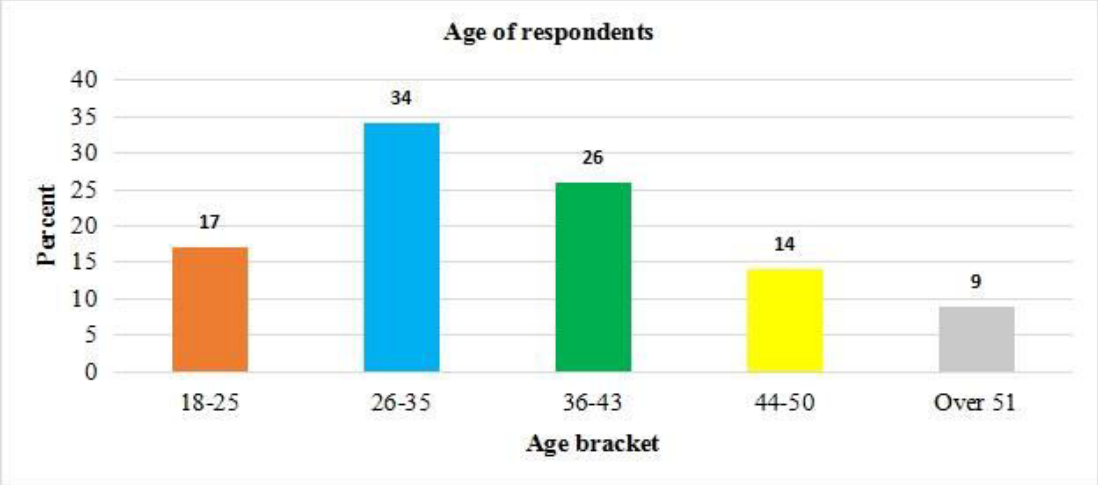

Figure 4.2: Respondents' Age (N=302)

Source: Researcher Field Data, 2023

Findings illustrated in the Figure 4.2 shows that a majority (103)34% of household heads were in the age (26-35), followed by (79)26% were in the age (36-43), (51)17% were in the age (18-25), (42)14% in the age (44-50) and (27)9% were over 51 years old. This implies that majority (154)51% of household heads were young people or youth in the age bracket (18-35). In most cases young are used by politicians to cause chaos/ violence and also involved in the stock thefts, revenge missions and counter-revenge attacks. A slight

minority 148 (49%) of household heads were adults and elderly persons who are the custodian of the culture and participate in some critical decision making process concerning the community affairs.

Therefore, having respondents of diverse age groups was very significant to study because they give perceptions and opinions on the peacebuilding strategies employed and their influence on the interethnic cohesion among the boundary communities. The finding of this study aligns with the previous literature of Oyoo *et al.* (2019) that youth are the majority of the population and can be manipulated easily by politicians through handouts to cause conflicts hence their inclusion in the study help in making a very crucial conclusion. The study also is in agreement with the previous literature of (Goldstone 1991; Okech *et al.,* 2022) youthful household heads also participate in the study despite the fact they need proper integration in the their society for them to become responsible adults in future.

In many areas all age groups were in involved in the inter-clan conflict (Aluvi & Kimutai, 2013; Okech *et al.,* 2022). For instance, in Kuria East District of Western Kenya young men were recruited and trained to carry out cattle rustling, elders were to bless weapons before and after the raid, and women are also involved in the harboring of raiders especially the widows. This means that all the age groups were involved in the study as respondents due to their significant roles in conflict propagation and building of cohesion.

4.3.3 Educational Level

The household heads were requested to state their highest education levels. This would give a general impression of the respondents and further ensure that the study findings are representative of the diverse representation based on level of education. Table 4.3 summarises the outcome.

Table 4.3: Educational Level (N=302)

Level of education	Frequency	Percent
No formal education	19	6.00%
Primary level	52	17.00%
Secondary level	99	33.00%
College level	72	24.00%
University level	60	20.00%
Total	**302**	**100.00**

Source: Researcher Field Data, 2023

According to the findings in the Table 4.3 majority (99) 33% of household heads had secondary certificate as their highest level education, (72) 24% college, (60) 20% university, (52) 17% primary and (19) 6% with no formal education. This shows that a majority of the household heads were people with a wider knowledge, broader views and exposed on different peace building mechanisms, conflict management strategies and importance of inter-ethnic cohesion.

Therefore, a majority (231) 77% of respondents were very much informed about socioeconomic development and leadership structures of the area due to their level of

education. The finding on the level of education was confirmed by the Hassan, Komolot and Ongadia (2017), that when a majority of respondents have certificates and diplomas as their highest level of education, it is important because they would interact and discuss peace and conflict issues constructively than those with no informal education. For instance, Okech *et al.* (2022), argued that the likelihood of inter-ethnic conflict depends on education level and education can be used for exclusion or inclusion instrument. Therefore, it is an important variable to know how it affects the structural and socioeconomic perspectives on inter-ethnic conflicts due inequalities, segaration and structures of the market.

4.3.4: Duration the Household heads have been Living at the border area

The study sought to know how long the respondents have been living along the boundary of Kisumu and Nandi Counties. The would give a general impression of the respondents' understanding of the history of the two dominant communities at the boundary. Thus, figure 4.3 gives a depiction of the duration one has been living in this area.

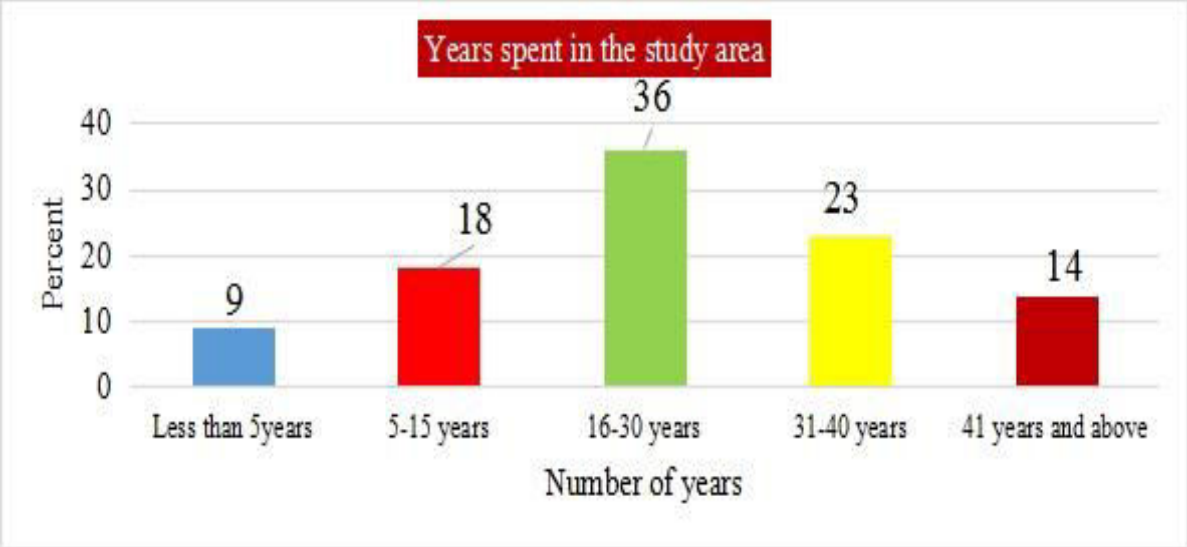

Figure 4.3: Duration Respondents have been living in the Border area (N=302)

Source: Researcher Field Data, 2023.

Based on the results shown in Figure 4.3, a majority (109)36% household heads have been living in the study area (16-30) years, (69)23% for (31-40) years, (54)18% for (6-15) years, (42)14% for (over 41) years and (28)9% for less than 5 years. Having reached respondents who have been living in this area at different times, it can be concluded the current finding is a representation of diverse opinions for instance, not all of them were born in this area, some came to work, others are business people as well as those born and raised in this area. Those who have lived in this area for many years have a better comprehension of the inter-ethnic conflict dynamics and ethnic cohesion than those who perhaps came two years ago. Therefore, diversity based on the duration of living in the study area is very vital to the application in other related phenomenon.

4.3.5: Marital Status

Household heads were requested to state their respective marital status. This would show that the study finding is a representative of the diverse respondent perceptions based on their marital status. Figure 4.4 summarises the outcome.

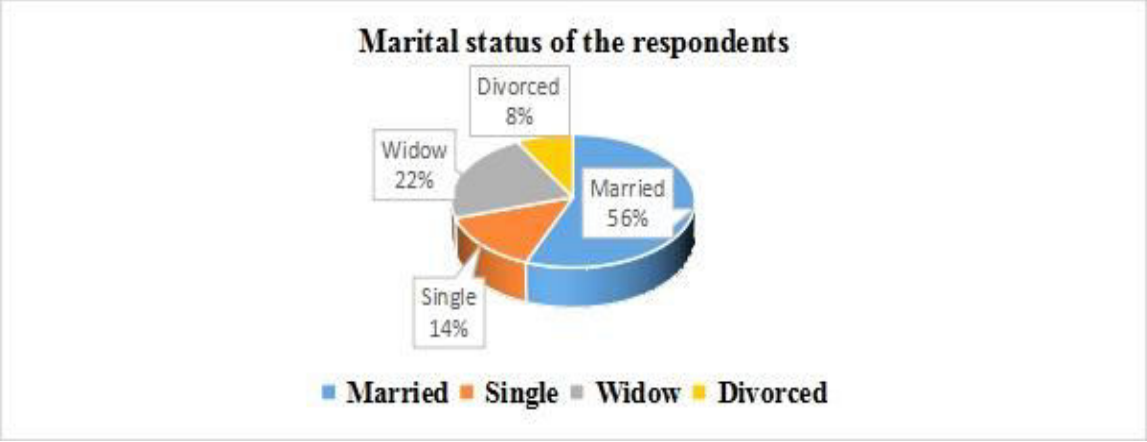

Figure 4.4 Marital status (N=302)

Source: Researcher Field Data, 2023

Based on the results shown in Figure 4.4, a majority (169)56% of the household heads were married, followed by (66)22% were widows/ widowers, (42)14% were unmarried and (24)8% were divorced. Generally, in African context marriage gives an individual status in the community but for women it give them a place to belong. Moreover, those who are married to another ethnic community would have a different opinion about the community they are married to hence a factor for consideration on building cohesion. According to Demarest and Haer (2022) there are variations in result, some studies show that inter-ethnic improves group relations and likely to improve ethnic conflict while others argue that inter-ethnic contact will enhance violence due to competition of resources and marginalization or exclusion of the minority groups. Therefore, having reached respondents with diverse marital status enriched the study's findings in terms of perceptions and opinions about inter-marriage as a peacebuilding initiative.

4.3.6: Ethnic Groups

Respondents were requested to state their respective ethnic group. The study findings would be a representative of the diverse respondent based on the entire ethnic groups living at the border area. Figure 4.5 Presents the summary of the outcome.

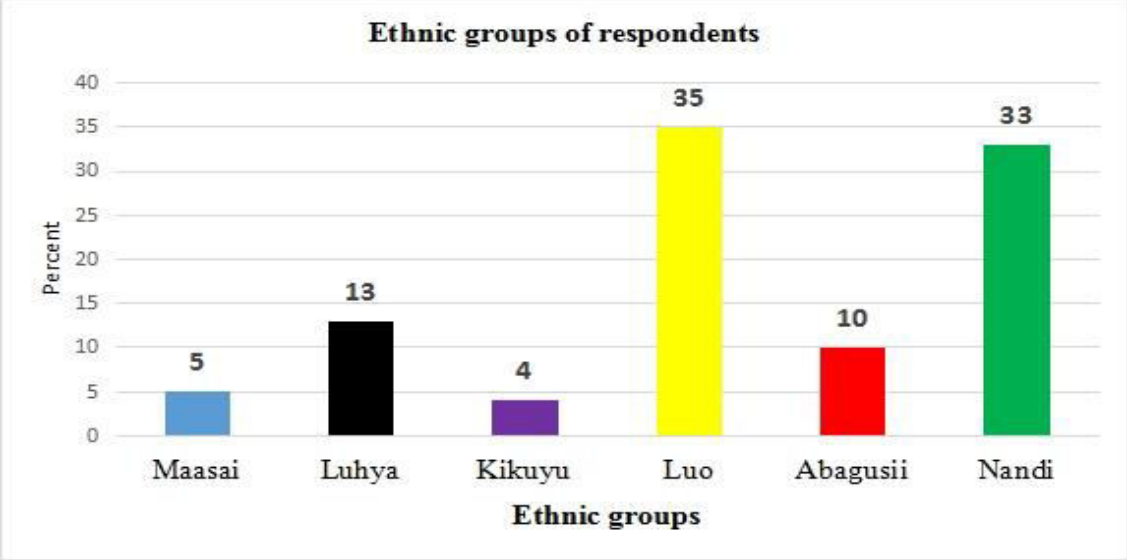

Figure 4.5 Ethnic group (N=302)
Source: Researcher Field Data, 2023

Based on the results shown in Figure 4.5, a majority of household heads 106(35%) were from Luo, 100(33%) Nandi; 39(13%) Luhya; 30(10%) Abagusii; 15(5%) Maasai and 12(4%) from Kikuyu community. The study was conducted among the border communities of Kisumu and Nandi Counties where the majority of ethnic communities are the Luo and Nandi, but being a settlement scheme people from other ethnic communities have also settled there, some for business purpose, others were security officers or working with civil society organizations. Thus, the diverse ethnic communities represented in among the respondents.

The current finding on the ethnic groups is supported by the previous study of Githigaro (2012) that the major ethnic groups of Kenya since independence have been Kikuyu, Luhya, Luo, Kalenjin, Kamba, and Kisii ethnic communities. Therefore, studies like this on the nature of peacebuilding strategies influencing interethnic cohesion should have diverse ethnic communities. In addition, the current finding is confirmed by the literatures

of Azarya (2010) and Okech *et al.* (2022) that when handling conflict in postcolonial African communities, ethnic affiliation largely affects a person's decisions and preferred outcomes in conflict management and peaceful coexistence processes in most parts of Africa.

In addition, ethnic groups in Africa hold deeply seated hatred originating from historical competition over resources, power struggles, and selfish desire to control sources of livelihood, which in turn fuel inter-ethnic conflicts in many situations. That means that some responses might be subjective to the ethnic group; therefore, having diverse responses might bring objectivity to the study on the nature of peacebuilding strategies contributing to inter-ethnic cohesion.

4.4 Nature of Peace Building Strategies Employed among the Boundary Communities

The study examined the nature of peacebuilding strategies employed among the boundary communities. In addressing the nature of peacebuilding strategies employed, the section was divided into five sub-sections; types of peacebuilding strategies, the actors, approaches used by various actors, community involvement, coordination of the initiatives and traditional/ indigenous mechanisms.

4.4.1 Types of Peacebuilding Strategies Employed among the Boundary Communities

In that respect, the respondents were asked to name the peacebuilding strategies employed mostly for interethnic cohesion among the boundary communities. Table 4.4 presents the summary of the finding.

Table 4.4: Types of Peacebuilding Initiatives Employed among the Boundary Communities (N=302)

Peacebuilding strategy employed	Frequency	Percent	Mean	SD
Socio-economic development	24	7.94%	1.02	0.791
Inter-communal dialogue	96	31.8%	4.13	2.987
Psychosocial support and Counselling	51	16.9%	3.17	1.267
Sports and Theatre	58	19.2%	3.47	1.146
Peace Caravans and Crusades	41	13.6%	3.09	0.987
Use of security forces	32	10.6%	2.17	0.934
Total	**302**	**100**		

Source: Researcher Field Data, 2023

Based on the results shown in Table 4.4, a majority (96)31.8% of household heads indicated that inter-communal dialogue through peace committee meetings has been the nature of peacebuilding strategy employed most by actors; (58)19.2% sports and theatre; (51)16.9% psycho-social support and counselling; (41)13.6% peace caravans and crusades; (32)10.6% deployment of security personnel, and finally (24)7.94% socio-economic development initiatives have been used as peacebuilding strategies. The quantitative results were further supported by responses from key informant interviews and focus group discussions. For instance, one key informant said that;

> The inter-ethnic dialogue done through peace committee meetings is one of the peace building initiative used here…The peace committee is made up of the local administration, village elders, state security personnel, religious leaders and CSO members. In the meetings we discuss ways of reconciling the communities. [Q1.Religious Leader, East Soghor, 11/07/23].

From the interview with religious leader on the nature of peacebuilding strategy, we have heard him responding that peace committee meetings is inclusive of all members and there is a discussion on how to bring peace and cohesion between warring communities. In another interview with a senior security officer on the nature of peacebuilding strategy used, he averred that;

> There have been many peace meetings in the border area to discuss peace and cohesion issues…The peace committee members also carry out sensitization about the importance of peace and harmonious co-existence. Sometimes we hold Public *'barazas'*… and peace meetings have successfully reduced the rate reoccurrence of inter-ethnic conflict and hostilities. It has enhanced cooperation and cohesion among the people at the border area. That is the reason why of late both Men and women can access markets across the border, children and teachers can also cross the border to schools. [Q1. Security officer I, Songhor, 28/07/23].

In same line of thought with the previous interwee responses on the nature and type of peacebuilding strategy employed in the study, the respondents mentioned peace committee and dialogue that is involving everyone in the dispute or the conflict. Moreover, in one focus group discussion on the types of peacebuilding initiatives that have been employed in the study area by a number of actors. It was agreed that;

> Theatre, drama or sports has been used to bring people together…In theatre or drama…we formulate the themes based on the current issue that affects the relations between us the Luo and the Nandi communities. For instance, if the issue is about stock rustling or theft, boundary dispute, then that will be title of skit. From the play then they drive the message and lessons to the people on the importance of peace. [Q1. FGD II, Kopere, 10/09/23].

The above response from focus group discussion there is a shift from first two interviews which gave inter-communal dialogue as the type of strategy usually employed by most actors to sports, drama and theatre as the most used strategy. The difference could be attributed to the fact those who participated in this FGD were members of a local non-governmental organizations who have been actively involved in the peacebuilding process through sports, drama, skits, pyschosial support and peace caravans.

The researcher also observed the increased number of security operations and infrustrauctures in the area evident by several security camps and police posts such as the established Soghor Police Post operating on the Nandi County, RDU at the border which is closer to Soghor, in Kopere shopping centre there is also a police post that is used to control and deter the movement criminals in the border area.

Therefore, both quantitative and qualitative results on the types of peacebuilding strategies employed by various actors to influence inter-ethnic cohesion since 2013-2023 show that there are many types of peacebuilding strategies used by various actors to build cohesion. For instance, the mostly used strategy has been inter-ethnic dialogue done through the peace committee meetings. The inter-ethnic dialogues and reconciliation are carried out by the peace committee members from both sides, religious leaders and local members. The inter-ethnic dialogues and recociliations are mainly organized to discuss root causes of conflict such as land or boundary, cattle or stock theft, politics and bring cohesion. In those meetings state officers and security personnel are present to talk the community representatives to preach peace in their villages. Furthermore, the model has been regarded as one of the most effective in building the sustainable peace in the local areas like the study area.

Sports and theatre have been used to enhance ethnic cohesion, psychosocial support and counselling, peace caravans and socio-economic models have also been used. Similarly, a number of actors have also been involved in the peacebuilding as either peace committee members or funding peace building activities in the area. Deployment of security forces in the border area is a strategy where the state has intensified the security operations to

control the criminal activities in the area such as stock theft, destruction of property and killing of innocent people.

The finding of the current study corroborates with the previous literature of Akerdal (2013) that the inter-communal dialogue was a nature of peacebuilding initiative carried out in Rift valley region Nakuru County. The inter-communal dialogue was done through peace meetings comprising of both the local communities and other stakeholders. The current study is also in agreement with the previous literature of Ngengenye, *et al.* (2014), in West Pokot area reconciliation in the peace committee and cross border sports was employed for ethnic cohesion. According to Muingai, *et al.* (2020) the informal peace committees were also the nature of peace building strategies taken by most actors to build peace in Kibera slum area of Nairobi County, Kenya.

The current study is in line with the previous findings of Musila, (2013) and Langat *et al.* (2017), peacebuilding strategies have taken the nature of inter-ethnic dialogues in many parts of the country such as Mandera, Garissa, Marsabit, Moyale, Turkana, Pokot, and Tana River to influence cohesion among the communities in disagreement. According to Ndahiriwe (2021) and Ombati and Ogeto (2016) mediation committee was founded to transform the society and to undertake regular cross-border conferences that helps in building relationships and friendships to develop, establishing a "constructive dependency" among individuals, the two communities, cultural leaders, administrators and political authorities.

The current finding of this study is agreement with the previous finding of Hayner (2001), Muchemi *et al.* (2017), on the reconciliation of the ethnic communities as a type of peacebuilding strategy. The manner of implementing restorative justice by giving a keen

look at the victims and address their grievances in a structured way in countries that are coming out of violent conflicts after a successful negotiated peace agreement is likely to influence the inter-ethnic cohesion. According to Assefa (2004); Bennink and Bar-Tal (2004); Chandra *et al.* (2009) and Lambourne (2004), the process improves social relations by removing the injustices in a society and repair broken relationships, build mutual trust and taking care of each party's psychological needs. In addition, Sooka (2006) and Mobekk (2014), when peace building takes nature of reconciliation it leads to cessation of hostilities and the restoration of peace, which allow the citizens to live without fear that they would be attacked or harmed and also restores individual's status relating to the conflict. For instance, in Mozambique peace building initiatives took the nature of reconciliation and psychosocial support which significantly contributed to ethnic cohesion.

The current study finding aligns to the previous Odanga *et al.* (2022) on the nature of strategies employed by CSO were inter community negotiations and peace education but at the sametime disagrees that the current finding did not find media dialogue, judicial settlement, communication, resettlement and reintegration as a nature taken by the peacebuilding initiators in the study area. According to the Owino (2019) the operations conflict transformation in Nakuru County are explicitly directed towards prevalence of crises with such as negotiation, mediation and dialogue. According to Odanga *et al.* (2022) local government officials played vital role in coordinating different peacebuilding activities, resettlement economic restoration of the communities. They have also improved the government responsiveness to underprivileged populations and develop local peacebuilding initiatives in Kisumu County.

Furthermore, the current findings is in agreement with the previous literature of Orango (2017), on the economic growth and development are not the only factors of change to interethnic cohesion. For instance, among the Asia countries where there has been rapid national economic growth and development at the same time there is an increased sub-national conflicts. Therefore, socioeconomic development in the area does not necessarily contributes to inter-ethnic cohesion in the country.

However, socioeconomic development initiative was ranked low as one not frequently employed by most actors in this study probably due to context where the study was done. Therefore, the current finding disagrees with previous literature of Almedia (2018) that initiating socioeconomic programmes would solve the problem of recurring conflict and help increase the inter-ethnic cohesion among the boundary communities. The current finding found out that other natures of initiative other than socioeconomic development have been used to build cohesion in the study area. According to Orango (2017) socioeconomic development and redistribution policies have increased social stability, social cohesion and social transformation in Rwanda after the genocide but in this case it has not been properly tried. Therefore, the question of effectiveness or failure is quite debatable because most actors have not initiated socioeconomic activities to building cohesion.

Burke (2013), further argues that many Asian nation-states promoted socioeconomic growth and development at the local level in order to resolve sub-national conflicts which never contributed to ethnic cohesion in the end. This implies that socioeconomic development can be initiated but still ethnic communities find themselves in wrangles and fighting over natural resources utilization and control, boundary and politics.

The finding of the current study is further in disagreement with a number of scholars on the nature of peacebuilding strategies adopted for ethnic cohesion. For instance, Ombati and Ogeto (2016), the social media and the FM radio networks now allow the communities who had been fighting to easily connect to each other and live in cohesion. According to Stieglitz and Ross (2022) and Sandra and Lelkes (2022), use of social media like WhatsApp, Twitter, Facebook, Instagram, and telegram to create and share content within a short time and reach thousands of people. Moreover, media has been used to build peace and social cohesion in South Africa, during Xenophobia and apartheid (Matem & Kariuki, 2022).

Despite the significant roles of both mass and social media as nature of peacebuilding strategy across the globe, in this current study both mass and social media have never been adopted to build inter-ethnic cohesion. The reason could be due language differences or barriers among the diverse the communities living in this area. The two national languages (English and Kiswahili) would not be sufficient enough for the cohesion as most people living in rural tend to prefer use of local dialect. Therefore, what is discussed in another radio stations or television channels may not be relevant to people from other ethnic communities because they do not understand that language. As a result the mass media and social might not be effective was of creating inter-ethnic cohesion among the neighboring diverse ethnic as opposed to the national cohesion.

4.4.2 Actors involved in Peacebuilding Process among the Boundary Communities

The study sought to know the actors involved in the peacebuilding process among the border communities. Figure 4.6 gives the summary of the finding.

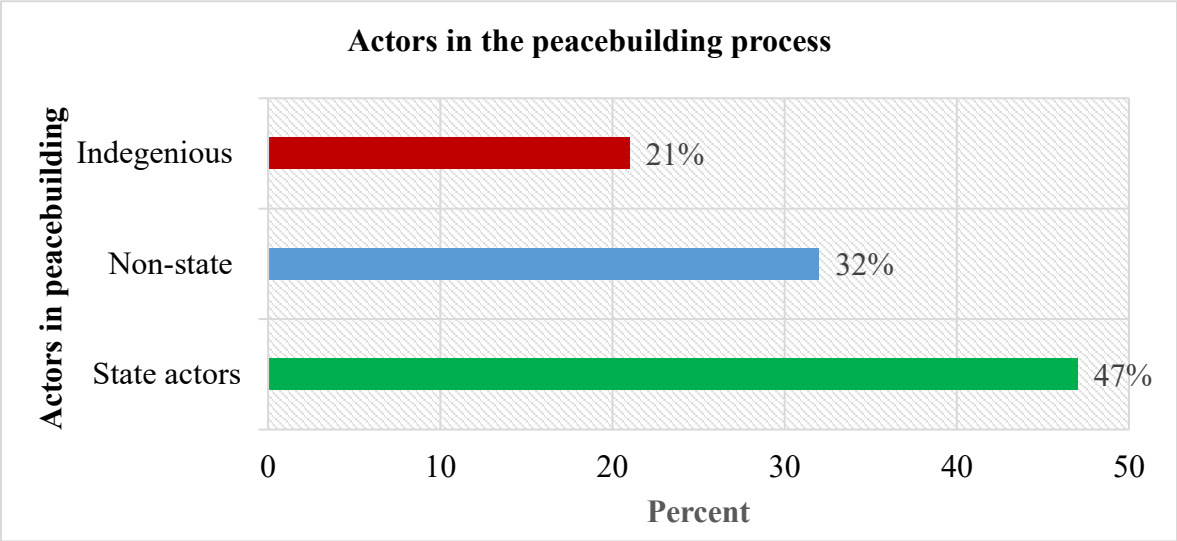

Figure 4.6 Actors Involved in peace building process (N=302)
Source: Researcher Field Data, 2023

Based on the results shown in Figure 4.6, a majority (143) 47% of household heads indicated that the first peacebuilding actor to respond when there is armed violence among the boundary communities is the government security officers such as police officers, assistant chiefs, chiefs, and county commissioner and NCIC members; 97 (32%) indicated non-state actors and finally 62 (21%) were indigenous groups. The non-state actors are religious groups such as the Roman Catholic members, Seventh Day Adventist among others and civil society organizations such as NGOs, CBOs and FBOs. Finally, the indigenous groups are elders, women groups and youth groups have also been involved when conflict erupts.

The quantitative responses were further supported by the qualitative information from indepth interviews. For example, one local administrator who has been involved in many peacebuilding processes since 2013. He argued that:

> Whenever ethnic conflicts break out it is usually the local administration and police officers who responds first. The police officers would be deployed to different areas to enforce peace- keeping the groups from fighting and torching houses. After that then cross- border committee members would start their meetings to end the conflict. During the peace committee meetings other players such as non-governmental organizations and religious leaders would be allowed to join the meetings to end the conflict. [Q3. Local administrator III, Upper Tamu 15/07/23].

The respondent alluded that all the actors are usually involved in the peacebuilding process and conflict management. The actors include the state actors, non-state and local actor join hands or work individually to quell the tension and bring peace and cohesion in the area. Another key informant added that;

> The peace committee meetings *(barazas)* have been organized by people from NGOs, National government, religious groups and local groups. Some of the notable sponsors of the peace building meetings… were local capacity for peace international, Kash and Mercy corps. The national government usually sponsor fund the *barazas* (meetings) when elections are approaching but after that they are nowhere to be seen. They also organize road shows to preach peace, unity and coexistence among the neighborhood. [Q3. Religious Leader I, Muhoroni 10/07/23].

This respondent similarly supported the quantitative finding by explaining how non-state actors such mercy corps, kash and others have been working in collaboration with the locals and state actors to preach peace and cohesion. The finding reveals that there are three types of actors as shown in the figure 4.6 the state actors, non-state actors and indegenous groups. These actors usually collaborate with each other or work on individual iniatives to build cohesion in the area. The finding also ranked the actors based on their response whenever there is armed violence or stock theft in the area. The government security teams are the first to respond whenever there is armed conflict among the border

communities. The criminal issues such as stock theft, torching, maiming of people are normally handled by the state security department. Therefore, they have to be the first ones to respond to any security concerns. But in some situations religious organizations and civil society have responded first to the conflict before the government teams because some of them live within the community while security officers must get orders from the seniors and permission to intervene in any kind of conflict.

The indigenous groups and non-state actors have been ranked in their response because they are sometimes the victims of the violence or the raid, and they do not have weapons to force peace. They rarely use reactive approach to force peace in the area but non-reactive method such as negotiation, mediations and reconciliations to ensure they build cohesion among the border communities.

The finding of the current study is agreement with previous literature of Kanampiu and Onkware (2018) that the Kenya National Police Service have a mandate to maintain law and order in the country hence the focus on conflict management is to build cohesion among the border communities of the two counties. The police service works to bring law and order therefore they will not hesitate to run there and enforce peace. The current study's finding is in agreement with Juma and Simiyu (2019), that police plays a vital role in bringing peace during ethnic skirmishes by protecting destruction of property, creating buffer zones between the areas, protecting the escalation of the conflict by patrolling along the border and helping in tracing stolen livestock which contribute to inter-ethnic cohesion.

The current study is further supported by Odanga *et al.* (2022) the National Cohesion Integration Commission (NCIC) intervened in Nakuru County ahead of 2013 general elections. They mediated between the Kikuyu and Kalenjin and sorted issues such as politics, land and economic disparities which contributed to cohesion in that area. The local administration also organized seminars and workshops, to teach local administrators various conflict resolution skills, risk reduction techniques, resources mobilization and administration and security duties establishment of the police stations and patrols.

The finding above is confirmed by the Juma and Simiyu (2019) that the security, peace building, conflict prevention and management has been an inclusive work among the actors. For instance, in the border of Nyakach and Sigowet areas where NCIC, Catholic Justice Peace Commission (CJPC) and National police service were involved in the conflict management and peace building process. They both played significant roles from the peace enforcement, peace keeping and inter-ethnic cohesion.

4.4.3 Approaches to Peacebuilding Process among the Boundary Communities

The study examined the approaches used in peacebuilding process among the border communities. Figure 4.7 highlights the summary of the findings.

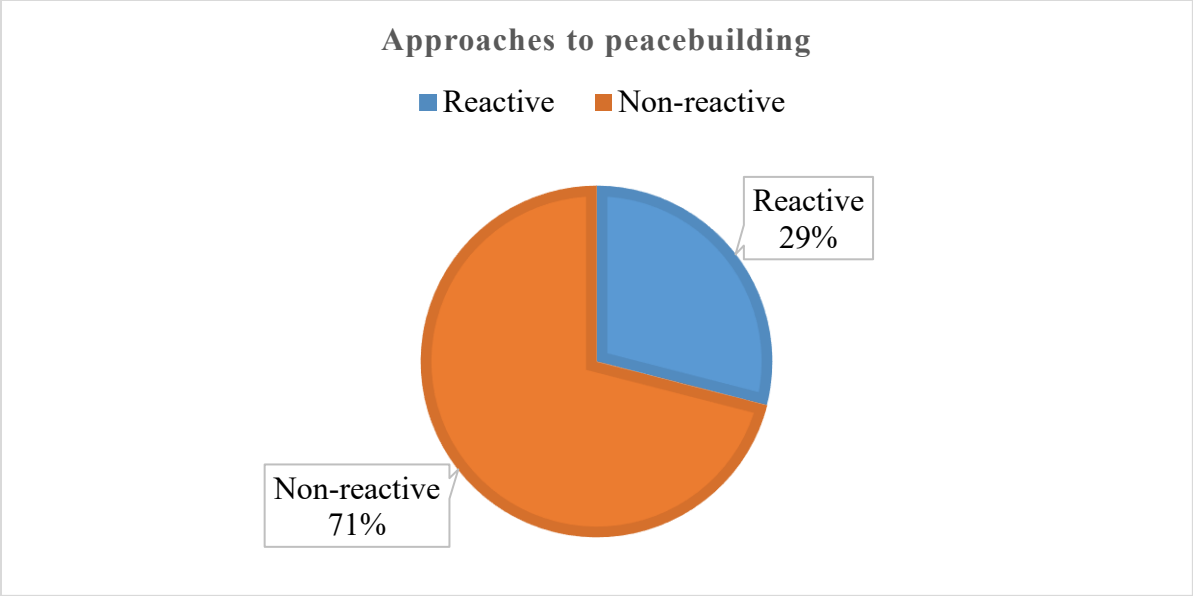

Figure 4.7 Approaches to Peacebuilding Process among the Boundary Communities (N=302)

Source: Researcher Field Data, 2023

Based on the results shown in Figure 4.7, a majority of respondents (214)71% indicated that the non-reactive approaches have been used to influence cohesion while (88)29% indicated the reactive approach have been used in building cohesion process. The non-reactive approaches employed were inter-ethnic dialogue and reconciliation, mediations, negotiation, observation of the early warning systems, and sports and theatre. The reactive approaches were police deployments and using force to ensure the people stop fighting. The reactive approach is usually applied by the state actors while the non-reactive approaches are applied by the three actors, state, non-state and indigenous groups. For instance, the civil society organizations, religious groups and NCIC which is a state actor have all been ranked as the most effective actors in the peacebuilding process through conducting dialogues, peace caravans, sports, and psycho-social support to the warring

communities and enhancing cohesion in the area. The quantitative findings were further supported by the responses from the interviews with key informants. For instance, one key informant said that;

> Civil society organisations and National Cohesion and Integration Commission have been the most effective stakeholders in bringing peace through peace meetings, sports, seminars and peace caravans to ensure that people live in peace. The state also responds by deploying police officers to enforce, stop the armed conflicts and keep peace. **[**Q2. Civil Society member, East Soghor, 15/07/23].

The non-reactive strategies have been used frequently in the study area to bring cohesion rather than during conflict management. Another key informant added that;

> National cohesion and integration commission (NCIC) members have also participated in the peace building process in this area by organizing dialogues to deliberate on the issues that might cause conflict. For instance, before the August 2022, General elections they were able to avert the conflicts, before, during and even after 2022 general elections people did not experience any kind of conflict despite the two dominant communities supporting different presidential candidates. [Q2. Community leader, Kopere, 16/07/23].

This implies that non-reactive approaches are the most employed strategies among the border communities. The non-state actors such as civil societies including both local and international NGOs, religious groups, and NCIC were the most effective peace building actors in influencing inter-ethnic cohesion. They have played a significant role in bringing cohesion in the area by organizing sports, dialogues and peace education in the local area. This implies that in this area all the three actors have played significant roles jointly or individually to bring peace in the area. But even the indigenous groups have also played some roles through women groups, council of elders, peace committee members and youth groups.

In terms of planning, most of the peace building initiatives are locally planned but in many times all the stakeholders come together and plan how to implement those strategies. The

elected leaders have also been involved in the peace building process at the border targeting development projects and collaboration with their neighbors. But they also use both the reactive and non-reactive approaches to enhance ethnic cohesion in the area.

The current finding aligns with previous literature of Mengistu (2014) that the potentiality of development NGOs worked hard to reduce conflict in protracted conflict in Ethiopia. In addition, the current findings are also agreement with previous literature of Uddqvist (2018) NGOs activities throughout the country, commonly with local staffs hired from each location brought together for trainings, workshops and meeting have reduced conflict in the country.

The current study is in line with findings of previous literatures of Kagama *et al.* (2019), that Presbyterian Church of East Africa which is a non-state actor use sermons, pastoral care and counselling, bible study, peace building workshops, prayer movements as peace building strategies in enhancing inter-ethnic harmony in Kenya. Religious organization groups ussually employ non-reactive approaches and also ranked among the effective actors in the area.

4.4.4 Community Involvement in the Peacebuilding Process

The study sought to know the extent to which communities members involved in the peacebuilding process among the boundary communities. To this end, respondents were asked to indicate their responses based on the 1.Very High Extent, 2. High Extent, 3. Moderate, 4. Small Extent 5. Very Small Extent. Table 4.5 gives the summary of the finding.

Table 4.5 The extent of Community Participation in the Peacebuilding Process (N=302)

Extent of Community involvement	Frequency (f)	Percent(%)
Very High Extent	67	22.2
High Extent	58	19.2
Moderate	124	40.0
Small Extent	36	12.0
Very Small Extent	17	5.6
Total	**302**	**100**

Source: Researcher field data, 2023

Based on the results shown in Table 4.5, a majority 124(40.0%) of household heads indicated that the community are moderately involved in the peacebuilding process, 67(22.2%) affirmed that community members are involved to a very high extent, 58(19.2%) are to a high extent involved, 36(12.0%) are to a small extent involved and finally 17(5.6%) are to a small extent involved in the peacebuilding process. The finding on the community members invplved in the peacebuilding process had an overall mean value of 3.40 which implied that most respondents felt that community members are moderately involved in peacebuilding process where they are neither active or passive.

Similarly, more than 81.4% of the community members felt that community participation is highly involved or moderately. The variations in terms of responses are due to individual perception. Therefore, the quantitative finding is further supported by qualitative responses from indepth interview. For instance, one key informant argued that:

> No initiatives has been organized in this area without involving the members from all the ethnic communities living in this border area. Even the peace meeting organized by religious groups usually have the community members and the NCIC also bring all the ethnic groups in the book. [Community leader, Kopere, 16/07/23].

From this indepth interview with community leader, it can be concluded that most of the peacebuilding processes are very inclusive of all the community members around from traditional leaders, government officials and religious organizations members. Similarly, another key informant added that:

> Peace meetings involves all the people from all the villages across the counties, a representation from all the groups such as local NGOs, religious organisations and security officers. Sports, theatre and tournament usually organized by various actors to build peace but the each and every village produces a team to participate while other remain as spectators. **[**Civil Society Member, East Soghor, 15/07/23].

The above interview extract also confirms the community involvement in the peacebuilding process has been there as most groups and individuals participate on the various activities that are aimed towards interethnic cohesion. The interventions are organized by the actors who always involve the local communities members who are the primary reprecient of the outcome. The involvement is general without exclusion of any member as a result the high result shown in the last two where the communities have been experiencing peace despite the reccuring clashes.

The current finding corroborates with the previuos literature of Ruto (2013), peace building strategies that the local community own runs at a low cost and socially accepted model because it recognizes and appreciates the role of the citizenry, indigenous knowledge and expertise in conflict management and peace building. The model of peace committee is an informal structure composed of elders, civil society, religious leaders and government officials, the model has since been replicated in the whole country and concerted campaigns for its institutionalization have gained momentum.

The finding is in agreement with the previous literature of Bennett (2004) communities can experience their own beliefs and behaviours, and appreciate them as just one

organization of reality among many viable possibilities. These interactions therefore can alter the beliefs, attitudes and behaviours of individuals and communities towards each other. Significant impetus is given to the informal peace building activities in what Abdalla (2012) represents as "peace markets." Peace markets are market centres established in optimum locations along the Sotik/Borabu common border. For years they have represented innovative cross-border commerce, trade, relationships, bonding, and commodity exchange model of how the two neighbouring communities preserve their common interests by circumventing the border's insecurity pressures, even in the intensity of a conflict. These common markets, from Chepilat and Tembwo to Ndanai, are not only arcades and fairs of trade and commerce, but also epicenters of cultural exchange and civilisation, bonding, networking, sharing, discussions, and conversation (Abdalla, 2012).

4.4.5 Coordination Efforts of Peacebuilding Initiatives among the Boundary Communities

The study sought to know how peacebuilding initiatives were coordinated among the boundary communities of Kisumu and Nandi counties. Figure 4.8 gives the summary of the finding.

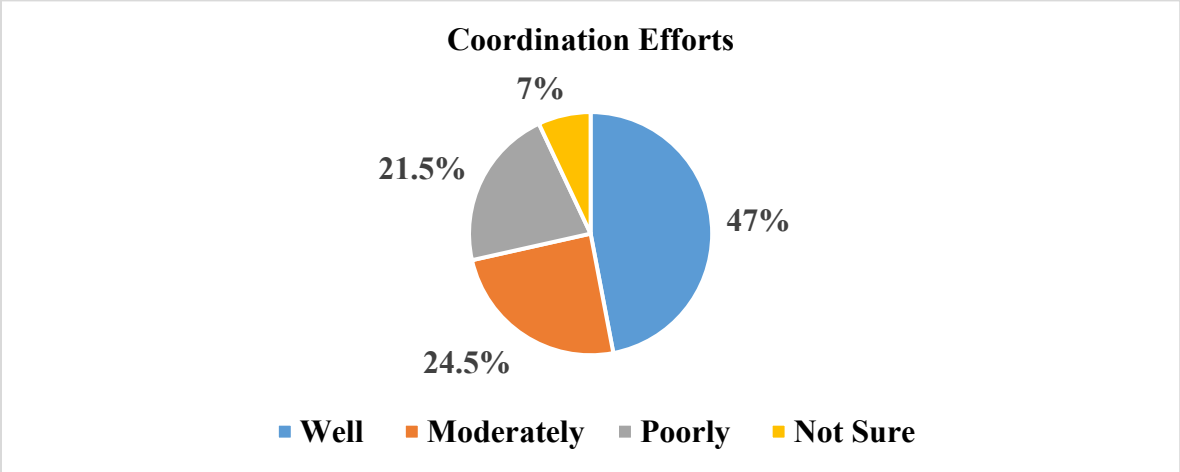

Figure 4.8:Coordination Efforts of the Initiatives by Stakeholders (N=302)

Source: Researcher field data, 2023

Based on the results shown in Figure 4.8, a majority (142)47.0% of household heads indicated that the initiatives are well coordinated by various actors, (74)24.5% are moderately coordinated, (65)21.5% disagreed that affirmed that initaitives are poorly coordinated by the actors and finally, (21)7.0% of the respondents were not sure how the initiatives were coordinated. Despite, haiving 71.5% of the household heads responding that the process is well coordinated, there are other 21.5% who did not see the well coordination of the peacebuilding process. The quantitative finding is further supported by qualitative responses from an interview with the key informants. For instance, one key informant averred that;

> The peace building initiatives are well coordinated by the actors as most of them involve locals from sides. There is effective communition between the players to avoid duplication of the roles or wastage of resources. The local administrators coordinate the whole process and involve all the partners so causing of another conflict. [Local administrator III, Upper Tamu 15/07/23].

The key informant alluded that despite the challenges experienced by actors the level of coordination of the programs is quite good as all members are involved in the process without discrimation for inter-ethnic cohesion. Another key respondent argued that:

> The Ministry of Interior through NCIC coordinates process in the area to ensure that right people are given right jobs, the external linkages are created with the right person for cohesion. The non-state actors or individual must have the consent of the local administrator who will introduce them to the village elders and police. Then they will organize for a public meeting in the halls or market places.[Religious Leader I, Muhoroni 10/07/23].

Therefore, from the two responses, the finding implied that the coordination of the peace building by various statekholders in the study area is well coordinated by all actors as shown figure 4.8 and supported by the verbatim responses. The well coordination is

evident as it allows for all the stakeholders to participate in the initiatves as peace committee members, local civil society members, the local community and security personnel. This has reduced both internal and external conflicts among the actors and fostered harmonious collaboarations among the stakeholders. There is a wide linkage among the actors.

The current finding is in agreement with the previous literature of Ombati and Ogeto (2016), the committees were created not only to improve on cross-border governance and security management through detailed border surveillance, but also to minimize conflicts. They act as an arbiter for disputes between the rival ethnic tribes and groups, and provides a platform for cross-border community coordination and cooperation on security, governance and conflict management. The committee undertakes regular cross-border conferences (*baraza*) that allow relationships and friendships to develop, establishing a "constructive dependency" among individuals, the two communities, cultural leaders, administrators and political authorities. The cycle of dependency so built is relied upon for continued and potentially more meaningful partnerships, collaborations and cooperation. These efforts help to restore and sustain peace.

4.4.6 Traditional/ Indigenous Mechanisms Used in Building Inter-Cohesion

The study sought to know the extent to which traditional/ indigenous mechanisms are used in peacebuilding process among the boundary communities. To this end, the respondents were asked to indicate their perception based on the 1.Very High Extent, 2. High Extent, 3. Moderate, 4. Small Extent 5. Very Small Extent. Table 4.6 gives the summary of the finding.

Table 4.6 The extent to which Traditional Mechanisms are used in Peacebuilding Process (N=302).

Traditional Mechanisms	Frequency(f)	Percent (%)
Very High Extent	43	14.2
High Extent	58	19.2
Moderate	35	11.6
Small Extent	99	32.8
Very Small Extent	67	22.2
Total	**302**	**100**

Source: Researcher field data, 2023.

Based on the results shown in Table 4.6, a majority (99)32.8 % of household heads indicated that the traditional/ indigenous mechanisms are used to a small extent, (67)22.2% affirmed that to a very small extent, (58)19.2% are to a high extent involved, (58)19.2% are to a high extent, (43)14.2% are to a very high extent and finally (35)11.6% are moderately employed in the peace building process. The findings revealed that a mean of 2.71 and standard deviation of 1.38 thus traditional mechanisms are moderately used in this area.

Most of the respondents suggested that traditional mechanisms are not fully integrated into the peacebuilding process in the study area despite their significant contributions because more than half of the household heads (55%) felt that they are either minimally or moderately used. However, there were quite a good number of respondents (32.8%) who felt that traditional methods were involved in the peacebuilding process to a small extent and a very small extent. This has led to a gap in the integration of traditional methods within modern peacebuilding activities because some of the respondents felt that they are not fully utilized in the modern process. The quantitative finding is further

supported by qualitative responses from the interview with key informants. For example, one informant argued that**;**

> Peace committee meetings takes the processes of traditional mechanisms such as negotiation, mediation and reconciliation of the warring groups. It usually organized in a way the locals are the ones controlling the discussions, sometimes play an important role of negotiating on behalf of the members. [Local administrator III, Upper Tamu 15/07/23].

From the response above it was noted that the respondent mentioned negotiation, mediation and reconciliation as the traditional mechanisms for peacebuilding process. However, negotiation, reconciliation and mediation processes are not indigenous methods as such becuase in the modern times they are still applicable in the peacebuilding. Another key informant argued that;

> Today peace building initiatives are blended they combine both the traditional mechanisms and modern interventions. They even include the social integration such as inter-marriages or cross border trade being promoted among the people to resolve the differences and build peace. **[**Civil Society Member, East Soghor, 15/07/23].

The finding implies that some of the traditional peacebuilding mechanisms are applied across the board by various actors. Some actors have just modernized the process of negoation, mediation and reconciliation methods while building cohesion. In all these the two antagonizing parties involved are helped by the non-partisan member who are the security officers, religious organization members and civil society members. The actor as the reconciliatory medium between the people.

The finding of the current study is agreement with the previous literature of Ombati and Ogeto, (2016), the peace building strategies today involve even the traditional mechanisms such as dialogue, storytelling, consultations and reconciliation. The antagonizing communities organize themselves around their shared predicaments which generate positive change. The value and efficacy of traditional institutions and

mechanisms of conflict resolution such as customary institutions, councils of elders, age-sets, youth forums and women's networks.

The current finding is similar to the previous literature of Okoth (2007), the council of elders' interventions are usually driven through customary or indigenous mechanisms such as spiritual leaders, chiefs and elders mediating local situations especially in the Horn of Africa. The method has been very significant in preventing and resolving the inter-communal conflicts; bridging the divide and promoting peaceful inter community interface and coexistence (Ombati & Ogeto, 2016). For instance, the conflict between the Abagusii and Kipsigis, elders from both communities mediated the conflict in 2010. Peacebuilding along the border between the Myoot Kipsigis Council of Elders and Abagusii Elders reflects the achievement of peace in the border (Langat *et al.,* 2017). Moreover, Ndahiriwe (2021), argues that institutions of elders are with responsibilities of resolving inter-ethnic conflicts especially the conflict between the Turkana, Borana and Somali communities of Kenya.

Mobekk (2014) proposes that traditional mechanisms have a significant role to play in reconciliation and peacebuilding efforts. A good example here is the case of Mozambique which was to a large extent successful based on that particular context and the nature of the conflict in addition to a people's culture. Nonetheless, it is worth noting that the employment of traditional methods should not go against international human rights laws. Though the Kenyan Truth Justice and Reconciliation Commission (TJRC) Amendment Act, 2013 does not have any substantive provisions on how national and community reconciliation can be enhanced, originally the mandate of the TJRC identifies healing and reconciliation as one of its key objectives (IPSTC, 2010; KHRC. 2010). It was expected

that reconciliation would be achieved at two levels, individual and national (Ngari, 2013). However, it remains unclear if such reconciliation especially at the individual or community is enough to bring positive peace especially among the known conflict hotspot areas in Kenya such as the present Uasin Gishu County.

Overally, the findings of this study are supported by the conflict transformation theory that when conflict breaks out both the insiders and outsiders have significant roles to play to change the conflicting environment to a more peaceful phenomenon through different mechanisms. The mechanisms vary in nature and methods for instance, dialogue, socio-economic development initiatives, use of security officers, sports and theatre and psycho-support to the victims. The theory demands for more or total change of the phenomenon from the violent to peaceful environment done by all the stakeholders to enhance inter-ethnic or racial cohesion.

4.5 Chapter Summary

The chapter four sought to examine the nature of peace building strategies employed among the communities of Kisumu and Nandi Counties. The chapter covered the response rates, social demographic information such as age, gender, and educational level, duration respondents have been living in this area, marital status and ethnic groups. Secondly, the chapter has examined nature of peace building strategies employed; types of peace building strategies, actors'involved, approaches used, community involvement, coordination efforts and tradiational mechanism. The next chapter is chapter five on the extent of inter-ethnic cohesion among border communities.

CHAPTER FIVE
EXTENT OF INTER-ETHNIC COHESION AMONG THE BOUNDARY COMMUNITIES OF KISUMU AND NANDI COUNTIES

The chapter assessed the extent of inter-ethnic cohesion among the boundary communities of Kisumu and Nandi Counties from 2013 to 2023. To this end, this chapter delves into an in-depth analysis of pertinent findings as obtained from the administered questionnaires, focus group discussions and key informant interviews. Both thematic content and descriptive analyses were conducted in this regard. The chapter was structured into five sections; interethnic cohesion, frequency of inter-ethnic violence, consequences of the violence, and impact of shared facilities and institutions on inter-ethnic cohesion, and chapter summary.

5.1 The Extent Inter-Ethnic Cohesion among the Boundary Communities

The respondents were asked to expound on their own opinions about the inter-ethnic cohesion among the boundary communities of Kisumu and Nandi Counties, Kenya. In response to the question on the inter-ethnic cohesion among the boundary communities, the researcher divided results into four perspectives; whether those living along the border tolerate each other; whether those boundary communities live in harmony with each other; whether they trust each other and whether the communities show prejudices towards each other. The responses were from questionnaires, focus group discussion and interviews elaborate on the inter-ethnic cohesion among the boundary communities.

5.1.1 Whether the BoundaryCommunities Tolerate each other's Culture

The respondents were asked to expound their opinions on whether the boundary communities tolerate each other's cultural believes and practices. To this end, the respondents were asked to indicate the levels of agreement based on a 5-point Likert Scale, where 1 stood for very small extent, 2- Small extent, 3- Moderate, 4- High extent and 5- very high extent. Table 5.1 summarises the finding on the extent of inter-ethnic tolerance among the boundary communities.

Table 5.1: The Extent of Tolerance among the Boundary Communities (N=302).

Extent of tolerance	Frequency	Percent	Mean	Sd
Very small extent	64	21.2	4.002	0.478
Small extent	108	35.8	5.025	0.564
Moderately	69	22.8	4.017	0.453
High extent	36	11.9	2.098	0.225
Very high extent	25	8.3	1.221	0.133
Total	**302**	**100**		

Source: Researcher field data, 2023

Table 5.1 shows that majority 108(35.8%) of respondent indicated that the level of tolerance among the boundary communities is to a small extent; 69(22.8%) moderately; 64(21.2%) very small extent; 36(11.9%) high extent and 25(8.3%) very high extent. Therefore, a total majority of 241(79.8%) of respondents indicated that the extext of inter-ethnic tolerance among the boundary communities is to a small one. The quantitative findings were further supported by the qualitative responses from the interviews. For instance, one key informant argued that;

> The communities around the boundary area do not tolerate each other's cultures. The cultural belief that after circumcision, young men should go out and steal stocks from their neighbors for part of the bride's wealth, and their parents give half before getting married. [Q7. Local Administrator Upper Tamu Area, 18/08/2023].

It can be deduced from the interview response that there is lack of tolerance among those living along the border do not tolerate each other as evident by frequent midnight attacks, cattle rustling and armed violences. The intolerance among the boundary communities has effect on the extent on the inter-ethnic cohesion in the study area. Another key informant said that;

> The diversity in leadership style and boundary issues lead to interethnic intolerance, we cannot agree with them…We cannot allow them to dominate us or to be ruled by them. They cannot force us to believe that this land belongs to them or their culture is better than ours…[Q7.Community Leader, Kapsomotwa Area, 16/7/2023].

The responses from both the key informants implied that the boundary communities do not tolerate each other as a result of socio-cultural and political differences existing in the study area. The cultural differences are very vivid, thereby influencing antagonism between them, which in turn, affects inter-ethnic cohesion. The intolerances due to cultural practices between the communities are evident in the loss of stocks and property. For instance, some boundary communities practice cultures that cannot be accepted by other neighboring communities therefore, their interactions are violent. They have lived in neighborhood for many years without tolerating each other's' culture despite the various peace building strategies initiated to influence inter-ethnic cohesion.

The current finding on the inter-ethnic cohesion corroborates with the previous literature of Mulondo and Thomas (2018), that the diverse communities do not always tolerate each other's cultural practices as it evident among the communities of South Africa. According to Garfinkel and Skaperdas (2012), the majority ethnic group, could not tolerate other

smaller ethnic group's cultures, therefore, Serbians the majority in the area decided to systematically eliminate all other ethnic groups through genocide and ethnic cleansing during the Balkan War. This is what most would do if they got that chance to subdue other communities and make them their colonies because they cannot tolerate the diversity of the cultural practices of neighboring communities.

The current finding is further in agreement with the previous literatures of Milner and Khawaja (2010), and Yanagizawa-Drott (2014) that there is always negative relations resulting from the cultural intolerance among the neighboring communities. For example, in the case of the two largest communities of South Sudan, Nuer and Dinka have caused a lot of havoc to the country and region as well due to the intolerance against each other. Similarly, another situation of negative inter-ethnic interactions and intolerance due to socio-cultural and political differences resulted in the 1994 genocide of Rwanda between the Hutus and Tutsi. The finding further is in agreement with the Juma et al. (2018) and Schilling et al. (2012), community members of both Pokot and Turkana have shown strong negative attitudes towards each other group. This kind of negative attitude deteroriates the relationship between them hence they cannot tolerate each other.

Finally, the finding of this study is in line with the previous literatures of Shalom- SCCR (2020), that the intolerance among the ethnic groups living along the boundary of Nandi and Kisumu Counties has transformed into a very devastating phenomenon to both the people and their livelihood opportunities. The intolerance has undermined the inter-communal cooperation, peacebuilding efforts in the study area for many years. It has also contributed to mistrust, hatred, and cynicism among the boundary communities of Kisumu and Nandi Counties. Thus, the inter-ethnic intolerance has been the main characteristics

of inter-ethnic relations which causes most of the armed violence if it's not handled well by the state and other stakeholders.

5.1.2 Whether the Boundary Communities live in Harmony with Each Other

The respondents were asked to express their opinions and perceptions on whether the boundary communities live harmoniously. To this end, the respondents were asked to indicate the levels of agreement with the statement based on a 5-point Likert Scale, where 1 stood for very small extent, 2- Small extent, 3- Moderate, 4- High extent and 5- very high extent. Table 5.2 summarizes the findings on the level of harmony among the boundary communities.

Table 5.2: Level of Inter-ethnic Harmony among the Boundary Communities (N=302).

Extent of harmony	Frequency	Percent	Mean	SD
Very small extent	29	9.6	1.079	0.132
Small extent	34	11.3	1.102	0.139
Moderately	58	19.2	2.134	0.217
High extent	112	37.1	5.068	0.439
Very high extent	69	22.8	4.079	0.346
Total	302	100		

Source: Researcher field data, 2023.

Table 5.2 shows that majority 112(37.1%) of the respondents indicated that extent of harmony among the boundary communities was very high followed by 69(22.8%) very high extent; 58(19.2%) moderately; 34(11.3%) small extent and 29(9.6%) very small extent. Therefore, a majority 239(79.1%) of respondents indicated that the level of harmony is to a high extent. The boundary communities at the time of data collection were experiencing harmony with each other to a large extent. The finding was further supported

by the responses from the indepth interviews and a focus group discussion. A key informant for example, remarked that;

> The boundary communities have lived harmoniously since we began peacebuilding activities. Many men and women from the Luo community cross the border to work in sugar plantations owned by the Nandi. The Nandi people also cross the border to go and buy or sell products in the markets within Kisumu County; Muhoroni, koru or at the border market in Kopere. [Q8.Security officer III, Songhor, 22/10/2023].

The key informant was very candid in the explaination that the harmony being experienced was due to the peacebuilding initiatives done in the last few years. This could be viewed with increased number of people crossing the border for various activities. The two dominant communities plus other minority communities could do their business with or without the security personnel intervening. In addition, to the above point, another key informant added that;

> There is harmony in this area because our children, even as young as those in pre-school, can cross the border to attend school on the Luo side. Teachers,Traders and motorcyclists also cross the border without any problem…[Q8. Kopere, 28/07/2023].

This respondent furthered the argument that children attends a nearby school without any reservation of being a nandi or a luo. Teachers, traders and motorcyclists are also to move to any market, school and direction without fear. The high extent of harmony was highlighted by the free movement of those categories of people in the study area. Another informants recounted in a focus group discussion that:

> The harmony is evident in the area as our children attend the same school, share markets, go to the same dispensary, and play in the same tournament and post office. All these areas of interactions have reduced hostilities in the area. It is no longer as bad as it used to be when you could not cross the border. [Q8. FGD II, Kopere Area, 11/10/2023].

This implies that despite the fact that there are contrary opinion among the respondents about the harmony in the area. The boundary community members are living in harmony

today as a result of concerted efforts of multi-agency actors in peace building process among the boundary communities in the last few years. These people might be experiencing some discontentments within but it has taken sometime before armed violence or conflict took place in this area. These peacebuilding interventions initiated have reduced the level of hatred enhancing inter-ethnic cohesion evident in the high level of harmony. That is why people from the diverse ethnic communities can openly talk about their relationship with each other. However, it is not enough to build a complete inter-ethnic cohesion when the government has not fully addressed some of the underlying issues causing hatred and disunity such as boundary disputes, stocktheft and bad politics.

The current finding is not in agreement with previous literature of Garfinkel and Skaperdas (2012), that the diverse ethnic communities could live in harmony. According to Mulondo and Thomas (2018), two heterogeneous neighboring communities rarely live in harmony because of several issues such as boundary and shared resources. The is reflected by the case of the Serbians who were the majority ethnic group, gained power and decided to create an ethnically pure Serbian area by systematically eliminating all other ethnic groups through genocide and ethnic cleansing during the Balkan War. They therefore did not live in harmony with their neighbors who belong to another ethnic group which is contrary to the current finding.

Similarly, current finding is also not in line with the previous literatures of Milner and Khawaja (2010), and Yanagizawa-Drott (2014) that negative relations resulting from the two ethnic groups lead to disharmony and mistrust. The disharmony is the end result of the negative interactions for instance, between the Nuer and Dinka ethnic communities of South Sudan. Their disharmony and disunity has caused a lot of havoc to the county and

the region as well. The two communities do not see eye to eye with each other; therefore, there is no harmony. The other negative inter-ethnic interactions resulted in the 1994 genocide of Rwanda between the Hutus and Tutsi. The Hutus and Tutsi also never lived in harmony with each other at times, which resulted in genocide.

The finding of the current study portrayed that the diverse border communities could live in harmony yet they do not tolerate each other's cultural beliefs. This is not possible as shown by the previous studies. However, due to the nature of the previous conflicts and peace building initiatives involved in the area the harmonious relations could be attributed to the absence of violent conflict in the area for some times now especially before, during and after the last general election of 2022, the area remained peaceful.

5.1.3 The Level of Trust among the Boundary Communities

The respondents were asked to expound their opinions on how they would rate the level of trust among the boundary communities. To this end, the respondents were asked to indicate the levels of agreement with the statement based on a 5-point Likert Scale, where 1 stood for very small extent, 2- Small extent, 3- Moderate, 4- High extent and 5- very high extent. Figure 5.1 summarizes the finding on the level trust among the boundary communities.

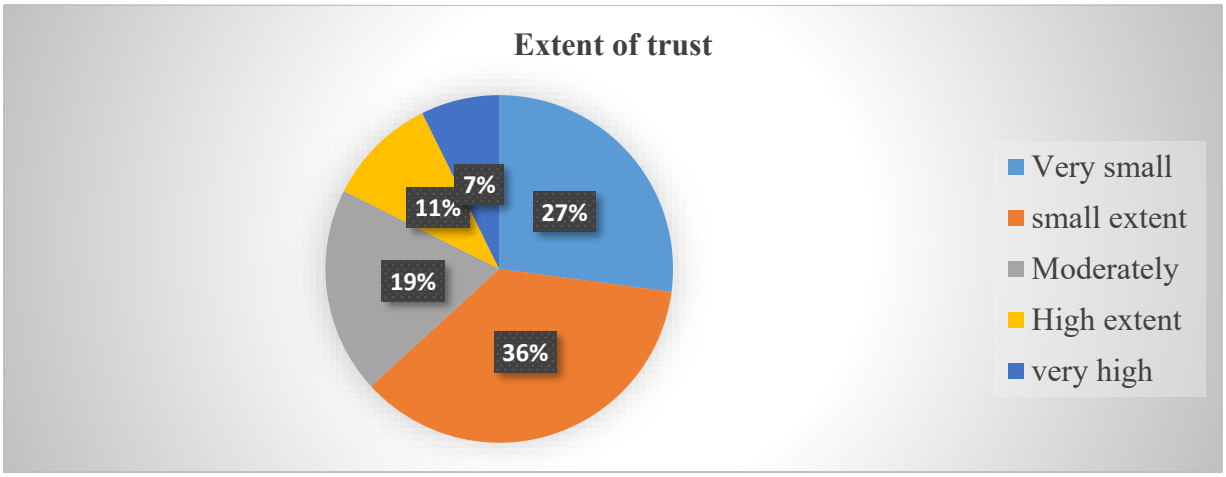

Figure 5.1: The level trust among the boundary communities (N=302).

Source: Researcher, field data 2023

Figure 5.1 shows that a majority 109(36.1%) indicated that the level of trust among the boundary communities was a small extent; 82(27.1%) very small extent; 58(19.2%) moderately; 31(10.3%) high extent and 22(7.3%) very high extent. Therefore, a majority of 191(56.6%) of respondents indicated that the extent of trust among the boundary communities was small. This means that there is no trust among the diverse communities. The low rating of the level of trust was due to regular attacks, stock theft deaths, and unsolved boundary issues. The boundary communities are always prepared for war to defend their community members against external attacks or to revenge and to counter revenge.

The quantitative finding was further supported by the qualitative responses from the focus group discussions and key informant interviews. A key informant argued that;

> The extent of trust is very low amongst the members of the Luo community and Nandi themselves. People do not trust their neighbors here fully. Most stock thefts are well coordinated that cannot be done by outsiders. Insiders are always involved. Your neighbor can organize with criminals to come and steal your stocks at night. [Q.9 Chief Upper Tamu, 28/07/2023].

This key respondent confirms the low extent of trust among the border people by giving example of the well coordinated cattle theft in the area that people from far cannot do unless they are supported by those living around. This tends to reduce trust among the people in the neighborhood whether intra or inter communal. Another key informant added that

> There is a low level of trust among community members and security organs due to non-quick response when called upon to stop the armed violence or attack on the other group. There are also some illegal activities, such as brewing change or planned attacks and theft, but no action has been taken. In some areas, they collude with the criminals. [Q.9 Religious Leader, Songhor, 10/09/2023].

According to this respondent mistrust is very among the community members themselves and also between them and security personnel. Stock theft and midnight attacks lead to mistrust but the community members also does not trust the security personnel because they do not respond quickly to attacks, some of them takes sides and some of them collaborate with the criminals. All these issues affects the trust level among border communities which in turn affects the level of inter-ethnic cohesion. A participant in the FGD, for example, said that;

> …What I can say is that the level of trust between us is very low. We do not trust each other based on the past events that took place…In some peace committee meetings, what was discussed have gone back to the culprits; therefore, you may not know who is who in this area. Some village elders are the coordinators of the criminal activities. [Q.9 FGD II. Chemase, 15/10/2023].

During the FGD meeting one respondent clearly explained why most community members do not trust each. They agreed that the past occurances such as torching and inhumane actions towards the neighbors have led the high level of mistrust. The implication of this finding was that despite all the peacebuilding strategies implemented to influence inter-ethnic cohesion, there were still high level of mistrust among the border

communities. The mistrust was as a result of factors such as stock theft/ cattle rustling, midnight attacks which included torching of houses, destruction of property and cultural intolerance among community members. Lack of proper institutions and legislations to deal with crime in the area also contributes to mistrust among the neighboring communities members.

Mostly, they do not share crucial information with their neighbors because they do not know how the community would react to that issue or it is believed to be a sign of betrayal. However, some minority respondents argued on the contrary that due to the peacebuilding initiatives implemented in the area, there is trust level has grown between the neighbors. That explains why people from other ethnic communities go to the same market places, attend the same churches, and their children and teachers go to the same school without showing any kind of discomfort.

The current finding the study concurs with the previous literature of Koopmans and Veit (2014) that the ethnic or religious heterogeneity of neighborhoods displayed significantly lower levels of trust in their neighbors than in the control group respondents. People of different ethnic groups usually do not have much trust in each other, especially when there are underlying issues such as land disputes and politics in this case. According to Mulondo and Thomas (2018), interactions of diverse ethnic groups have been dominated by hatred, mistrust, and intolerance, which have led to devasting armed conflict or genocides across the world. For instance, in Europe, Jews and other minority ethnic groups whose appearance was different from other of the country's population were physically exterminated by Hitler's Nazi administration during the Second World War, in what has become known as one of the most serious acts of crime against humanity.

The finding of this study further corroborates with the previous literature of Lawrence *et al.* (2018), Neighborhood trust is lower in the diverse communities, but perceived threats and prejudice are not immediate to this relationship, although those factors moderate the effect of neighbor trust. The out group is usually threatened and a lot of prejudice is spoken. The perceived threat emerges from other societal processes like socio-economic precariousness. Individuals who already view out-groups as scary experience diverse neighborhoods where local cohesion declines.

The current finding of the study is supported previous literature of Mohamed (2015), on mistrust and suspicion amongst the neighboring communities. All these had interfered with their relationships as neighboring communities. According to Lederach (1995), mistrust and suspicion are products of feelings, perceptions, and ideas, and he emphasized the importance of working on relationship transformation, which will lead to peaceful co-existence and mutual understanding. For instance, mistrust and suspicion between Ormo and Pokomo have caused violent atrocities due to broken past promises, such as allowing Wardei to stay in Tana River (Musembi, 2018). Similarly, Juma *et al.* (2018), ethnic mistruct was a big concern between the Luo and Kipsigis due to stock theft and mid-night attacks. The finding indicated that the boundary communities cannot trust each other yet they live in neighborhood, at times they engage in many socio-economic activities and share social institutions and facilities.

As a result if the underlying issues of conflict are they not solved properly, they usually lead to mistrust among the diverse communities living together in one region. The communities cannot shake the mistrust because of long standing history associated with

land and control of natural resources in the area. This usually describes the extent of the inter-ethnic relations among those living in that particular region.

5.1.4 Whether they show Prejudices Towards Each Other

The respondents were asked to expound their opinions on whether the two communities show some prejudices toward each other. To this end, the respondents were asked to indicate the levels agreement with the statement based on a 5-point Likert Scale, where 1 stood for very small extent, 2- Small extent, 3- Moderate, 4- High extent and 5- very high extent. Table 5.3 shows the extent of inter-ethnic prejudices among the boundary communities.

Table 5.3: The extent of Inter-ethnic Prejudice among the Boundary Communities (N=302)

Extent of Prejudice	Frequency	Percent	Mean	SD
Very small extent	31	10.3	1.256	0.152
Small extent	37	12.3	1.349	0.159
Moderately	40	13.2	2.358	0.297
High extent	90	29.8	3.179	0.374
Very high extent	104	34.4	4.074	0.473
Total	302	100		

Source: Researcher field data, 2023

Table 5.3 shows that a majority 104(34.4%) of respondents affirmed that the prejudices among the boundary communities was a very high extent; 90(29.8%) a high extent; 40(13.2%) moderately; 37(12.3%) small extent and 31(10.3%) very small extent. The mean of 3.179 high extent and a very high extent implies that most of the respondents perceived inter-ethnic prejudice to be a modrate to high issue in the study area. A significant number of respondents (64% that is high extent 29.8% and very high extent

34.4%) affirmed that inter-ethnic prejudice is either high or very high issue in the study area. This indicates that a number of respondents have recognized that inter-ethnic prejudice has been prevalent among the boundary communities for sometimes.

However, on the SD there is a considerable variations in the perceptions of the respondents in relation to the prejudice for instance, in the High extent (SD=0374) and Very high extent (SD=0.473). This is due to the fact that some respondents consider prejudice as a significant issue while other respondents view it less severe in the study area. Furthermore, on the least categories of very small extent (m=1.256, SD=0.152 and small extent (m=1.349, SD=0.159) shows that very few respondents believed that inter-ethnic prejudice is not a serious issue. As a result the majority of respondents were quite cognizant of the problem of inter-ethnic prejudice existence in the study area. The quantitative is further supported by the qualitative responses from in-depth interviews. For instance, one key informant argued that;

> Nandi view Luo men as older boys because they are not circumcised. They despise them on that and other cultural issues. Luo on the hand view their neighbors as non-civilized people who still believe in the traditional ways of life such cattle rustling and attacking people at night. [Q.10 Security officer, Songhor RDU, 15/07/2023].

The high rate of prejudice catalyzes the hatred, discriminations and intolerance among the boundary communities or the diverse communities. The prejudice makes a community to use a derogative term towards the other that even discourages the social interactions become very unstable and not to happen such as inter-marriages, trade and common schooling. Therefore, it is very likely to lead to conflict or destabilizes the inter-ethnic cohesion among the neighboring communities.

The current finding of the study is in agreement with previous finding of Mulondo and Thomas (2018) that the interactions of diverse ethnic groups have been for a long time dominated by prejudices, mistrust, and intolerance, which have led to devastating armed conflict or genocides across the world. For instance, in Europe, the Jews and other minority ethnic groups whose appearance was different from other of the country's population were physically exterminated by Hitler's Nazi administration during the Second World War. This has remained one of the most serious acts of crime against humanity.

The current finding is further supported by the previous literatures of Hewstone (2015) that ethnic diversity leads to prejudice, the missing link of dimension within the intergroup contact. According to Lawrence *et al.* (2018), the relationship between ethnicity and cohesion is threatened a lot by prejudice spoken. Neighborhood trust is lower in the diverse communities, but perceived threats and prejudice are not immediate to this relationship, although those factors moderate the effect of neighbor trust. For instance, in the academic institutions the prejudice is rampant when there is diverse ethnic groups (Mulondo & Thomas, 2018; Vitoroulis & Schneider, 2009). In Norway ethnic minorities were victimized than ethnic majorities and discriminated against compared to the rest of society. In South African Universities where English is the language of instruction, in Ethiopian Universities Amharic is the language of instruction so students who could not speak Amharic would discriminated against (Mulondo & Thomas, 2019). This further confirms the assumptions of (Tolsma *et al.,* 2013) that a certain ethnic is expected to be involved in the victimization and ill treatment of other groups.

Finally, the finding of this study supported by the previous literature of the Juma and Simiyu, (2019) prejudices and discriminations has dominated the inter-ethnic relations across all the ethnic groups. Political leaders have mostly peddle hate messages and discriminating words against the other communities. For instance, during violence of 1991-94, the Kalenjin Politicians said that Kikuyu communities would leave the area or be evicted if KANU does not win the election. They further used the discriminating like "*Madoadoa"* to mean those communities who are supporting them. These describe the relations between the two communities that live within the neighborhood and who live in one region.

The finding of this study is also in agreement with the previous literature of National Cohesion and Integration Commission (NCIC) (2021), on the levels of inter-ethnic interactions in Kenya. According to NCIC (2021) 57% of the respondents indicated that level of prejudice, trust and harmony increases with level of education and the school that one attended. Those who attained the highest level of education intact most and those who reached primary level interact least and that is also reflected on their level of tolerance with people from out groups. That means education determines the level of prejudice and tolerance among the neighboring communities. Thus, those living in the along the border of Kisumu and Nandi Counties have experienced some kind prejudices that describes their relations towards each other.

In general the findings are not agreement with the provisions of the constitution 2010 article on the policy of National Cohesion and Integration Commission (NCIC) which mandates the commission to be a guide to building a just, cohesive and integrated society that enjoys equitable social, economic and political development. Thereby addressing the

root causes of ethnic discrimination, negative ethnicity, feelings of discriminatory, unequal distribution of resources and opportunities.

5.2 Causes of Ethnic Intolerance and Mistrust Relations among the Boundary Communities

The respondents were asked to expound their opinions on causes of the negative relations shown by intolerance and mistrust among the boundary communities. This would inform the conclusion one extent of the negative relations among the border communities. Table 5.4 gives the summary of the findings.

Table 5.4: Causes of Negative Cohesion among the Boundary Communities (N=302)

Causes of negative relations	Frequency	Percent	SD
Stock theft	104	34.4%	0.622
National politics	82	27%	0.616
Boundary / land dispute	66	22%	0.578
Nepotism	28	9.3%	0.432
Unemployment	22	7.3%	0.379
Total	**302**	**100**	**0.525**

Source: Researcher Field Data, 2023

According to the finding in the Table 5.4, a majority 104(34.4%) of respondents affirmed that stock theft/ cattle rustling was a cause of intolerance and mistrust followed by 82 (27%) national politics and politicians; 66(22%) boundary disputes; 28(9.3%) nepotism, and finally 22(7.3%) unemployment among the youth coupled with the high cost of living. The qualitative finding further supported the quantitative results. A key informant, for instance, argued that;

> The communities are not at peace with each other…It is a negative peace. Their relationship is very fragile; any slight disagreement or issue can trigger armed violence at any time. The area you see as very peaceful today can turn

> chaotic at any moment. [Q4. Religious Leader III, Muhoroni- Koru, 10/7/2023].

The respondent argued that the fragility of the relationship results from land encroachment, boundary disputes, stock theft, and unimplemented government policies. Another key informant added that;

> These communities are not living peacefully with each other…It is quiet today but can erupt at any time of the day. Therefore, they are just waiting for small triggers to take place, and then you will see armed violence starting immediately. [Q4. Elected leader, East Songhor, 11/07/2023].

On the causes of negative cohesion the respondent said that the community members living at the boundary are ready for war or fight at any time. Some of the triggers are land ownership and boundary issues, politics (national), and stock theft across the border. In another in-depth interview with another key informant, he added that:

> Inter-thnic conflicts are caused by national politics, when we, the Luo and Nandi, are not in the same political party, then we know that they can attack us anytime. Cultural practices of stealing stocks at night also cause interethnic conflict, especially in the areas close to the border. During the raid, some die or are injured, then they come to retaliate, or when our young men from the Luo side make a move to trace and follow stolen stocks and fail to get them stolen, then violent conflict may break out. [Q.4 Local administrator, Muhoroni Location. 29/07/2023].

National politics, cultural practices and retaliation are factors that contribute to the negative cohesion in the study area despite the continuous peacebuilding process taking place. In a focus group discussion with community members living along the border, some of whom were victims of the previous violent conflict that took place in the area.

> The communities living along the border here only co-exist due to boundary disputes, cattle theft, and national politics, which has affected their relationships… The other issue that strains the relationship here is the cultural differences… People believe in or practice similar different values. Each community has its own beliefs. [Q4.FGD, Chemase Centre, 10/09/2023].

The respondent in this pointed out that negative cohesion is as a result of land dispute, cattle theft, national politics and cultural difference among the people living here. In a focus group discussion, they remarked that;

> Armed conflict occurs in this area due to national politics towards elections and allegations of cattle stolen from the neighborhood, land, and boundary where our land was grabbed. During all these interactions, people are involved in the fights. [Q4. FGD, Kopsomtwa ward members, 30/07/23].

The responses during the discussion on the issues causing negative ethnicity were national politics, land disputes and stock theft. This implies that the border communities does not trust and tolerate each other's culture despite living in harmony, share border markets, other institutions and facilities, and even inter marry a lot today. As a result the findings have revealed that the negative relations are caused by the rampant stock thefts, national politics, boundary disputes, cultural differences, nepotism at workplaces, and unemployment- affects the inter-ethnic relations in this area. The stock theft leads to revenge and counter-revenge actions among the border communities which makes the inter-ethnic conflict here very cyclic.

National politics, especially during and after the electioneering periods, is another cause of negative ethnicity in the study area. During elections, the area becomes very volatile and susceptible to armed violence whenever the two dominant communities are not in the same political party or coalition.

Similarly, politicians from the Nandi side use land dispute as a campaign tool or agenda to influence people to vote for them. This is because the boundary issue in this area has been disputed for a long time as neither the communities nor the leadership have agreed on the same boundary. Nepotism in the sugar industries or campanies located along the

border, where the leaders ensure only people from their clans are employed in the factories as casuals and on permanent basis was also revealed as a cause of negative ethnicity because young men cannot be employed in the sugar industries due to their ethnic backgrounds.

The current finding concurs with the previous literature by Adamu (2013), Mckenna *et al.* (2018), Mulondo and Thomas (2018), and Nagy (2018), that inter-ethnic interactions of heterogeneous societies may be positive or negative. A positive inter-ethnic interaction comprises harmonious living, peaceful co-existence, trust, tolerance, shared social functions, inter-communal trade, and inter-marriages. Therefore, positive inter-ethnic relations contribute to positive intergroup interactions and can be seen in social bonds such as in the inter-ethnic marriages, shared learning institutions, cohabitation and engagement in other socio-cultural activities.

Mckenna *et al.* (2018), argued that a negative ethnic interaction is usually a conflicting situation made up of ethnic victimization, bullying, intolerance, mistrust, revenge and hatred, which, in turn, weakens the relations among the diverse ethnic groups. For instance, Serbians, the majority ethnic group, aimed to create an ethnically pure Serbian area by systematically eliminating all other ethnic groups through genocide and ethnic cleansing during the Balkan War. In addition, Milner and Khawaja (2010), Yanagizawa-Drott (2014), and Mulondo and Thomas (2018), argued that negative relations has been witnessed in the interactions of two largest ethnic communities of South Sudan, the Nuer and Dinka ethnic communities. Their negative ethnic relations has led to several ethnic armed violence since they got independence. Similarly, the negative inter-ethnic interactions resulted into the 1994 genocide of Rwanda between the Hutus and Tutsi.

The finding of the current study aligns to the previous findings by Muhamed (2015), that mistrust and suspicion have dominated the relationship between Pokomo and Orma. The relationship between these coastal communities has been deteriorating over time due to violent atrocities. Their past agreements, such as land usage promises, were broken; therefore, no community is trusting the other. The Pokomo argued that the Orma betrayed them by permitting the Wardei to inhabit the Tana River, bringing animosity between the two groups. Kim *et al.* (2004) further argued that mutual suspicion and mistrust create and escalate conflict because they negatively impact the relationship.

The finding of the current study is in agreement with the previous literatures of Caseli and Coleman, (2006) Yamano, *et al.* (2013), and Shalom-SCCRR, (2020), which pointed out that cultural differences, boundary disputes, stock theft, nepotism, and national politics are the cause of negative relations among the out-groups. According to Wangechi, *et al.* (2014), in the study in Nakuru County, community leaders, and politicians were the main cause of negative ethnicity in many areas; they fuel the conflicts by turning community members against each other, planning and executing decisions related to the conflict. For instance, in 2007, some politicians and community leaders formed ethnic groups to fight, defend their community, and reject the final results of presidential elections which resulted into post-election violence, and pitting neighboring communities against each other.

The current study's finding concurred with Amolo, *et al.* (2022), who pointed out that diverse ethnicities usually have strained relationships due to land disagreement, politics, and stock theft. Political incitement and hate speech contribute to negative ethnic relations which causes armed violence among the neighboring communities. Kiprop, *et al.* (2019) and Shalom-SCCRR (2020) argued that bad cultural practices and unemployment cause

ethnic conflicts among the neighboring communities. According to Nyakuri (1997) findings' nepotism cause inter-ethnic conflict among the neighboring communities. The current study further concurred with the literature of Odanga *et al.* (2022) that interethnic strife has been caused by economic exploitation, exclusion and uneven access to resources and opportunities in the region.

The current finding is supported by the previous literature of Shalom- SCCR (2020), that that the hostility among the ethnic groups living along the border of Kisumu and Nandi Counties has transformed into a very devastating phenomenon to both the people and their livelihood opportunities. The negative relationship is seen in the form of intolerance, which undermines inter-communal cooperation and leads to mistrust, hatred, and cynicism. This is the situation that exists mostly among the different ethnics who border each other in this country. Over many years negative relations between two or more is caused by contestation over natural resources that makes each community to be aggressive towards each other to control the resources.

The finding is also in agreement with the previous literature of Okech *et al.(*2022) that inter-ecthnic negative relations are caused by unresolve land issues, political incitement, cattle rustling and shared natural resources among the border communities of Kisumu and Nandi counties. According to Juma *et al.* (2018) land and boundary issues such as land demarcation, cattle rustling and attacks have been the causes of negative ethnicity among communities of Sigowet and Sondu border. Therefore, in conclusion the findings on the causes of negative ethnic relations concurred with the previous literature of Wangechi, *et al.* (2014) who pointed out that ethnic communities have a historically been in disputes

over land ownership, hate speeches, cultural practices and politics propagated by community leaders and politicians which usually lead to ethnic conflicts.

However, the current study disagrees with the previous findings of Oyoo *et al.* (2019) that found out that in Kisumu County negative inter-ethnic relations are caused by socio-economic factor as many unemployed and poor people are easily manipulated by the politicians. This is not the main reason why the conflict reoccur in the region but amongst the reasons. Additionally, the study of Oyoo *et al.* (2019) was not looking at inter-ethnic conflict but electioneering. Therefore, it could not give the same results as the current findings of the study.

5.3 Frequency of Inter-Ethnic Violence among the Boundary Communities.

The study sought to know how frequent the inter-ethnic conflicts have been happening in this area from 2013 to 2023. Table 5.5 gives the summary of the finding.

Table 5.5: The Frequency of Inter-ethnic Violence among the Boundary Communities (N=302)

Frequency of violence	Frequency	Percent
Anytime	112	37
Every after 5 years	66	22
Monthly	51	17
Annually	43	14
After six months	30	10
Total	**302**	**100**

Source: Researcher Field Data, 2023

According to the findings in the Table 5.5 majority 112 (37%) of respondents affirmed that ethnic violence can erupt anytime of the day or night followed; 66(22%) after five years; 51(17%) monthly; 43(14%) annually and finally, 30(10%) after six months. The quantitative findings were further supported by the qualitative responses from the

interviews and focus group discussions. Most of the key informants and focus group discussions participants agreed that in the last ten years the number of inter-ethnic conflicts have been on the rise. For instance, one key respondent noted the conflict happened along the borderline of Kisumu and Nandi Counties after 2012 and 2017 general elections.

Another key informant who is a security officer argued that inter-ethnic violence are very common in this area especially towards elections or when stocks are stolen from this side. For instance, when stocks are stolen from one side, the other community members living along the border would gang up block the road, destroy property and even cause injuries to the suspects. Then that could lead to a revenge and counter-revenge from the other community.

The implication of this finding is that there is recurring armed violence happening in this area frequently due to cattle rustling, land disputes and politics. The timing is not that regular but it happens often which strains the relations among the border communities of Muhoroni and Tinderet Constituencies. The finding of the current study is confirmed by shalom –SCCRR (2019) the area was worst hit the 2017 post-election violence and other ethnic sporadic clashes in the last ten years. The explosion of ethnic violence between the Luo and Nandi of the Muhoroni and Tinderet regions have existed for more than two decades (Osamba, 2001). Amolo *et al.* (2022) confirm that inter-ethnic violence in this region takes place consecutively since 1991.

5.4 Consequences of Negative Inter-Ethnic Relations among the Boundary Communities.

The study sought to assess the consequences of negative inter-ethnic conflict among the boundary communities of Kisumu and Nandi Counties. This is significant in the

expounding on the extent of the ethnic relations. Table 5.6 gives the summary of the finding.

Table: 5.6 The Negative Consequences Inter-ethnic relations (N=302)

Consequences of Negative Ethnic Relations	Frequency	Percent
Loss of lives	62	21%
Destruction of property	71	24%
Food insecurity	36	12%
Loss of business opportunities	57	19%
Social amenities are closed	46	15%
Increased crime rate	30	10%
Total	**302**	**100.00**

Source: Researcher Field Data, 2023.

Based on the results shown in Table 5.6, a majority 71(24%) of respondents affirmed that it has led to destructions of the properties, followed by 62(21%) loss of lives; 57(19%) loss of business opportunities; 46(15%) closing down of social amenities; then 36(12%) lead to food insecurity; further 30(10%) responded that it leads to increased crime rates. The quantitative results were further supported by the qualitative responses from key informants' interview and focus discussions. For instance, one key informant argued that;

> When violence breaks out all schools are closed, border markets are deserted, goods from other regions are blocked from entering the area, and there is food insecurity. Those managing hospitals and dispensaries are on the move. [Security officer, East Songhor, 13/07/2023].

This means that all social amenities are affected by armed violence in the study area. For instance, children cannot access education, the sick cannot access hospitals for treatment, markets are not operational and people are also displaced from their homes. Another key informant argued that:

> The conflicts and skirmishes in the area discourages investments and business, property are destroyed, and criminals take advantage of the situations and cause problems to the people. [Chief-Upper Tam, 28/07/2023].

This implies that inter-ethnic conflicts have negatively affected many perspective of human life in the area for instance loss of lives of many people, destruction of properties such as farms, houses and even schools; has led to severe food insecurity in the area, loss of business opportunities due to the fact that most roads are closed as well as markets; has led to the closing of schools and health facilities which prevents those living with conditions from accessing medical care in the area and finally it has led to the increased crime rate in the area.

The current finding is in agreement with literature of Nyakuri, (1997); Halakhe, (2013); Kiprop *et al.* (2019); Shalom-SCCRR, (2020) who pointed out that the effects of armed ethnic conflicts are many such as loss of lives and destruction of the properties. Moreover, the current finding is reflected by the previous findings of Buckland, (2005); O'Malley, (2010); Bruck *et al.* (2019), and Odero *et al.* (2023), that armed conflict leads to the closing of social amenities such as schools and health facilities, food insecurity that usually arises due to reduced agricultural activities in the area and movement of the people which in turn affects the operation of market. Thus, according to Wangechi *et al.* (2014), the post-election violence in Kenya, led to the closer of many schools in Nakuru County, teachers fled the area, some schools were burned down, looted or the area become too insecure for the other ethnic communities. Some schools were made IDP camps which interfered with learning and children's in the national examinations.

The current finding of the study agrees with studies of Odero *et al*. (2023) that armed conflict leads to increment of crime rate in the area. Due to armed ethnic conflict a number of human rights violation do happen whether planned or unplanned such as rape, theft, murder and property destruction. According to Wangechi, *et al.* (2014) post elections violence of 2007/8 lead to a number of crime against humanity as people were tortured, women and young girls were raped, property destroyed and others also were killed by the armed ethnic communities.

5.5 Impacts of Shared Facilities and Institutions to Inter-Ethnic Cohesion

The study sought to assess the extent to which shared facilities and institutions, and socio-cultural integration contribute to inter-ethnic cohesion among the diverse communities. The shared facilities and institutions are border markets, learning institutions and hospitals. These facilities and institutions contribute to the interethnic relations in a country or within the neighboring communities.

5.5.1 Border Markets and Inter-ethnic Cohesion of Diverse Communities

The study sought to know the extent to which cross-border trade contribute to positive interethnic relations among the boundary communities. To this end, the respondents were asked to indicate the levels of agreement with statement based on a 5-point Likert Scale, where 1 stood for very small extent, 2- Small extent, 3- Moderate, 4- High extent and 5- very high extent. Table 5.7 gives the summary of the findings.

Table 5.7: The Extent to which Border Markets contribute to Ethnic Cohesion (N=302)

Border markets	Frequency	Percent	Mean	SD
Very small extent	16	5.3	1.022	0.142
Small extent	35	11.6	2.023	0.156
Moderately	71	23.5	3.072	0.238
High extent	100	33.10	4.089	0.318
Very high extent	80	26.50	4.064	0.242
Total	**302**	**100**	**2.854**	**0.219**

Source: Field Data, 2023

Table 5.7, shows that majority 100(33.10%)of respondents affirmed that border markets contribute to positive ethnic cohesion to a high extent followed by 80(26.50%) to a very high extent; 71(23.5%) moderately; 35(11.6%) to a small extent and finally; 16(5.3%) to a very small extent. This implies that a majority a large number of respondents (33.1%) believed that border markets contribute to inter-ethnic cohesion to a high extent. Based on the mean of 4.089 there is a strong affirmation in this contribution with a moderate level of SD (0.318). This implies that while most people affirmed the higher contribution, there is a little more variability in how strongly people feel about it.

The (26.50%) of respondents who believed the contribution of border markets is critically important to ethnic cohesion. The mean score of 4.064 is very close to the "High Extent" category, indicating similar perceptions, but slightly higher. The SD of 0.242 indicates a modest variation in how strongly respondents in this category perceive the contribution. The qualitative responses from the key informant's interviews and focus group discussions were presented. For instance, one key informant argued that;

> We share several markets such as Shonghor, Kopere, Koru, Muhoroni and Chemelil. These markets are operational whenever there is peace in the area, but when violence erupts, then you will not see people in those markets. Trade does not increase the level of trust between us but enhances the rate of harmony in the area and cohesion between us…strangers engage in business so it cannot build much trust. [Q.10 Community Leader, Muhoroni, 20/08/2023].

The respondent confirmed that there are many border markets in the area which means a lot of inter-communal trade has been taking palce. The negative ethnicity affects the operations of these border markets. Nevertheless, trade is not a catalyst to ethnic cohesion. Another key informant posits that;

> Cross-border trading within or outside markets does not make people become friends apart from the casual meetings during the exchange…People are after disposing of their products for exchange with money. There is no discrimination in these markets based on the items sold and to whom they sell. Everyone is free to buy from anyone or to sell to anyone. Through these markets, we have created several friendships with others from outside our communities. [Q.10 Religious Leaders II, Chemelil, 20/10/2023].

There are border markets which has been in existence for many years and through them the border communities have build a number friendship network.

Another key informant said that;

> In these market meetings, we are able to know the plans of the other community…if we see them discussing in small groups, then we know something is not right, and we should be ready for attacks anytime. Markets and cross border trade have made us learn cultural practices and language from each other. [Q.10 Religious leader VI, Koru area, 11/07/2023].

The friendship developed through the markets are not good per se as some of them are the beginning of stock theft across the border. However, the border markets have made them learn the culture of other ethnic community. Another informant argued that;

> Cross-border trade, such as the operation of the motorcycle sector, has enhanced trust and tolerance along the border. Motorcycle riders transport anybody from one point to another as long there is agreement; through that, they can form a kind of relationship. Through trade, people make friends. Friendships help in creating social networks and alliances. Some of them are dangerous for cohesive living, such as stock theft…Most stock theft are done in coordination between the insiders and outsiders. [Q.10 Chief – Upper Tamu, 28/07/2023].

The motor cycle operations across the border have contributed to trust and tolerance immensely. The business has been a landmark in the creation of friendship and alliances through the associations (Saccos) and high rate of mobility which could also be viewed as a challenge to cohesion and peace. Finally, within the focus group discussion, one respondent reiterated that;

> These markets have not been very effective in building inter-ethnic cohesion. Many conflicts in this area have started in the market places…Hate speeches and prejudices are pronounced in the markets or during market days. Political differences are usually shown in the markets; thus, it is not a good initiative for sustainable peace. [Q.10 FGD II- Kopere, 29/07/2023].

Despite, the significant contributions, it was agreed in the FGD that border markets are not effective in creating positive ethnicity in the study area. This is because hate speeches, prejudices and discriminations are pronounced in the border markets unless there strict policies in the markets to discourage such behaviors. Furthermore, the border markets contribute positively to ethnic relations despite the variations in the responses from respondents and key informants. But a majority affirmed that border markets enhances to social interactions, which helps in building ethnic relationships. Through trading, the other community can learn the culture and language of the other community or even get to appreciate what the other community is doing. Border markets are places where peace can be built, or hate can be manufactured.

These markets are operational daily unless there is armed conflict. Still, immediately after the conflict, the trading resumes with members of the two communities bringing their products to sell in the markets to either person without any discrimination. Most marriages were planned in the market places, whether out of the group, as markets served as the place of interaction. Therefore, trading done within the marketplaces should contribute to

inter-ethnic cohesion by building trust and social networks. Notwithstanding, other negative activities are connected with market operations, such as the spread of hate among the inter-communities, the formation of destructive networks to steal animals across the border, and the planning of the attacks.

The finding of this study is confirmed by the previous literature of Candau, Gbandi and Guepie (2021), who stated that trade creates a stage of interaction. The whole process, from production to export or from border crossing to final consumption, can fuel tensions or, conversely, can soothe relations between the different ethnic groups of a country. According to Gurr (1970) and Horowitz (1985), trade promotes exchange, building community trust. Nevertheless, peaceful co-existence can be reversed if the trading situation is deemed unfair. In bigger markets with too much favoritism, unequal opportunities and lack of social mobility generate ethnic differences.

The finding is further confirmed by previous literature of ACCORD (2011); shared resources such as water can establish interdependence to provide incentives and collective action across political boundaries and ethnic divides. Thus, cross-border licit or illicit trade can resource warring parties, particularly if one party controls parts of it. If the border crossing generates a separate income and the 'border' element of the trade becomes an economic activity in itself, whether smuggling, customs levied by armed border guards, employing additional security, drivers, or porters, this can feed into a cycle of usually low level, but persistent violence: enough to maintain the conflict status quo and the nature of the border crossing, but not to disrupt the trade. The current finding differs from the previous literature of Mulondo and Thomas (2018) that trade builds social networks across neighbours of diverse communities. According to

ACCORD (2011), cross-border economic activity positively affects relations such as the sharing of resources and people developing some identity as a business community, which could prevent violence from breaking out as economic stability becomes the most important thing. For instance, the country has cooperated with neighbouring countries by promoting investment in China's Belt and Road initiative. In the pre-colonial Bendel state, water transportation was a cultural bond that facilitated trade and social interaction within Yoruba coastal communities for many years.

5.5.2 Shared Learning Institutions and Inter-Ethnic Cohesion

The study sought to assess the extent to which shared learning institutions contribute to interethnic relations among the boundary communities. To this end, the respondents were asked to indicate the levels of agreement with statement based on a 5-point Likert Scale, where 1 stood for very small extent, 2- Small extent, 3- Moderate, 4- High extent and 5- very high extent. Figure 5.8 gives the summary of the findings**.**

Table 5.8: How Shared Institutions Promote Ethnic Cohesion (N=302)

Shared Institutions	Frequency	Percent	Mean	SD
Very high extent	119	39%	1.23	1.37
High extent	70	23%	1.17	1.23
Moderate	59	20%	1.09	0.95
Small extent	31	10%	0.97	0.81
Very small extent	24	8%	0.78	0.63
Total	302	100	3.77	1.23

Source: Research field data, 2023

The findings in the Table 5.8, shows that a majority 39% (119) affirmed that shared institutions promote interethnic cohesion to a very high extent; 23% (70) a high extent;

20% (59) moderate extent. Further, 10% (31) small extent and finally, 8% (24) a very small extent. The total majority of (189) 62% of respondents affirmed that shared institutions such as common schooling among the heterogeneous groups promote interethnic cohesion. The mean score of (3.77) shows that most respondents believed that shared institutions contribute to positive ethnicity were between high extent (4) and moderate (3), with a slight tilt towards very high extent.

However, the standard deviation (1.23) indicates a large variation on the responses from the respondents. Many respondents were grouped around the mean score of 3.77 showing the affirmation but there were still profound differences in the perceptions on the contributions of shared institutions. The variations are therefore, affirmed by the responses from key informant and focus group discussion on the ethnic relations in the area. A key informant, for instance, offered that.

> In this area, we share so many learning institutions. Children and pupils from both sides cross the border to attend schools on other sides of the county. For day secondary schools, students from both sides attend the same school. Technical colleges that have young adults and a full boarding institution have people of diverse communities. However, you will not see them go to school whenever disagreements occur. Primary and secondary school pupils will remain at home until the conflict ends. [Q.13 Chief –Upper Tamu, 10/09/2023].

The respondent affirmed that there are many learning institutions shared by the border communities irrespective of the ethnic background. The institutions remain fully functional until people start to fight. Another key informant added that;

> There are many learning institutions shared along the border. Some of them are public or private institutions. Children are not restricted by the county boundary on which school to go to. They prefer going to schools that are performing better and convenient for their parents or guardians. They create friendships and social networks across the ethnic communities…it cannot work immediately but can be seen to have reduced the rate of hatred as they make friends during school time. They go to the same school, but it does not prevent violent conflict in the area, maybe in the future. [Q.13 NCIC I, 23/10/2023].

This respondent too affirmed the existence of the learning instituitions along the border, but what is evident is that the schools are completely ending the conflicts but with it would help in building positive ethnicity. Another key informant observed that;

> Schools open up the mind and thinking ability of young people. They can use their connections and networks to ensure peace resumes immediately without much destruction. We have seen those who have gone to school leading peace talks through their networks across the border. In school, they create friendship and build inter-ethnic cohesion… It does not completely bring inter-ethnic cohesion. The two communities share, such as pre-school, primary and secondary schools, and Technical Colleges. For example, Bishop Okoth and St. Augustine Kandege secondary schools. Teachers from both sides share a staffroom and teach students from both tribes. [Q.13 Religious Leader-Muhoroni Koru, 17/07/2023].

Mostly, children from Nandi side go to the same school with children from the Luo community from preschool, primary, secondary, and tertiary teachers. Despite having children from both sides going to the same schools, sharing classrooms, and being taught by the same teachers. There are still some cases of inter-ethnic conflict in the area. Shared schools or learning institutions have been hailed as a point of social interaction that brings tolerance, trust, and harmony amongst diverse communities in the country. The antagonistic communities can use schools as institutions of socialization to breed tolerance amongst themselves. In this case, there are schools where children from both Nandi and Kisumu Counties learn today and form friendships, but when the conflict breaks out, they run for safety in their homes or their backyards. So, the school and children do not intervene in conflict or during peace-making despite having networks in the area.

The finding of this study is not in line with Mulondo's previous literature (2018); good friendship in learning or classmates by students from different black ethnic groups in South Africa is a sign of cohesion within the country. When communities come together

and cooperate on many issues, the chances of them getting into civil strife or armed conflict are minimal. But in this case, they have shared many learning institutions, but conflicts still happen.

The finding of the current study is in disagreement with Vitoroulis and Schneider (2009) that adverse ethnicity in the academic institution could lead to ethnic victimization, discrimination, and prejudice. Institutions with a power imbalance would show negative power relations and student interaction. In the case of Kisumu and Nandi Counties, there are no reported ethnic victimization, discrimination, or prejudice among the students and pupils; the networks do not stop the midnights, stock theft, and boundary disputes that have been causing conflict for several days.

The finding does not correspond with Fandrem *et al.* (2012), in a study conducted in Norway, which indicated that ethnic minorities were more likely to be victimized than ethnic majorities and more likely to be discriminated against compared to the rest of society. Unlike South African Universities, where English is the language of instruction, in Ethiopian Universities, Amharic is the language of instruction, so students who could not speak Amharic would discriminated against. In this case, the students or pupils from the Nandi community are the minority in those schools, but no discrimination has been reported despite their reoccurring conflicts. When conflicts break out, then you will not see them crossing the border to come and attend schools, and it does not stop the conflicts.

5.5.3 Inter-ethnic Marriages and Positive Cohesion among the Boundary Communities

The study sought assessed the extent to which intermarriages among the boundary communities contributes to positive ethnic cohesion. To this end, the respondents were asked to indicate the levels was based 5-point Likert Scale, where 1 stood for very small extent, 2- Small extent, 3- Moderate, 4- High extent and 5- very high extent. Table 5.9 gives the summary of the findings.

Table 5.9: The extent to which Intermarriages Promote Inter-ethnic Cohesion (N=302)

Intermarriages	Frequency	Percent	Mean	SD
Very small extent	19	6.00	2.032	0.119
Small extent	27	9.00	2.036	0.124
Moderately	126	42.00	4.091	0.412
High extent	86	28.00	3.076	0.324
Very high extent	44	15.00	3.021	0.314
Total	**302**	**100**		

Source: Field Data, 2023

The findings in the Table 5.9, shows that a majority (126) 42% indicated that inter-marriages promote positive cohesion moderately; (86) 28% a high extent; (44)15% a very high extent; (27) 9% small extent and finally, (19) 6% a very small extent. The total majority (60%) respondents consider inter-marriages among the communities living at the boundary to build a positive to a high extent. The mean score of 3.076 shows that respondents in this category believe intermarriages is having a high inpact on the inter-ethnic cohesion in the study area. Meanwhile, having SD of 0.324 reveals a moderate level of variability in responses, indicating that while most people agree, there is still some diversity in their opinions. A mean of 4.091 reveals that, on average, respondents in this

category believe intermarriages to have a moderate impact on inter-ethnic cohesion. The SD of 0.412 is higher than the other caders, indicating more variability in responses. The quantitative data were further supported by qualitative responses from the key informants interviews and focus group discussions. A key informant, for instance, averred that;

> The communities here inter-marries nowadays but not a lot. The inter-marriage has contributed to the cohesion to some extent. But some ladies/ women from the luoland or nandi would not break the secret; they cannot say anything of that nature because of fear of being divorced or killed for betraying the community. Therefore, even if they are from the other side, they would not reveal to their brothers and relatives the impending/ planned attacks…No trust, friendships, and tolerance amongst the people. [Q11. Elected Leader, East Soghor, 13/07/2023].

The respondent affirmed the inter-marriages among those living along the boundary, the numbers are not many. The intermarriages have not contributed to the ethnic cohesion in the area due to some cultural issues. Another key informant observed that;

> Today we have several people who have inter-married…It is not like before when they used not to get married across the ethnic groups. But these intermarriages have not worked to build trust and tolerance…We are still being attacked like before… In-laws do not inform when they plan attacks or when our animals are being stolen. In-laws do not even tell the planners of attacks to spare their in-laws on this side. They do things secretly, and no one would leak the message. [Q11. Local administrator, Koru, 10/09/2023].

These subsequent respondents in the recorded voices have clearly recounted how the inter-marriages have gone high in the recent past. Another key informant added that;

> Yes, people nowadays inter-marry. Traditions are behind us now. Most of them knew each other while still in school or college…Some met in the church, markets, or just by a go-between from both sides. It has partly contributed to the current peace and cohesion. This is because some of the married inform of the attacks or save people during the conflicts… Inter-marriages have contributed to peace and harmony in the area lately but not trust and cohesion. [Q11.Religious Leader II, Kapsimotwa, 10/09/2023].

This respondent does not believe on the traditions when marrying and also highlighting the contributions of the schools in helping built the ethnic cohesion. Another key informant opined that;

> Inter-marriages, ladies from one community may be aware of the attacks but cannot say anything… because they are endangering their lives and marriages. They can be killed or divorced for betraying the community. Some of them have spoken when there are planned attacks. The inter-marriages here but not as much as Luo and Abaluhya. Sometimes, women are not aware of when the attacks are planned and executed. That means they cannot assist the other group from being attacked. [Q11. Local administration, Chemilil, 25/09/2023].

The findings revealed that majority indicated that interethnic marriages positively contributes to ethnic cohesion. Young girls are married across the border but not so much as compared to the way other communities have inter-married. The intermarriage amongst the border communities have increased because of young people who went to school together, lived in the same estate, or worshipped in the same church. Therefore, these interethnic marriages have enhanced the chances of positive relations, thus increasing the number of inter-marriages compared to ten years ago. Despite the increased number of girls or young ladies married from either side, there are still midnight attacks, stock thefts, intolerance, mistrust, and disputed boundaries. This means that intermarriage among the border communities have not contributed to positive relations per se.

Marriage is a union that brings the two families of both the groom and bride together and, even by extension, the two communities. A woman is not married to an individual but to the society. Similarly, a man does not marry from a family but a society. The two communities form a relationship with each other. Thus, they should have respect, trust, love, and tolerance towards a community from which their kin have married, regardless of their cultural background. With full respect to the marriage regulations, there should be midnight attacks, stock thefts, and torching of homes unless there is a divorce.

The finding is confirmed by the previous literature of Smits (2010); inter-marriage is critical in the explanation of inter-ethnic relationships. Results from the intermarriage

among the ethnic groups in Yugoslavia could help in explaining how good or bad the relationships among those were before the collapse of the country. Whenever there are mixed marriages between the members of groups in a society, it is generally expected to reduce the probability of violent conflicts among those groups and to increase the social cohesion of that society. From that analysis, we could also get information that could be significant to defining potential ethnic conflict areas in the world and developing models for "ethnological monitoring" and "early warning" for ethnic conflicts in multi-ethnic societies.

Furthermore ethnic groups with relatively much marital ties were less involved in armed fighting suggests that information on intermarriage might be a useful component of models of ethnological monitoring and early warning systems for ethnic conflicts. Suppose one is interested in the cohesion-improving and conflict-reducing effects of intermarriage. In that case, the absolute number of marital relationships is most important, and it is necessary to look at percentages of mixed marriages. Maximal cohesion is reached if all married persons from the smallest group are married to someone from the largest group. Therefore, one should look at the percentage of mixed marriages among the members of the smallest group.

The finding concurs with the previous literature of McKenna *et al.* (2018) and Hewstone (2015); positive interactions would easily result in a cohesive and peaceful society and co-existence; there are shared social functions, inter-communal trade, and inter-marriages. The interethnic contract can promote positive intergroup outcomes, especially when conditions such as equal status, common goals, intergroup cooperation, and support exist. Damarest and Roos (2021) state that mixed marriages are critical in connecting society.

Mixed marriages link together not only two individuals but also the larger groups to which these individuals belong. Such marriages form a bridge between these larger groups across which family members and friends of the partners may get in touch with each other, and new group boundaries transcending personal contacts and collaborations may exist. As a result, mixed marriages are expected to promote the social cohesion of societies.

The current study's finding does not align previous literature of Sanghamitra and Greens (2021) with the on whether intermarriage between diverse communities is high in many African countries. There are not many intermarriages between these two communities compared to other ethnic communities bordering each other. The current finding of this study further do not correspond to the previous findings of Alnarahsheh, *et al.* (2015) that inter-marriages are rising in India, Qatar, and the United States. The difference is probably because the current study was done in a relatively small area that contains only two communities; that is why it depicts only a few intermarriages compared to a bigger area such as a country where you sample over ten thousand people. Intermarriages are usually expected to build strong relations because of the newly created friendship.

However, the findings disagree with the previous literature of Okech *et al.* (2022), intermarriages are not effective ways of conflict manegement among the border communities of Kisumu and Nandi Counties. The argument is based on the fact that the Kalenjin women are circumcised yet the Luo men are not, thus the parents are discouraging their daughters of getting married to circumcised men and men from marrying circumcised ladies.

Overally, the findings on the extent of the inter-ethnic cohesion among the border communities are in agreement with the primordial theory that among the diverse communities usually have low levels of trust, low levels of intolerance and high levels of prejudices. These are the aspects of ethnicity which usually comes out naturally, not built by someone.

5.6 Chapter Summary

The chapter assessed inter-ethnic relations amongst the border communities of Kisumu and Nandi Counties. Moreover, the chapter inter-ethnic relations, frequency of inter-ethnic violence, consequences of negative ethnic relations, relevance of shared facilities and institutions and chapter summary. The next chapter examines the nexus between peacebuilding strategies employed and inter-ethnic cohesion.

CHAPTER SIX

NEXUS BETWEEN PEACE BUILDING STRATEGIES AND INTERETHNIC COHESION

The study sought to determine the nexus between peacebuilding strategies initiated and inter-ethnic cohesion among the boundary communities of Kisumu and Nandi Counties between 2013 -2023. To this end, this chapter delves into an in-depth analysis of the main findings obtained from the focus group discussions, key informant interviews and administered questionnaires. In this chapter, both thematic, content, and descriptive analyses were also conducted. The chapter was structured into four main sections: the extent to which peacebuilding strategies have influenced inter-ethnic cohesion among the border communities, respondents' perceptions of the peacebuilding strategies, the effectiveness of peacebuilding strategies used and the chapter summary.

6.1 The Extent to which Peacebuilding Strategies Employed Influencing Inter-ethnic Cohesion.

The study sought to examine the extent to which peacebuilding strategies employed among the boundary communities have contributed to interethnic cohesion from 2013 to 2023. To this end, respondents were asked to indicate their responses based on the 1.very high extent, 2. High extent, 3. Moderate, 4. Small extent 5. Very small extent. Table 6.1 gives the summary of the findings.

Table 6.1: Extent to which Peacebuilding Strategies Employed Influence Inter-ethnic Cohesion (N=302).

Extent of Influence	Frequency	Percent
Very small extent	46	15.2%
Small extent	73	24.2%
Moderate	34	11.2%
High extent	89	29.5%
Very high extent	60	19.9%
Total	**302**	**100**

Source: Researcher Field Data, 2023.

Based on the results shown in Table 6.1, a majority of respondents 89(29.5%) indicated that peacebuilding strategies implemented in this area to a high extent are effective in influencing interethnic cohesion; 73(24.2%) indicated to a small extent; 60(19.9%) indicated to a very high extent; 46(15.2%) indicated that very small extent and lastly 34(11.2%) moderately effective. Therefore, the majority (60.6%) of the respondents indicated that most of the peacebuilding strategies initiated in this area have effectively managed and ended the conflicts in this area to a high extent. The qualitative responses from the indepth interview and focus group discussion further supported the quantitative findings. For instance, one key informant argued that;

> Various stakeholders have implemented several peacebuilding strategies here, which have enabled the community members to enjoy peace and harmony. Today, people can cross the border of Kisumu and Nandi Counties without being asked where they are going or who they are. Before the implementation of those peacebuilding initiatives here, there was no security…People were being killed every day. Peacebuilding strategies have contributed significantly to cohesion [Security officer 1, Songhor, 28/7/2023].

The peace and harmany that the boundary communities were having during the study was attributed to the peacebuilding initiatives that were started and carried out by the various actors which have also led to cohesion. Another key informant added that;

> Since different stakeholders came here for peacebuilding, we have experienced peace, where all communities around here can go to the same marketplace, buy food and sell products, greet each other, and others have inter-married. In some areas, people of diverse communities share the same churches or worship in the same church. We have seen some of our people going to work in the farms owned by the Nandi. All these have been a result of the peacebuilding activities done here [Community Leader, Muhoroni-Koru, 15/07/2023].

Those initiatives have led to cohesion among the boundary communities which is visible through the market meeting, inter-marriages and common schooling. In focus group discussion with village elders who have been living in this area for a long time and have been involved in a number of peacebuilding initiatives. It was largely agreed that;

> The peacebuilding has had a great impact on the ethnic cohesion in this place, not like before. Strategies such as sports, drama and music have contributed significantly to cohesion. These activities involve youth primarily used to causing mayhem, and when they are the champions, the chance of violence erupting or hate growing is minimal. For instance, the last NCIC and other stakeholders involved youth in the peace Caravan, which prevented people from fighting amidst tension in the country. Therefore, every peace and cohesion enjoyed is attributed to the peacebuilding strategies [FGD II, Kopere, 10/09/2023].

This implies that the initiatives employed in this area have positively influenced inter-ethnic cohesion. That explains the relationship between the independent variable and the dependent variable. However, there are those respondents who were of the view that these initiatives have yet to yield long-term results. This is because stock theft/ cattle rustling and boundary disputes are still common in the area, which the initiatives should have wholly solved. On the contrary, the peace and cohesion being experienced in the region today can be attributed to the interventions applied by different actors.

The high extent influence/ impact means a positive relations despite the peace not long lasting in the area. Thus, the current finding on the extent to which initiatives influence interethnic cohesion is in agreement with previous literature of Colomba (2013), Nyariba and Ayele (2016) and Muigua (2021) that peacebuilding initiatives usually have a positive relationship with interethnic cohesion. For instance, many actors and states have used political frameworks or legislation changes as peacebuilding initiatives in many countries, and the results have indicated that they have positively influenced inter-ethnic cohesion. For example, in Rwanda, after the genocide, the peacebuilding initiatives bore fruits, and the country has never been to war again.

The current study concurs with previous literature of Chebon (2010) and Ojalah and Gona (2021) that deployments of police officers help keep the two warring communities from interacting, thus reducing inter-ethnic tensions. The current study's findings are in tandem with previous literature by the Council of Europe (2010), the Council of Europe (2011) and Ombati and Ogeto (2016), which sports and physical activities contribute to psychological well-being and help combat inherent stress and, therefore, help to build peace in the post-conflict society.

However, the current finding is not supported by the previous literature of Autesserve (2017), whose argument was that not all suitable activities lead to better results. For example, education programs highly recommended and funded by many actors to lead to peaceful societies can also lead to intolerance, stereotyping, and ethnic antagonisms. Similarly, youth employment, training, capacity building, and microfinance projects are known to build cohesion. Yet, some literature has disputed this as a way to promote peace among diverse ethnic communities. Moreover, market democracy, believed to be the

fountain of peace between states, can cause socio-economic challenges such as violence and misunderstandings. Thus, the authors undoubtedly question the assumptions that good acts usually lead to good results.

The finding of the current study disagrees with the previous findings of Paffenholz (2021), who examined perpetual peacebuilding, a new paradigm beyond linear thinking. The author looked at two case studies of Syria and Kenya cases. In Syria, the anti-government riot escalated to the level of international conflict sweeping across the Arab world. The government of the day and other international actors came in to solve the problem using various strategies such as negation, military, and mediation, track I diplomacy, and other initiatives, yet they failed to manage and build cohesion. Additionally, the author looked at the 2007/8 post-election violence in the Kenya case. After the Koffi Anan mediation talks, a number of reforms were done, both legal and institutional frameworks, were brought in to solve the problem. Still, again, in 2013, there were claims of rigging and violence due to malpractices, so conflicts have occurred in Kenya up to the last general elections. This means that the intervention by the state and other relevant authorities did not solve the problem of election conflicts in Kenya.

Furthermore, the current finding does not resonates with finding of Paffenholz (2021), that some of the undesirable activities such as corruption, planting drug, and other illegal businesses does actually interfere with peace and cohesion among the groups. For instance in the Afghanistan corruption and drug lead to political order and nationhood. Similarly, in Balkans the illegal trades and arms trade assisted the breaking away from stalemate caused by the military and helped in negation for peace. All these activities mentioned are

supported by international organizations and states as the strategies that can be used to build cohesion while others are not known peacebuilding strategies.

6.2 Respondents Perception on the Nexus between Peacebuilding Strategies and Inter-ethnic Cohesion

The respondents were asked to state their perceptions on different peacebuilding strategies/ actors contributions to inter-ethnic cohesion among the boundary communities. To this end, respondents were asked to indicate their levels of agreement with statements posed in relation to inter-ethnic cohesion. This was based 5-point Likert Scale, where 1 stood for very high extent, 2- high extent, 3- moderate, 4- small extent and 5- very small extent. The perceptions of the respondents were ranked and the nexus was deduced based on the performance of strategy or actor in relation to the promotion of inter-ethnic cohesion.

Table 6.2: Perception of Respondents on the Nexus between Peacebuilding Strategies Initiated and Inter-ethnic Cohesion (N=302).

Peacebuilding strategies/ actors	Very small %	Small extent %	Moderate%	High extent%	Very high %	Rank
Political leaders have been preaching peace	27.50	40.70	14.20	10.3	7.30	12
Military and Police officers	11.60	16.60	13.20	34.4	25.20	3
Both levels of Government and NGOs	34.0	27.60	21.30	16.00	1.10	11
Vernacular radio and TV	24.0	37.70	12.00	16.00	10.30	13

Sports are organized build	9.60	13.60	19.20	41.00	16.60	4
Local leadership have	42.20	26.50	11.80	8.80	10.70	14
Elders have played a role	4.0	18.9	10.90	32.00	24.20	8
Women played a role	11.40	15.30	9.80	29.60	33.90	5
Youth groups involved	4.30	7.90	10.90	48.10	28.80	6
Religious organizations played Peace building	5.00	10.00	17.20	29.80	38.00	9
Both local &international NGOs involved in Peace	5.60	7.30	15.0	34.40	37.70	2
There exist Peace committee	7.20	20.50	9.80	29.70	22.80	10
inter-ethnic dialogue and reconciliation	5.40	15.20	18.20	24.80	33.40	1
Community observe EWS	9.30	16.90	6.90	39.40	27.50	7

Source: Researcher Field Data, 2023

The study sought to know the perceptions of respondents on the peacebuilding strategies employed influence on the inter-ethnic cohesion among the boundary communities of Kisumu and Nandi Counties. The findings presented in Table 6.2 indicated the perception of the respondents on the nexus between the peacebuilding strategies employed and inter-

ethnic cohesion. The results have been ranked chronologically. A statement with (m=3.00 and above is highly responded to on the other hand a statement which has (m= 2.00 and below) were low responded to.

6.2.1: Inter-ethnic Dialogues and Reconciliations Influecing Inter-ethnic Cohesion.

The findings in Table 6.2 are the respondents' perception of the nexus between the peacebuilding strategies employed and inter-ethnic cohesion among the boundary communities. A majority, 101(33.4%) of respondents affirmed that there had been a nexus between inter-ethnic dialogue and reconciliation meetings and inter-ethnic cohesion to a very high extent; 84(27.8%) to a high extent; 55(18.2%) moderately; 46(15.2%) a small extent and 16(5.4%) a very small extent with (m= 4.25). The total majority (61.2%) of respondents indicated that inter-ethnic dialogue and reconciliation meetings are an effective strategy in contributing to inter-ethnic cohesion. The mean score of 4.25 suggested that the initiative of inter-ethnic dialogue and reconciliation meetings are viewed as highly effective in fostering cohesion between different ethnic communities. It therefore, it indicates a strong positive perception among respondents regarding the significant impact of the initiative. The results implied that continuous expansion of the ethnic dialogue and reconciliation forums could strengthen the inter-ethnic relations among the boundary communities. The qualitative response from the key informant interview and focus group discussion further supported the quantitative results. For instance, a key informant argued that;

> Cross-border peace meetings are composed of all the village elders, security teams, local administrators, church leaders and civil society organizations members. Through the peace meetings the committee members are able to arrest the conflict before it becomes a big violence, reconcile the communities and solve the issues. In the last few years the rate of cattle

> rustling have gone down because of the peace meetings conducted in the area. The committee members have been trained to handle the hate speech and cultural intolerances. [Local administrator, East Songhor, 11/07/2023].

The focus group discussion were also carried in line with the inter-ethnic dialogue and reconciliations. Where the members agreed that;

> We have conducted several dialogues and reconciliations to bring peace between the Luo and Nandi communities after conflict. In some areas we even organize for meals so that representatives from both communities could eat together to signify peace, and also discusses the issue that is bringing conflict between them. [Q1. FGD, Chemase, 29/09/23].

This implies that quantitative data and qualitative responses concur that the state and non-state actors have used inter-ethnic dialogues and reconciliations to build cohesion to a high extent among the boundary communities of Kisumu and Nandi Counties. The stakeholders preferred these strategies due to their inclusive nature, sharing of meals, sitting in one place and open sharing of issues affecting the communities. In addition, all community members participate in the cohesion process, meaning the decision would bind everyone. Thus, it has effectively reconciled the border communities and built cohesion.

The finding of this current study corroborates with the previous literatures of Akerdal (2013) that the inter-communal dialogue was carried out in Rift valley region Nakuru County. Peace meetings envisaged to succeed because its structure is trusted by everyone due its inclusivity nature. According to Ngengenye *et al.* (2014), in West Pokot area were inter-communal reconciliation talks were conducted through peace committee meetings. Moreover, Muingai, *et al.* (2020), argued that the informal peace committee was used in Nairobi to build cohesion among the slum dwellers. In those situations the dialogues and reconciliations led to inter-ethnic cohesion among the neighboring communities.

The current study's finding was in agreement with that findings of Musila, (2013) and Langat *et al.* (2017), there has been inter-ethnic dialogues and reconciliation meetings in the area by the elders, local leadership and religious leaders from both sides within the peace committees to reduce the animosity between the communities. The inter-ethnic dialogues done by peace committee members has been used in many parts of the country such as Mandera, Garissa, Marsabit, Moyale, Turkana, Pokot, and Tana River, and it has been very successful in addressing resource-based conflicts among pastoralist communities. According to Ombati and Ogeto (2016), the inter-ethnic dialogues are created to undertake regular cross-border conferences that would help in building relationships and friendships to develop, establishing a "constructive dependency" among individuals, the two communities, cultural leaders, administrators and political authorities.

The finding of the current study is in agreement with findings of Hayner, (2001), Mucemi *et al.* (2017), on the reconciliation it is a manner of implementing restorative justice by giving a keen look to the victims and address their grievances in a structured way in countries that are coming out of violent conflicts after a successful negotiated peace agreement. According to Assefa (2004); Bennink and Bar-Tal (2004); Chandra *et al.* (2009) and Lambourne (2004), the reconciliation and forgiveness process improves social relations by removing the injustices in a society and repair broken relationships, build mutual trust and taking care of each party's psychological needs. Sooka (2006) and Mobekk (2014), further argued that reconciliation leads to cessation of hostilities and the restoration of a peace, which allows citizens to live without fear that they will be the subject of attack or harm and also restores individual's status relating to the conflict. For

instance, in Mozambique it was successful while in Kenya it remains unclear if such reconciliation brought positive peace in hotspot areas.

6.2.2 Both Local and International NGOs and Inter-ethnic Cohesion

The finding presented in Table 6.2 is the perception of the respondents on the nexus between the peacebuilding strategies employed and inter-ethnic among the border communities. A majority 114(37.7%) responded that both local and international NGOs have been involved in the peacebuilding process for ethnic cohesion in the area to a very high extent; 104(34.4%) to a high extent; 45(15%) moderately; 22(7.3%) to small extent and 17(5.6%) to a very small extent. The total majority 72.1% of respondents affirmed that both local and international non-governmental organizations have been involved in the building inter-ethnic cohesion among the boundary communities to a high extent. The quantitative data were further supported by the qualitative responses from the key informant interviews. For instance, one key informant said;

> We have Animator Amani people's theatre and other NGOs which is local NGO offering psycho-social support to the community members especially those who have suffered/ lost their relatives during the armed conflict / violence. There are many other international NGOs working in this area to support people at individual or community level. The NGOs have also contributed in the initiation of peace efforts across the border before it escalates to a bigger violence. The NGOs programs have been more effective in bringing people than those began by the government [Q.9. Local administrator, Koru, 8/09/23].

The findings implied that both local and international NGOs have been working in this area to build inter-ethnic cohesion to a high extent, as reported by respondents and a key informant. The NGOs have been working to raise funds for peacebuilding, peace animators, and empowering women and youth groups to be peace ambassadors, as well

as in the reconciliation process of the communities living along the border area. As a result, they contribute to inter-ethnic cohesion among the border communities.

The finding of the current study was confirmed with the literature of University of Peace (2010), UN bodies and international nongovernmental organizations (NGOs) that promoted and partnered with local NGOs that support and train elders, women, youth, and professionals in areas of health and leadership as well as conflict resolution methods that complement traditional ones in the Somaliland after democratization process following a peacebuilding conference in Hargeisa in 1997. The NGOs played a significant role in building the cohesion among the people in the Somali and it was an all-inclusive process which was intended to be more successful.

The current the finding of the study also concurs with the previous findings of Derlich (2021) that both local and international NGOs have been involved in the peacebuilding activities in this area. Non- Governmental Organizations (NGOs) are very critical in the post-conflict reconstruction as well as civil society organizations (CSOs) who ends up being service providers which led to the growth of the economy hence facilitating the peace building process in Afghanistan. According to Nyambura (2016), international community played an important role in state peace building by improving both the horizontal and vertical legitimacy of the state.

6.2.3 Military and Police Deployments and Inter-ethnic Cohesion

The finding presented in Table 6.2 is the perception of the respondents on the nexus between the peacebuilding strategies employed and inter-ethnic cohesion. On whether military and police officers deployed in the area to stop armed ethnic violence are influencing inter-ethnic cohesion where a majority 101(33.4%) agreed to a high extent;

76(25.2%) a very high extent; 50(16.6%) small extent; 40(13.2%) said moderately and 35(11.6%) said very small extent. The total majority (58.6%) of respondents affirmed that military and police deployment in the area has contributed to inter-ethnic cohesion among the border communities to a high extent. This was further supported by responses from the key informant interviews. For example, one key informant said that;

> Whenever violence breaks out or stocks are stolen, the security officers respond fast to dispel the community from engaging in the conflict or track the stolen stocks… use force to dispel the armed civilians or arrest the culprits and take them to courts. [Q. Local administrator, Muhoroni, 15/07/2023].

The security officers in the area have really played a critical role in dispelling the violences and also in helping find the stolen stocks across the county boundary. In another in-depth-interview with senior security officer argued;

> We (Security teams) have contributed to cohesion in the border area by intensifying the security… a number of police contingents patrolling throughout the border area, we have also used the intelligence from the community to subvert any violence in the area. Without the increased number of security officers in this area people would not be crossing the border or doing any other businesses. [Q. Security officer, Soghor, 28/07/2023].

From both the quantitative results and responses from the key informant interviews, it is clear that security officer deployments are essential for inter-ethnic cohesion because they usually come to enforce peace and secure the area to a high extent. The state, on the other hand, has intensified security in that area by constructing a number of police posts and stations, providing security equipment such as cameras to track movement even in the thick forest and guns and vehicles to ease the movement of police officers. The officers have, in the past, arrested the perpetrators of the violence and taken them to court over the issues that they have committed or are planning to commit. When those in the area are overwhelmed by the locals or rebels, they call for re-enforcement from the nearby areas.

Thus, keeping law and order ensured inter-ethnic cohesion among the border communities.

The current finding of the study on the military and police officers deployment to enforce peace and cohesion in the area concurs with the previous literature of Detzner (2017); ACCORD (2008); Ansorg (2017), Williams (2003) and Yakovenko (2014), security departments aimed at transforming the relations of power within the community in the direction of institutional culture, professionalism, and technical strategy to enhance state security by making it more effective, transparent, and consistent with rule of law of human right.

The current finding of this study relates to the previous literatures of Chebon (2010) and Ojallah and Gona (2021), whenever inter-ethnic armed conflicts breaks out the national government responds by deploying police officers to enforce peace and keep away the two warring communities from interacting with each other. However, it has mostly been the police officers deployed in the area to deter any threats to security, enforce peace and track down criminals in the hot spot areas, setting up police posts at every sub- location and providing police with adequate vehicles for fast response whenever there is inter-ethnic conflicts and stock thefts in the area.

6.2.4 Sports and Dramas organized and Inter-ethnic Cohesion

The finding presented in Table 6.2 is the perception of the respondents on the nexus between the peacebuilding strategies employed and inter-ethnic cohesion among the boundary communities. A majority 124(41%) of respondents affirm that sports and games organized regularly by the NCIC and NGOs contribute to inter-ethnic cohesion to a high

extent in the area; 58(19.2%) moderately; 50(16.6%) very high extent; 41(13.6%) to small extent; 29(9.6%) to a very small extent with (*m*=4.01). The total majority (76.8%) of the respondents indicated that sports and games have greatly contributed to inter-ethnic cohesion among the boundary communities. This finding was further confirmed by responses from the focus group discussion and key informant interviews. For instance, in a focus group discussion with local group members on the nexus between peacebuilding initiative and inter-ethnic cohesion agreed that;

> Through sports and tournament, teams from both sides play against each other. The games played include football matches both men and women, netball, volley ball and races. Immediately after the matches, the event organizers must have time to talk to both players and spectators on the importance of peace and cohesion in the area. After those talks and tournaments the frequency of the violence and attacks have reduced. [Q1. FGD I, Songhor, 11/09/23].

This finding implies that the sports, drama, and tournaments organized by various stakeholders such as NCIC, local leadership, and CSOs have contributed to inter-ethnic cohesion. In the last ten years, several peace tournaments have been organized by various groups as peacebuilding initiatives. The tournament participants are teams from both counties competing for awards. Because sports interest almost everyone in society, it unites people despite their cultural differences. These sports have significantly increased inter-ethnic cohesion, as both qualitative and quantitative results indicate.

The current finding on the sports, drama and arts aligns to the previous literature of Council of Europe (2010), for instance football, volleyball, basketball, rope pulling and races has been accepted as an instrument for social integration in a post conflict society. Sports give people the opportunity to interact and join social networks; assist immigrants to develop relations with other members of society. In addition, the current finding agrees with the findings of Ombati and Ogeto (2016), that Sports and physical activities

contribute to psychological well-being and help combat inherent stress, and therefore has been used as rehabilitative tools and provide psycho-social support people emerging from ethnic conflict. Finally, the current study's findings concurs with previous literature of Mac Clancy (1996), that sports have the unique ability and significant means to mark, create, construct and re-imagine national and ethnic identities especially in a post-conflict societies.

6.2.5 Women groups' activities and Inter-ethnic Cohesion

The finding presented in Table 6.2 is the perception of the respondents on the nexus between the peacebuilding strategies employed and inter-ethnic cohesion among the boundary communities. A majority 102(33.7%) of respondents affirm that women have played a significant role in peacebuilding process for inter-ethnic cohesion to a very high extent; 90(29.8%) to a high extent; 45(14.9%) a small extent; 35(11.6%) a very small extent and finally (9.9%) moderately. The total majority (63.5%) of respondents affirmed that women through their social networks, social groups and trade relations have greatly contributed to inter-ethnic cohesion to a high extent. The quantitative results were further supported by qualitative responses from key informant interviews. For instance, he argued that;

> Women work closely with other women from neighboring communities to build inter-ethnic cohesion. They use their networks to ensure some matters are solved without resorting to violence. Some women have trading partners who help them obtain or pass information across the other community. [Q4. Local Administrator, Chemelil ward, 11/07/23].

The social and economic networks created by women have enabled to be key actors in the ethnic cohesion for many years. Women meet in chamas, markets, palces of worship all these enables them to have the ability to create cohesion. Another key informant argued that;

> Peacebuilding is not for men only. We have women working with NGOs and CBOs that deal with peace and cohesion. Some women in the groups that have helped bring the communities together…Some local administrators are women, and they are very active in peacebuilding and cohesion. Remember, during the inter-marriages, it is women who leave their homes to go and live in a different home…they have become champions of unity. [Q4. Religious Leader IV, Muhoroni-Koru 10/7/2023].

The finding implies that women's work at various groups and institutions contributes to inter-ethnic cohesion to a great extent. Women were also involved in the peacebuilding process along the Kisumu and Nandi Counties boundary. They have significantly contributed to community cohesion as peace ambassadors and peace committee members. In the border markets, they also talk and share crucial information about conflict with other women from other ethnic communities. Many women work in different groups, such as community-based organisations, NGOs, and religious organisations, and their efforts have immensely influenced inter-ethnic cohesion.

The current study's finding is similar to the previous findings of Rutendo (2021), on the role of women in peacebuilding. The previous literature indicated women had been included in a number of peacebuilding processes across the world in areas such as in Bosnia, Democratic Republic of Congo, and aftermath of Genocide in Rwanda. In addition, according to Mumbi and Iteyo, (2020) and Langat *et al.* (2017), women are very critical to solving the electoral conflicts, and their participation in negotiation brings a new perspective in reasoning which enhances higher chances of arriving at agreement. This is similar to the current study's findings where many respondents echoed that women played a significant role in the peacebuilding amongst the border communities of Kisumu and Nandi Counties through trade and sports.

The finding of the current study concurs with the previous literature of Mumbi and Onkware, (2020), on the role of women in peace building in Kenya was evident post-election violence of 2008, where played a vital in facilitating the surrender of farms that perpetrators occupied forcefully in retribution to beacon demarcations and re-establish land, homesteads, land boundaries among other marker. According to Chebon (2010), through women inter-ethnic marriages can be possible which could be used to build cohesion due to the created bonds between two communities through marriage helped to eliminate fighting between members of these communities, for it was an abomination to fight with one's in-laws.

Finally the current study concur with the findings of Mumbi and Onkware (2020); Langat *et al.* (2017) and Ombati and Ogeto, (2016), that some women joined community-based organizations and local NGOs to address the consequences of the war by promoting reconciliation, reintegration and regeneration. Some of them worked as peace educators in the community. Moreover, women living along the border formed Sotik/Borabu women peace group to encourage peace among the two communities through sensitization (Ombati & Ogeto, 2016). Furthermore, women from both sides of the border were the main actors in the peacebuilding process and inter-ethnic cohesion, and influenced peace outcomes through the formation of connections, maintaining old and developing new social networks, sharing across ethnicities and interacting beyond geographical boundaries.

6.2.6 Youth Groups' Activities and Inter-ethnic Cohesion

The finding presented in Table 6.2 is the perception of the respondents on the nexus between the peacebuilding strategies employed and inter-ethnic cohesion among the

boundary communities. A majority 145(48.1%) of the respondents affirmed that youth groups have been involved in peacebuilding process for inter-ethnic cohesion to a high extent; 87(28.8%) to a very high extent; 33(10.9%) moderately; 24(7.9%) to a small extent and 13(4.3%) to a very small extent. The total majority (76.9%) of respondents affirmed that youth groups and associations have been involved in the inter-ethnic cohesion in the area. This finding was further supported by the qualitative responses from focus group discussions. For instance, it was agreed that;

> Peacebuilding has impacted ethnic cohesion, unlike before. Strategies such as sports, drama, and music have contributed considerably to cohesion. Youth are mainly used to causing mayhem, and when they participate, the chance of violence erupting or hate growing is minimal...For instance, towards the last general elections, NCIC and other stakeholders involved youth in the peace Caravan…which made people not fight amidst tension in the country. [FGD II, Kopere, 10/09/2023].

The youth have been involved in various activities that enhances cohesion in the area such as sports, drama and threatre. Those activities have reduced animosity by creating friendships for a lasting peace. In another focus group discussion with CSO members it was agreed that;

> Through sports and tournaments, teams from both sides play against each other. The games played include football matches for men and women, netball, volleyball, and races…After the matches, the event organizers have time to talk to both players and spectators about the importance of peace and cohesion in the area. [Q1. FGD I, Songhor, 11/09/23].

The finding implies that youth groups have contributed to inter-ethnic cohesion to a great extent because the majority of those participating in the sports/ tournaments/ games or drama are young people (youth) from the two counties; they get to know each other during these sports and also form a friendship. These networks created during sports are used to reach each other across the border whenever there is a problem, help solve the conflict,

and help trace the lost stocks. As reported, the youth groups have made cross-border communication possible; thus, their contribution to cohesion is immense.

The current finding concurs with the previous finding of Langat *et al.*(2017), on the significant roles played by the youth groups in the peace building. The youth participation in the peacebuilding process was rated high and very effective in cohesion building. The current finding of this study is in tandem with previous finding of Ombati and Ogeto (2016), on the role of youth groups at the Borabu and Sotik border. A good number of groups were involved in the peace building process in Borabu/ Sotik peace forum at the border of Abagusii and Kipsigis, and they organized activities such as football matches, marathons and road racing to enhance cohesion in the area. They played significant roles in enhancing inter-ethnic cohesion between the two ethnic communities.

6.2.7 Community observing the Early Warning Systems and Inter-ethnic Cohesion

The findings presented in Table 6.2 is the perception of the respondents on the nexus between the peacebuilding strategies employed and inter-ethnic relations. A majority 119(39.4%) of respondents affirmed that boundary community members usually observe early warning systems to a high extent; 83(27.5%) a very high extent; 51(16.9%) a small extent; 28(9.3%) to a very small extent and finally 21(6.9%) moderately with (m=3.88, SD=1.03). The total majority (66.9%) of respondents affirmed that observation of early warning systems by community members has contributed to inter-ethnic cohesion to a high extent. The quantitative responses were further supported by a focus group discussion and key informant interview. For instance, an interview with local administrator, who argued that;

> The early warning systems are also applied… A peace ambassador in every ward or sub-location monitors the event and informs the relevant authorities before it escalates to a more significant conflict. The peace ambassador's report was triggered early enough for the government and other peace-building stakeholders to resolve the dispute quickly. [Q1. Local Administrator, Chemelil ward, 11/07/23].

In focus group discussion, it was agreed that early warning systems are observed in the area. They opined that;

> Early warning systems have been the most successful processes or strategies for bringing peace along the border of the two counties… However, there is always a problem when they are not carried out frequently. [FGD II, Kopere, 10/09/2023].

The finding implies that observation by community members such as village elders, chiefs, assistant chiefs, church leaders, and CSO members helps in making quick responses to stop disputes before they become violent. This is what is seen from the quantitative and qualitative results. Early warning systems is a very important for prevention, which helps in building cohesion in the area to a great extent among the border communities.

The finding of the current study is confirmed by Howard and Adelman (2008), that observing early warning signs helps to detect rising tensions headed towards violent conflict and, therefore, is complementary to conflict prevention when it focuses on tensions that are already growing but has little to do with preventing tensions from rising at all. The observance of early warning systems has saved the lives of many and the property in the area because the security officers are always alert. The current findings are also in agreement with the findings of Wuif and Debiel (2009) that EWR systems are efficient in dealing with many threats to human beings, for instance, state failure, genocide, wars, armed conflict, other human rights violations and humanitarian emergencies caused by natural disasters.

According to Musila (2013), EWR systems was aimed at harmonizing, strengthening and integrating various conflict management initiatives undertaken by state and non-state actors. It has been used for many years but its use is not foreseeable at a structural level. The new technologies that have been used so much are social media, (Facebook, Twitter, whatApps) cell phones, wireless radio and GPS- Mapping. Therefore, the adoption new of technologies in early warning systems is largely ad hoc and is still largely experimental, with initial focus being on limited geographical spaces, or hot spots.

6.2.8 Elders Role and Inter-ethnic Cohesion among the boundary communities

The findings in Table 6.2 are the respondents' perception of the nexus between the peacebuilding strategies employed and inter-ethnic relations. Another majority, 96(32%) of respondents, affirm that elders from both communities have played a greater role in the peacebuilding process for inter-ethnic cohesion to a high extent; 73(24.2%) to a very high extent; 57(18.9%) to a small extent; 43(14%) a very small extent and finally 33(10.9%) has moderately with a (m=3.78). The total majority of (56.2%) respondents indicated that elders have played a different in building inter-ethnic cohesion among the border communities to a high extent. The quantitative findings were further supported by the qualitative responses from the key informant interviews and focus ground discussion. For instance, one key informant argued;

> After the violence, the chief summons the elders to his office to discuss peace and security. After that, they meet elders from other sub-locations. When dialogue and reconciliation are being conducted, the elders are used to discuss and decide the way forward. They have played a great role in promoting peace and cohesion in the area for many years. The government also relies on them for advice. [Q1. Local Administrator, Chemelil ward, 11/07/23].

This implies that both male and female elders have been involved in inter-ethnic cohesion through organizing dialogue, reconciliation, negotiation, and advisory roles to the

government. In most cases, they have advised the government on the best ways to reconcile the communities living at the border. They have also guided the youth on the best ways to live and relate with their neighbours. Thus, they have influenced inter-ethnic cohesion in many ways.

The current finding is in tandem with previous literature of Okoth (2007), Ombati and Ogeto (2016) and Ojallah and Gona (2021) on the elders playing significant roles in peacebuilding in the area. The Council of Elders is crucial to peacebuilding as it prevents and resolves inter-communal conflicts, bridges the divide, and promotes a peaceful inter-community interface and coexistence. For instance, in Malawi, there is Bwalo, a traditional institution for conflict management and peacebuilding. The chief acts as the judge and provides dialogue between conflicting parties (Hussein, 2011). In the conflict between the Abagusii and Kipsigis communities in 2010 elders from both communities mediated peace (Langat *et al.,* 2017) and among the Turkana, Borana and Somali communities of Kenya, elders were mostly tasked with responsibilities of resolving and adjudicating the inter-ethnic conflicts fairly (Ndahiriwe, 2021).

6.2.9 Religious Groups and Inter-ethnic Cohesion among Boundary Communities

The findings in Table 6.2 indicated the respondents' perception of the nexus between the peacebuilding strategies employed and inter-ethnic relations. A majority 115(38.0%) affirm that religious organisations have played a more significant part in the peacebuilding process, which has contributed to cohesion to a very high extent; 90(29.8%) to a higher extent; 52(17.2%) moderately; 30(10%) to a small extent and 14(5.0%) a very small extent with (m=3.78). The total majority (67.8%) of the respondents indicated that religious

organisations have influenced inter-ethnic cohesion to a high extent. The qualitative responses from key informant interviews further supported the current quantitative study's findings. For instance, one key informant argued that;

> Peacebuilding issues were started by religious organizations, especially the Catholic Church, Anglican, and others. These religious men and women have conducted several dialogues, negations, reconciliations, and peace meetings to bring cohesion…brought people together through sports, peace, education, and development infrastructure. Before the last general election, they partnered with state and other non-state actors to build cohesion among the border communities. [Q1. Community Leader, Koru, 15/ 07/23].

This implies that religious leaders and organizations are actors like other but with main purpose of peace, in these areas they have been part of peace committee that worked towards ensuring that there is cohesion, they have also participated in the inter-communal dialogue which has been great in building cohesion. In the last few years the catholic justice and peace commission have partnered with state to ensure that general elections have not led to inter-ethnic violence in the area.

The current study agrees with the previous findings of Hans, (2016) and Schwarz (2018) on the role of the religious organization on peace building activities. Religious groups are the motivators and mobilisers of masses in the conflicting thus negatively contributes to violence. According to Schliesser (2020), religious groups enjoy high level of trust and good reputation of moral competence amongst economically and socially disadvantaged communities hence in a good position to reconcile warring communities and promote inter-ethnic cohesion. The current study's finding is in tandem with findings of Morris (2004) and Hans (2016) the on the faith-based organizations contributions to peace process and conflict resolution in Cambodia with Christian doing most of the peacebuilding work. Moreover, the current finding of this study is in line with the previous

literature of Smock (2000); Schliesser, (2020); Langat *et al., (*2017) and Nasongo *et al.* (2009) have been successful in promoting reconciliation and resolving conflicts between Muslims and Christians in Nigeria, Ethiopia, and Kenya.

6.2.10: Both Levels of Government Support and Inter-ethnic Cohesion

The findings in Table 6.2 are the respondents' perception of the nexus between the peacebuilding strategies employed and inter-ethnic cohesion. The study revealed that both levels of government offer Psychosocial support to those affected by clashes for inter-ethnic cohesion, where a majority of 103(34.1%) a very small extent; 83(27.5%) small extent; 64(21.2%) moderately; 40(13.2%) high extent and 12(4.0%) very high extent. The study indicated that the total majority (61.6%) of the respondents affirmed that both levels of government offer pyscho-support to those affected by clashes for inter-ethnic cohesion to a small extent. The qualitative findings from the interviews further supported the quantitative findings. For instance, one key informant argued;

> We have never received support from the national or county government. Whenever there are problems, religious organizations and civil society organizations support us. The government does not even offer counselling or shelter to those in difficulties. [Religious leader, Koru, 15/ 07/23].

The finding implies that the community members have not received any support from the national and county governments whenever violence occurs. Non-state actors usually help them with shelter, food, basic needs and psychosocial support. For instance, after the last conflict, the victims were hosted in a nearby primary school, and most of the humanitarian assistance came from faith-based organizations and civil society.

The current finding of this study does not agree with the findings of previous literature by Almedia (2018); Bubenzer and Tankink, (2015); UN, (1998); Tankink, Bubenzer and

Walt, (2017), that both levels of Government (National and Counties) working in the area always offer psycho-social support to the victims of armed or violent conflict as a strategic intervention to sustainable peace and to reconcile the two ethnic communities. The findings of this study revealed that some local CBOs offer psycho-social support to the communities. But Tankink *et al.,* (2017), argued that psycho-social support is a strategy used to assist the victims to break away from the trauma or side effects of violence after the conflict. It empowers the victims to use their full capacities to build peaceful societies and heal to decrease the sense of loneliness, isolation, anger, and hatred towards others, which might interfere with already established peace.

Nonetheless, the strategy is mainly employed by community-based organizations and local NGOs to counsel people the affected people after inter-ethnic conflicts. That explains why this finding is indicating that it is used to a smaller extent. Thus, the current finding of the study does not agree with previous literature of Gutlove and Thompson (2004); Tankink *et al*. (2017); Sveaass and Castillo, (2000); Spitzer and Twikirize (2014), and Mendeloff, (2009).The psycho-social strategy needs the root causes of the conflict to be addressed to repair relationships that are the entry point to bringing healing and peace into a society. Moreover, community psycho-social work emphasizes both social reconstruction and reconciliation to address the post-traumatic problems and socio-political changes in a post-conflict society.

In addition, the current finding of the study does not concur with previous literature of Tankink *et al.* (2017), on the community-based restorative transitional justice (CRTJ) as a strategy under the psycho-social support used to consolidate peace to maximize access to justice and to facilitate reconciliation that takes place at the community level through

cross-community peacebuilding. The goal of story- and truth-telling is to give voice to the voiceless and empower communities since the intended outcome of community psychology approaches is to influence representational politics. The more traumatized people experience or witness, and the extent to which such trauma has been experienced cumulatively is indicative of how forgiving they tend to be and how open they might be to the idea and practice of reconciliation.

6.2.11: Political Leaders role and Inter-ethnic Cohesion

The findings in Table 6.2 indicated the perception of the respondents on the nexus between the peacebuilding strategies employed and inter-ethnic relations. The finding revealed that a majority 123(40.7%) affirmed that political leaders have been preaching cohesion to a small extent; 83(27.5%) a very small extent; 43(14.2%) moderately; 31(10.3%) a high extent and 22(7.3%) a very high extent. The total majority (68.2%) of respondents affirmed that political leadership in the area have not contributed to inter-ethnic cohesion among the border communities. That is the reason why the majority indicated to a small extent response. The quantitative results are further supported by the qualitative responses from the key informant interviews and focus group discussion responses. For instance, key informant argued that;

> Politicians have done very little to build cohesion. Mostly they are the ones inciting the youth to cause violence by attacking their neighbors and enemies. They usually use hate speeches, divisive politics to gain popularity and win elections. They are anti-peace in this area. [Community Leader, Muhoroni-Koru, 15/07/2023].

The implications of this finding is that political leaders are does not contribute to inter-ethnic cohesion among the border communities. They contribute to ethnic intolerance,

prejudice, and mistrust among the diverse ethnic communities. This is because of the nature of the country's politics, where they usually divide the communities to be voted in or win a seat. Some of them hire youth gangs, arm them and then use them to cause chaos during campaigns. Therefore, the current finding of the study does not agree with previous findings of Almedia (2018), on the role of political leadership as a way of building sustainable peace by addressing both local and national contentious issues relating to political leadership, electoral injustices, under representation in the national government, unequal distribution of national resources and constitutional amendments. In this case the local politicians are the main cause of the ethnic division rather than being the solution to the problem of ethnic cohesion.

In addition, the current finding did not concurred with the findings of Langat *et al.* (2017), political leadership can be used to solve conflicts resulting from marginalization to build sustaining peace just like in the South Africa. In the two cases the previous findings brought political leadership changes and roles to building cohesion in the entire country. But in this case it is a conflict between two ethnic communities thus brings in a different context with the previous findings.

The current study does not align with the previous findings of Colomba (2013), Nyariba and Ayele, (2016) and Muigua (2021), that political framework changes championed by the elected leadership has been used successfully to build peace in many areas. It was applied in Rwanda, Ethiopia and South Africa and they were successful to reduce the fights amongst the communities. The current findings show that it influences in a very small extent which probably could be as a result of the context and methodology, whereas

this study was conducted amongst the two ethnic communities living in two different counties while others studies were conduct in the general population of a country.

6.2.12: Local Radio and Television Stations and Inter-ethnic Cohesion

The findings in Table 6.2 is the perception of the respondents on the nexus between the peacebuilding strategies employed and inter-ethnic cohesion. The finding revealed that a majority 114(37.7%) affirmed that radio and television stations have programs that have been used to preach peace for inter-ethnic cohesions to small extent; 73(24%) a very small extent; 48(16%) to a high extent; 36(12%) moderately and finally 31(10.3%) to a very high extent (mean=2.28). The meam score 2.28 suggests that respondents felt that the programs have had a small impact on preaching peace for inter-ethnic cohesion. This is consistent with the fact the majority of responses are in the lower range of small extent (37.7% and very small extent 24%). These media outlets have not been playing a good role in promoting peace in the boundary area. The quantitative results were further supported by the qualitative responses from the focus group discussions and key informant interviews. For instance, one participant in the focus group discussion argued that;

> Radio stations or televisions have never been used to discuss cohesion in the area… We have only used cross-border dialogues, peace meetings, sports and drama festivals, peace education and pyscho-social support that included people different ethnic communities living in this area. [FGD 1, Kopere market, 10/09/2023].

In an interview with a key informant who also argued similarly that;

> Due to different languages being spoken by these two dominant communities, it is not possible to use media such as radio, television or social media to build cohesion. Each has their own language therefore, they will not listen to a radio station or watch a television channel that does not use their native language. It only possible in a situation where people have a common language. [Security officer II, 28/07/2023].

This implies that local radio stations and television channels have not been used to preach cohesion in this area. In many other areas the media has been used to preach peace and cohesion as a peacebuilding strategy in the post conflict societies. Radio stations in Kenya have different their main target in terms of age group and ethnic communities. For example, one side dominated by Luo community would listen to or watch those channels that suite them same to the areas dominated by the Nandi areas. So getting one or using one particular media stations to build inter-ethnic cohesion among the diverse ethnic groups would not be possible due to language barrier.

The current finding of the study does not concur with the previous literature of Stieglitz and Ross, (2022), that both the mass media and social media have significantly been used by peacebuilding actors to tackle the challenge of negative ethnicity between neighboring communities. On the statement that local radio stations and local televisions have been used to build peace in a smaller extent. Despite the fact that media serves as the driver of peace through building bridges between people and groups, improving governance, knowledge of complex issues, providing early warning and motivate activities to promote cohesion in this case it is rarely employed by the actors probably due to the context of the conflict that involve two ethnic communities. For instance, Idris (2020), reiterated that media programs were used to build trust between the police officers and communities members through campaigns, and governance related programs in Nepal, Bosnia, South Africa and Nigeria.

Furthermore, the study of Sowa, (2021), indicates that there is a strong relationship between the role of media peace and stability in conflict-affected and threatened areas and a lasting cohesion in Sierra Leone. According to Maweu, (2021), media has been

employed as a peacebuilding strategy to promote interfaith dialogue and to ensure lasting peace between Christians and Muslims in the region of Mombasa. This is because of the power of media to reach a large number of people within a short time, therefore capable to building a sustainable peace and clear the misunderstanding that usually trigger inter-religious conflicts. Yet in this study area the strategy has not been fully exploited in building a peaceful coexistence amongst the two ethnic communities.

However, the current finding is in tandem with the previous findings of Mare and Tsarwe, (2021); Olujuwon, (2021), and Matema and Kariuki, (2022) that journalists have contributed to the dissemination of hate speech, propaganda and "war" journalism discourses in a highly polarized Zimbabwe. Advised listeners to pick up machetes, pangas and take to the streets to kill what they call 'the cockroaches', their enemies whom they did not recognized as human beings in Rwanda. They miscommunicate the most important information and are insensitive in speech, and also social media can hamstring social cohesion and cause instability in the area. This could explain why many actors have never considered main media and social as a tool for ethnic cohesion among the boundary communities.

6.3: The Effectiveness Peace Building Strategies Employed among the Boundary Communities.

The respondents were asked to state how effective peacebuilding strategies employed have been in contributing to inter-ethnic cohesion among the boundary communities. Table 6.3 gives the summary of the findings.

Table 6.3: Effectiveness of Peace building Strategy Employed among the Boundary Communities (N=302).

Peace building strategy	Frequency	Percent	Mean
Interethnic dialogue and reconciliation	71	23.5	4.465
Cross-border peace meetings	158	52.3	4.564
Sports and drams	42	13.9	3.098
Peace caravans	31	10.3	3.012
Total	**302**	**100.0**	

Source: Researcher Field Data, 2023

Based on the results shown in Table 6.3, a majority of respondents 158(52.3%) indicated that the most effective peacebuilding strategies implemented in this area has been cross-border peace meetings; (71)23.5% inter-ethnic dialogue and reconciliation; 42(13.9%) sports and dramas; and 31(10.3%) peace caravans and pyscho-social support. The interpretation is that mean score of 4.465, most respondents perceive this strategy has a strong impact on inter-ethnic cohesion. Cross-border peace meetings had a mean score of 4.564 indicating that the strategy is the most effective strategy in enhancing inter-ethnic cohesion. It further indicated that more than half of the respondents view cross-border peace meetings as a crucial method for fostering peace. With a mean score of 3.098, indicated the respondents had moderate impact on the cohesion.

Peace caravans have the lowest mean of 3.012, suggesting that this strategy is perceived to have the least impact among the options. With only 10.3% of respondents selecting this option, it is seen as a less prominent or effective strategy for peacebuilding, compared to the others. The quantitative findings were further supported by the qualitative responses drawn from an indepth interview and a focus group discussion.

> Cross-border peace meetings are composed of all the village elders, security teams, local administrators, church leaders and civil society organizations members. Through the peace meetings the committee members are able to arrest the conflict before it becomes a big violence, reconcile the communities and solve the issues. In the last few years the rate of cattle rustling have gone down because of the peace meetings conducted in the area. [Local administrator, East Songhor, 11/07/2023].

In another focus group discussion members also agreed that;

> We have conducted several dialogues and reconciliations to bring peace between the Luo and Nandi communities after conflict. In some areas we even organize for meals so that representatives from both communities could eat together to signify peace and also discuss the issue that is bringing conflict between them. [Q1. FGD, Chemase, 29/09/23].

This implies that most strategies employed in this area have substantially improved inter-ethnic cohesion. However, peace committee meetings have recently been the most effective strategy. It has helped the community leaders get information across in collaboration with the security team in the area, from the responses to the sports and tournaments organized in this area by civil society organizations and national government officers. For instance, NCIC contributed to the inter-ethnic cohesion among the border communities witnessed before and after the general election 2022. They involved youth and other members from all the communities living along the border. Immediately after matches, there were talks on *'peaceful election and coexistence'* facilitated by peace educators, security experts, and NCIC officers. The strategies employed have ensured that the boundary communities lived in cohesion without hatred, intolerance, and prejudices despite the cultural differences and diverse opinions on the region's politics. The sports and tournament have significantly become an annual event in the area where teams from the two dominant communities participate and have time to deliberate on peace and cohesion issues.

The peacebuilding initiatives in the area have led to increased numbers of cross-culture marriages; however, more is needed than in the neighboring border of Luo and Luhya. There has been an increase in the number of intermarriages in this region. Some respondents argued that it is attributed to the standard schooling, where the young people knew each other in school and married after a long friendship. The other opined that the markets led to the increase of inter-marriages in this area. The other notable achievement of the peacebuilding initiative on this border has been the peace caravans of 2022. National government officials spearheaded it in collaboration with the local community, leadership, and the police. They had road shows with another artist to sensitize people on the issue of peace and cohesion towards the election.

Therefore, these initiatives have been highly effective in influencing inter-ethnic cohesion despite the fact that most of the responses relate to the 2022 elections and not from 2013. Peacebuilding has been an issue for a long time but has faced a number of challenges in achieving cohesion among the boundary communities of Kisumu and Nandi Counties as well as other parts of Kenya.

The current finding is confirmed by Ombati and Ogeto (2016), the committees were created not only to improve on cross-border governance and security management through detailed border surveillance, but also to minimize conflicts and enhancing inter-ethnic cohesion. According to Ombati and Ogeto (2016), the committees act as an arbiter for disputes between the rival ethnic tribes and groups, and provides a platform for cross-border community coordination and cooperation on security, governance and conflict management. The committee undertakes regular cross-border conferences *barazas* that allow relationships and friendships to develop, establishing a “constructive dependency”

among individuals, the two communities, cultural leaders, administrators and political authorities.

The current finding is agreement with Ndahiriwe (2021), peace committee meetings a strategy employed by various stakeholders to resolve inter-ethnic conflicts. For instance in Rwanda mediation through committee members was founded to transform the society and improved the cohesion amongst the people. Langat *et al.* (2017) argue that Peace Committees replicating from the NCCK model were formed to inspire the formation and strengthening of peace committees in various parts of the country, especially the Garissa, Mandera, Isiolo, Samburu, and the POKATUSA. In addition, the success of this model in addressing resource-based conflicts among pastoralist communities led to its formal adoption by the NSC, initially focused in hot spot areas (Musila, 2013).

6.4 Chapter Summary

The chapter examined nexus between peace building strategies and inter-ethnic cohesion among the boundary communities of Kisumu and Nandi Counties. The study identified three areas the extent of the influence, perceptions on the different roles of actors and the effectiveness of peacebuilding strategies. The next chapter is about the challenges and opportunities of peacebuilding strategies influencing inter-ethnic cohesion.

CHAPTER SEVEN

CHALLENGES AND OPPORTUNITIES OF PEACEBUILDING STRATEGIES INFLUENCING INTER-ETHNIC COHESION AMONG BOUNDARY COMMUNITIES OF KISUMU AND NANDI COUNTIES

The study explored the challenges and opportunities of peacebuilding strategies in realizing inter-ethnic cohesion among the boundary communities of Kisumu and Nandi Counties between 2013- 2023. To this end, this chapter delves into an in-depth analysis of main findings as obtained from the focus group discussions, key informant interviews and administered questionnaires. In this chapter also both thematic, content and descriptive analysis were conducted. The chapter was structured into four main sections, covering challenges affecting implementation of peace building strategies; Inter-ethnic cohesion challenges and opportunities for inter-ethnic cohesion, and the chapter summary.

7.1 Challenges Faced by Peace Building Strategies in Influencing Inter-ethnic Cohesion among the Boundary Community.

The study explored the challenges faced by peacebuilding strategies in influencing inter-ethnic cohesion among the boundary communities. The study categorized the challenges into two; those that affect peacebuilding processes from the planning, implementation, monitoring to evaluation stage, and those that affects the realization of inter-ethnic cohesion among the boundary communities.

7.1.1 Challenges faced by Peace Builders during Implementation in the Boundary Communities

To address this objective, the respondents were asked to mention some of the challenges affecting the implementation and monitoring of peacebuilding strategies among the

boundary communities of Kisumu and Nandi Counties. Figure 7.1 below summaries the finding on the challenges faced by peacebuilding actors during the implementation of the initiatives.

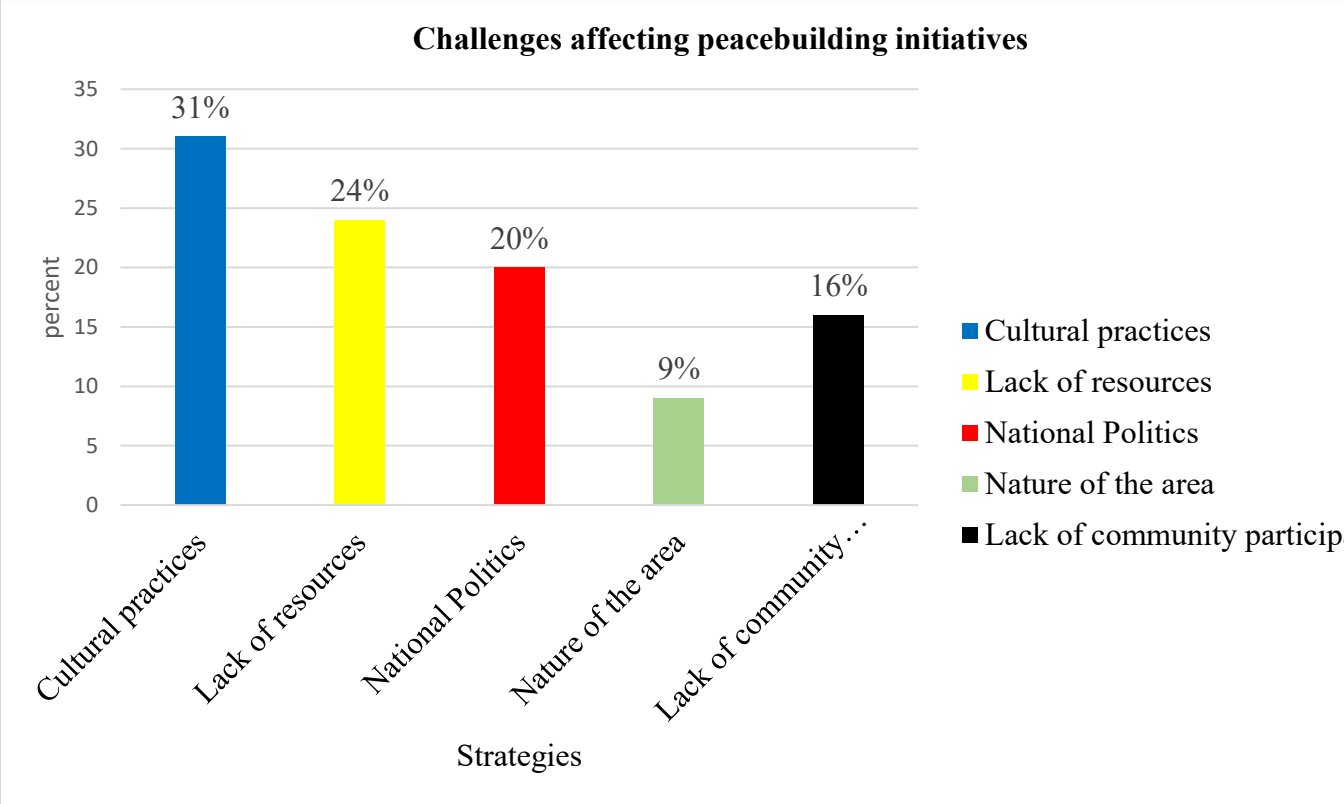

Figure 7.1 Challenges affecting Peace building strategies (N=302)

Source: Field Data, 2023

From Figure 7.1, the findings revealed that a majority (94)31% of respondents affirmed that diversity of cultural practices and beliefs of the boundary communities pose a challenge to peacebuilding strategies implementation and monitoring; (72)24% inadequate availability of resource; (60)20% national politics especially when the two communities support different political parties; (48)16% lack of community participation, and (27)9% the nature of the area affects the implementation. The finding on the

challenges faced by peacebuilding actors were further supported by some responses from the key informant's interviews and focus group discussions. For instance, one key informant argued that

> …. Cultural difference is a big challenge. People see peace from their cultural point of view. After circumcision, young men are told to steal cows from their neighbors before getting married. The other community likes to get revenge for any wrong done by the other community. Bringing boundary communities together to agree on one issue during peacebuilding is very difficult…there is always suspicion among the peace committee members and other leaders. Others see the peacebuilding process as something that will benefit the other community regarding land ownership and not themselves. That means they cannot fully support or inform their people to live peacefully with their neighbors. [Q.14 Security Officer I, Songhor Police Post, 10/09/2023].

The boundary communities have experienced a lot of challenges related to the cultural differences. The communities living have different perception on the cultural practices of their neighbors. Another key informant added that;

> Illiteracy…many community leaders are not learned they cannot speak English or basic Swahili. Engaging them in negotiation, peace meetings, and mediation cannot bear fruits…agreeing on peace issues can take hours or fail. Lack of proper understanding of language also affects the real implementation of the initiative in the community as it can be misunderstood. **[**Q.14 Security Officer II, Songhor Police Post, 20/08/2023].

The other challenge presented by this informant was the illeracy where most people involved do not have adequate knowledge in relation to the cultura, peace, cohesion and inter-ethnic conflicts. Another key informant reiterated that;

> …. Inadequate resources/fund the peacebuilding process is a challenge. You see… all these initiatives require a lot of money and experts to carry them out. We need money to transport peace committee members to meetings or workshops in Muhoroni, Koru or Chemelil, to hire halls and meals, to pay peace educators. Tournaments and sports cost a lot, so you need to get that. Volunteers also need some little tokens to carry home after a whole day of work in the field. Therefore, very few have been successful due to lack of funds. [Q.14 CSO member IV, Koru, 14/07/2023].

Another key informant added that the lack of adequate funding for peacebuilding initiatives is a challenge.

> … Parliament failed pass sessional paper no.5 on peacebuilding. This paper was to make peacebuilding a policy that would mean it would be directly funded by the government and solve the funding issue. Most peacebuilding activities here are funded by NGOs and religious organizations that depend on international donors. Only NCIC is well-funded to carry out its peacebuilding process; the other actors struggle to get funds for their activities. We do not get direct funding from anywhere for peacebuilding. This has affected the success of most peacebuilding activities and their implementation. [Q.14 Religious Leader IV – Muhoroni Koru, 28/10/2023**].**

The issue of legislation of peacebuilding process has been a challenge as the communities cannot get funding directly from the National government for peacebuilding. The source of funding available is the donor fund which is quite complicated to get. One key informant said that;

> The rugged nature of this area is a challenge…high hills and sugarcane plantations make movement and tracing stolen stocks and thieves is not easy. The stocks are hidden inside the forest or sugarcane plantations where police and other communities cannot access them. Thieves and criminals hide within the forests, where you cannot reach them as you do not know their number or the weapons they have. Some of them burn certain herbs and put them on the cattle to change the colour of the cow. Hence, it cannot be traced. Failure to trace and get the stolen stocks back causes more than good to the people in the area as armed violence is likely to take place in revenge. This usually affects the peace that has been there for many days. **[**Q.14 Police officer III, Songhor, 29/07/2023**].**

The question on the challenges affecting the implementation and monitoring of peace building initiatives was further supported by responses from focus group discussions. One member opined that;

> National politics is a big problem to the peace…Towards elections, there is always tension here as politicians use boundary disputes between Luo and Nandi to campaign and gain political millage, bringing panic to the other community. Some of the politicians finance violence by mobilizing youth, arming them to attack their neighbors, which derail peace. Police officers in one station can be transferred before an attack, thus leaving the new officers at risk. They do not understand the hilly area, which has many tall trees and sugarcane plantations. Sometimes, the police vehicles are faulty. It makes them not respond in time, rescue those attacked by goons, and enforce peace in the area. Most police stations in the area do not have gender-based violence desk to report any violence against women and assist them. This is the first thing to be done during the peacebuilding to report sexual abuses and how they were helped to overcome the trauma. [Q.14. FGD 1, Kopere, 10/09/2023].

This implies that there are numerous factors that pose challenges to the implementation and success of the peacebuilding strategies in the study area. For instance, the cultural differences, which brings in the person's identity and the society to which they belong. It affects the understanding and the need for peace; therefore, most of the local leaders, security personnel, and civil society call for the two communities to bury their cultural differences and live in unity as people of one state.

In addition, the peacebuilding process cannot succeed when there are inadequate resources to carry out the process. You need money to pay the peace committee members to attend barazas fully and be committed to the work; you need money to organize events such as sports to gather people around and talk to them about peace. The peace agents' communication and movement need a lot of resources to get the work done. So, without enough resources, the process will not be successful. Peace will not last long because even those leaders will start complaining about how they are working when they should be working on their farms to get money and feed their families. Thorough work requires a lot of money to implement and monitor the process.

Furthermore, geopolitics and land politics are also problems to implementation of peacebuilding strategies in the area. Peacebuilding is the last stage in the peace spectrum; unresolved issues automatically affect understanding of the need for peace. Therefore, people begin to look at other communities' negativity rather than concentrating on building sustainable peace amongst themselves. Moreover, politicians may get in during the peacebuilding and interfere with the process by inciting the people not to accept peace unless conditions are fulfilled. National politics taking a certain direction always requires

the community to work as blocks to get the office, which affects the borderline peace as the two communities think differently politically.

Furthermore, it is a requirement today that in any program or project implementation, there should be community participation. Community or stakeholder participation brings ownership of the project which leads to success. Over time, in this area, some actors have come for peacebuilding with little or no stakeholder involvement, making their efforts fruitless. The community will take that initiative as one's personal opinion and does not include the whole community; therefore, it will not be successful in bringing peace, however good the process was. Finally, the area of Rift Valley is quite hilly or full of escarpments. The nature or landscape of the area prevents the implementation of peace building in the area greatly. The movement becomes so difficult across the area thus, many people living on the far end may not be involved or get information due to the distance.

The finding of the current study on the cultural practices as a challenge to peace building strategy challenge is in tandem with the previous literature of Mutuku and Lokwang (2017), certain beliefs such as cattle rustling, or all cows belonging to a community, undermining the culture of other communities or religious superiority of a particular religion are underscored by many peace scholars as cultural aspects that affect peacebuilding process across the world, especially in the developing countries—they catalyses the bad blood between the communities, leading to recurring conflicts, hatred and prejudice.

The finding on the cultural practices as a challenge to the peace building process are is line with the previous literature of Mungai *et al.* (2020), one gender dominance during

conflict resolution and management is a great challenge to the peacebuilding process. In most scenarios, men dominate the community discussions and decision-making process, which has always impeded the success of those processes because of a lack of other members' involvement. In the case of the current study, most peacebuilding processes are gender-balanced, where women and youth play important roles.

Moreover, the findings of this study are in agreement with the previous literature of Mutuku (2017) on cultural practices in the Northern part of Kenya; religious beliefs, disagreement and intolerance are quite a big issue in this area, and it has affected most attempts to restore a lasting peace amongst these people. Religious differences have caused the area to experience recurring conflict over time. The belief differences affect the natural cohesion of the people in the neighborhood, thus making peacebuilding look unnecessary.

Finally, this study's findings align with Rohwerder's previous findings (2015), cultural practices of the communities that live in the Rift Valley of Kenya led to recurring inter-ethnic conflicts because they impede the development of the peacebuilding process. For instance, some believe in farming in Naivasha and Laikipia, while others are pastoralists. The two groups cannot reach a common agreement despite how often they are called to end the conflict and agree on a common ground. Such circumstances are witnessed in areas where people depend on natural resources. This automatically would lead to on-and-off conflicts in the area. Therefore, the existence of such complexity in resource utilization would affect the success of the peacebuilding process, despite the amount of resources used, stakeholders involved and the frequency of the peacebuilding process in the area.

The finding above are in agreement with the previous literature of Mkutu and Lokwang (2017); adequate resources are needed to carry effective engagement during peace negotiations, peacekeeping and making, signing peace treaties, commitment to reconciliation efforts, holding democratic elections, and building state institutions capable of engaging in good stable governance. For instance, Renata and Wiharta (2005) reported that peacebuilding in Sudan puts a lot of demands on the personnel who make up the international peace operations. A large number of the UN personnel are soldiers from developing countries. Due to the instability of the post-conflict societies, there is a need for a larger presence of military peacekeepers with skills to perform the building tasks; there is a need for finance managers, civil administrations and other service providers to the peace-builders.

The current finding on the inadequate funding concurs with the previous literature of Waldman (2009) on the effect of adequate funding on the peace building process where the post-conflict environments are characterized by a high degree of complexity in which a range of multidimensional reconstructions, reforms, and rehabilitation efforts are necessary, the implementation of some of the most fragile and unpredictable political climates which require both human and financial resources. Whenever actors do not properly tackle the main issue due to financial constraints or lack of human capital, then these communities might experience periodic setbacks and sporadic instances of violence.

The finding on the lack of adequate funds to run the implementation of peace building are also in agreement with the previous literature of Zimbabwe Civic Education Trust (ZIMCET) (2014); lack of funding or resources nearly led to their collapse until Oxfam America and others well-wishers rescued them in 2013. The collapse of ZIMCET meant

it could not continue building peace among the warring communities. According to Wamalwa *et al.,* (2015), inadequate availability of resources has hindered reconstruction programs during the peacebuilding process and, finally, caused biases during the distribution of post-conflict reconstruction programs.

Finally, inadequate funding is a challenge to peace building where the current study corresponds to the previous literature of Musembi (2018) and Mburugu & Macharia (2016), where the lack of resources affected the success of peace building initiatives in the Tana River area. Njuri Ncheke works under small circumstances due to a lack of adequate finance, as they are not engaged in any economic activity. Generally, designing and implementing any peace building intervention process requires a substantial amount of resources, both human, financial and technology, to successfully build a lasting peace; nevertheless, if the resources are inadequate, it would fail to achieve the goals, reducing the intervention's effectiveness in building inter-ethnic cohesion. Hence, inadequate availability of resources is one of the factors affecting the effectiveness of the peace building interventions in efforts to enhance inter-ethnic cohesion amongst the neighboring communities across the globe.

The finding on the national politics or leadership as a challenge to the implementation is further confirmed by Adebayo (2013); the failure of most African post-conflict political leadership has contributed to the threats of peaceful co-existence in the region, which extended to affect the peace building processes. They have failed to reintegrate and resettle displaced persons and ex-combatants, bringing about different scales of human suffering, improper disarmed, demobilized insecurity and rights violations, corrupt practices, absence of proper democratic governance, poor economic plans and infrastructural decays

in post-conflict. Furthermore, they have failed to merge their activities with peacebuilding adequately.

The finding further concurs with Mungai *et al.* (2020) that political leadership is among the challenges affecting Peacebuilding initiatives worldwide. The political polarization in communities in the city took centre stage due to high levels of ethnicity, and informal peace committees found it very difficult to deal with polarization brought about by race in the city. Some politicians could destroy the Peacebuilding process during election times by inciting their tribes-people against others with the motive of trying to win their votes.

Finally, this study's findings agree with the previous literature of Odenda *et al.* (2010) and Musembi (2018); the lack of a proper legal framework in some Peacebuilding processes affects most peacebuilding processes. This is exactly what happened in Zimbabwe, where they never had formal legal permission to operate peacebuilding through the peace committees. The local politicians manipulated the peacebuilding institution for political advantage; hence, the institution of elders was ineffective in managing the conflict among the Meru people.

The finding of this study are in agreement with the previous literature of OECD (2010) that lack of community participation in peacebuilding initiatives affects the success of those strategies. For instance, civil society, community-based organizations and ordinary Liberians were not fully involved in PRS implementation, creating a situation where the government was seen as going alone. That means an effective peacebuilding process should involve all stakeholders from decision-making, planning contexts, and

implementation. When members or all actors in the conflict are not involved, it can fail to meet the intended goals.

7.1.2 Challenges Faced in Realizing Inter-ethnic Cohesion by Peacebuilding Stakeholders among the Boundary Communities

The respondents were asked to expound in their opinions challenges affecting realization of inter-ethnic cohesion among the boundary communities of Kisumu and Nandi Counties, Kenya since 2013-2023. Table 7.1 shows the summary of the findings.

Table 7.1 Challenges Faced in Realizing Inter-ethnic Cohesion (N=302)

Challenges faced in realization of cohesion	%	Mean	S.D
Stock theft in the area	30	4.234	0.432
Hate speech by politicians	24	4.132	0.412
Compromised security officers in the area	19	3.017	0.327
Land dispute between the two communities	16	2.971	0.287
Lack of implementation of peace agreements	11	1.872	0.762

Source: Field data, 2023

Table 7.2 shows finding on the challenges faced in the realization of inter-ethnic cohesion, where a majority of 91(30%) (*m= 4.234); (Sd= 0.432)* of the respondents affirmed that frequent stock thefts/ cattle rustling in the past, and revenge is a challenge to inter-ethnic cohesion despite several peacebuilding initiatives implemented; 72(24%) hate speech spread by the politicians, especially during the multi-party system; 57(19%) compromised security officers who do not respond in time or who favors the other community; 48(16%) land dispute between the two communities and 33(11%) lack of implementation of the peace agreements are the challenges affecting inter-ethnic cohesion in the area.

The high mean(*m= 4.234)* indicates that most respondents felt frequent stock thefts/ cattle rustling has a great impact on social cohesion efforts. The SD of 0.432 was very low which pointed towards little variability in responses as a majority of respondents agree on the severity of stock theft as a big challenge. Hate speech by politicians had a mean score of 4.132 which indicates a significant challenge. The *SD of 0.412* is relatively low showing a consistent agreement among most respondents about the negative impact of hate speech to inter-ethnic cohesion.

The mean score of 3.07 indicates that compromised security officers was responded as a moderate challenge to realizing cohesion with a score around the middle of the scale whereas the SD= 0.327 very low variability showing strong consensus among the respondents that compromised security officers is a challenge to realizing inter-ethnic cohesion. The quantitative findings were further supported by responses from the key informants' interviews and focus group discussions. One member in the focus group discussion stated that.

> …hate speeches by politicians during the campaigns was not a challenge to cohesion before multi-party systems. People lived in peace with their neighbors… today there are many parties, and each ethnic community has its own party. People see each other as enemies because they do not belong to the same political party. The country is divided along the ethnic line, making it difficult for us to be cohesive in this area. [Q.15 FGD III, Muhoroni-Koru, 10/09/2023].

The politics was mentioned as a challenge to the realization of inter-ethnic cohesion which was not witnessed before the multi-party system in the country. In an interview with the key informant, they said that.

> …Stock theft/rustling and revenge is very common…Young men from Nandi County come to Luo to side and steal the stocks. It is done in collaboration with other young men from Luo who direct them and even aid them to escape with stock. People from the Luo side would trace the footsteps of stocks to the Nandi side… If they fail to get back the stolen stocks, they get any stock within the area and take them to Luo's side, and the fight will begin. Night attacks in the past

> also affect cohesion due to memory. Suspicion and lack of trust within and out-groups interfere with cohesion. [Q.15 Community Leader, Chemase, 28/07/23].

This informant mentioned cattle rustling the challenge to realizing inter-ethnic cohesion in the region. A number of peope have lost many stocks to their neigbors who thieves. Another key informant added that;

> Security personnel in the area are so compromised. They do not respond in time when there is a problem between the communities. They can take the whole day before responding to a scene conflict less than 5 km from the police station. Sometimes, a thief/ criminal is arrested and taken to the police station. They are released without facing trial and charges. In some scenarios, they collaborate with thieves or cattle rustlers. They have failed to protect people from both sides of the boundary equally and cannot trace stolen stocks. No action is taken when illegal activities, such as planning of attacks, change brewing, or stock theft, are reported to the police. No trust is just suspicion amongst the people. **[**Q.15 CSO VI, Muhoroni –Koru area, 15/08/2023**].**

The security officers are not doing their jobs right that is what brings the issue of compromising them. In such scenario the boundary communities would like to the security officers working fairly to maintain law and order without showing signs of taking sides. Finally, another informant argued that

> …we have had many peace meetings where agreements have been made in the past. Members from both sides made promises to talk to their people about stock theft instead of fighting back, looking for alternative dispute resolution, and even bringing people together. After some weeks, some stocks were stolen, none were traced, and even the culprits were not arrested. The elders and leaders from both sides have never implemented any peace agreement. [Q.15 NCIC II, Nairobi, 28/10/2023**].**

This implies that some factors challenge the implementation of peacebuilding initiatives as well as the inter-ethnic cohesion or group relations. These initiatives are also not universally applied; every conflict is unique. It is quite common sense that stock theft breeds hatred between the communities; therefore, there cannot be cohesion when the other group is stealing from them. Despite how many times the community leaders meet

and resolve to have peace and peacefully solve any dispute when the stocks are still being stolen, there cannot be cohesion among the communities.

It also implies that lack of proper implementation of the previous peace meetings agreements and unresolved boundary disputes are also factors to inter-ethnic cohesion. In a cohesive society, issues are resolved once and for all, but in this case, they drug back and forth, and issues that had passed, such as stopping the stock theft, still come back to haunt the people. Each community must honour the previous agreements to remain intact because every conflict has its unique cause. The causes are not similar; therefore, it should be taken as a serious way to bring in cohesion.

The other issue that affects inter-ethnic cohesion is the lack of standardized post-conflict psycho-social support, trauma support centres and Gender-Based Violence support desk. This would deal with the truth and reconciliation of the victims. To reduce chances of revenge so that they see each other as brothers and sisters then, the victims should be helped over the pain through counselling, training and trauma support, after which they can forgive each other and increase the cohesion in society.

Hate speech by politicians can fuel division, distrust, and hostility between ethnic, social, or political groups. Politicians' rhetoric can polarize the public and exacerbate existing tensions, making efforts to build social cohesion more difficult. The high mean and low standard deviation suggest that regulation and accountability around public speech, particularly for politicians, is an area that may require attention. Media literacy campaigns, stronger laws against hate speech, and the promotion of responsible political communication could help mitigate this issue. A political culture of respect, inclusivity,

and unity could be fostered through leadership training, encouraging politicians to avoid language that divides communities.

Compromised security officers may undermine public trust in law enforcement and the justice system, potentially leading to a perception of impunity for wrongdoers. This can create an environment of lawlessness and vigilantism, making it harder to achieve peace and cohesion. Strengthening the integrity and accountability of security officers is vital. Efforts could include training programs, transparent recruitment processes, and establishing independent oversight bodies to investigate allegations of corruption or misconduct within the security forces. Restoring faith in the security apparatus will help build a sense of justice and fairness, essential components of social cohesion.

The finding is in line with previous findings of Klopp (2007) and Mungai *et al. (*2020) that political leadership has failed to support inter-ethnic cohesion by not implementing healing and reconstitution for the IDPs suffering from trauma in the country to stop the next round of violence. According to Musembi (2018), the lack of trauma healing is a great challenge to social reconciliation and inter-ethnic cohesion. Most of the communities living in the Tana River area were unable to manage trauma after the conflict, which is why the conflict keeps on recurring. The finding of this study is in line with the previous literature of Mutuku (2017); certain beliefs such as cattle rustling, or all cows belonging to a community, undermining the culture of other communities or the superiority of a particular religion are underscored by many peace scholars as cultural aspects that affect inter-ethnic cohesion amongst neighboring communities—they catalysis the bad blood between the communities, leading to recurring conflicts, hatred and prejudice.

The finding is also in tandem with the previous literature of Adebayo (2013), that the failure of most African post-conflict political leadership has been a threat inter-ethnic cohesion in the region, which extended to affect the peacebuilding processes. They have failed to reintegrate and resettle displaced persons and ex-combatants, bringing about different scales of human suffering, demobilized insecurity and rights violations, corrupt practices, absence of proper democratic governance, poor economic plans and infrastructural decays in post-conflict. Thus, incitement and hate speeches create tension and hatred between the neighboring communities.

Similarly, the finding of this study concurs with previous literature of Jacqueline *et al.* (2007) and Mungai *et al.* (2020); political leadership failures have posed many challenges to the peacebuilding processes where they have not sorted out insecurity issues linked to radicalized youth and local impunity. The failure of the police and legal system makes resettlement and reintegration of the displaced difficult and initiates reconciliation processes in the country. All these issues have affected the inter-ethnic cohesion among the boundary communities of Kisumu and Nandi Counties for many years.

7.2 Opportunities for Peace building Strategies Occasioning Inter-ethnic Cohesion

The respondent were asked to expound on the opportunities of peacebuilding strategies occasioning ethnic cohesion among the boundary communities of Kisumu and Nandi Counties. The study revealed a number of opportunities that could be put in place by various actors to boost peacebuilding initiatives chance to realize inter-ethnic cohesion. Figure 7.2 summarizes finding on the opportunities that are likely to occasion inter-ethnic cohesion among the border communities.

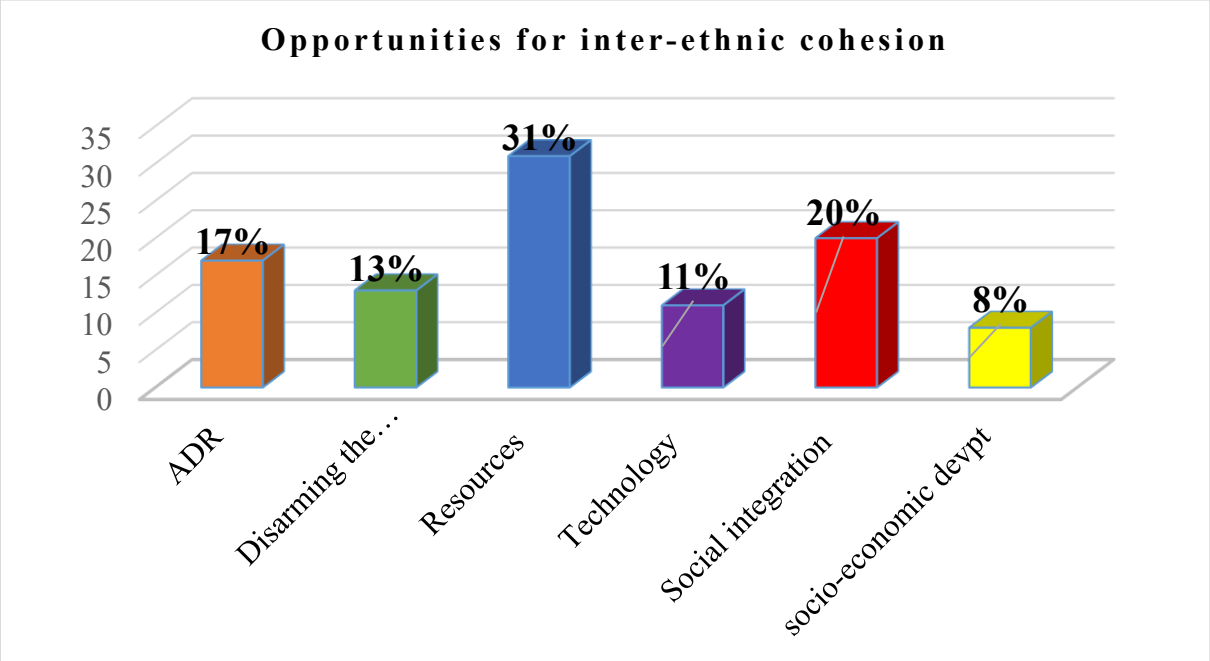

Figure 7.2 Peacebuilding Strategy Opportunities for Inter-ethnic Cohesion (N=302).

Source: Researcher field data, 2023

The finding from the Figure 7.2, show summarises the opportunities for inter-ethnic cohesion among the boundary communities with majority 94(31%) of the respondents affirmed use of locally available resources, followed by 60 (20%) enhancing socio-cultural integration through initiatives such as promotion of common schooling, inter-

marriages, drama and sports, and peace education, 51(17%) use of alternative dispute resolution (ADR) mechanisms in this instead of violence, 39(13%) disarming the communities; 33(11%) use of technology to monitor the movement of people, trace lost stocks and also for early warnings monitoring and 24(8%) initiating socio-economic development by all the state and non-state actors. The quantitative findings were further supported by verbatim responses from the interviews and focus group discussions. For instance, One key informant argued that;

> It is very costly to run a peacebuilding initiative for one week. Better use available resources. Now…for any initiative to be effective in this area there is need to use locally available resources such as youth groups, local teams and coaches who does not need allowances, transport and other expenses…Peace committee meetings need to be frequent and even having joint barazas across the border to iron out issues before conflict begins. All these require money to pay for allowances, transport and even organization…The actors should always think of what is available here and make use of them before bringing resources from outside for inter-ethnic cohesion. [Q. 16 Local administrator V, Muhoroni-Koru, 29/09/23].

The use of locally available resource is an opportunity in the area rather than depending on the resources from donors or wellwishers. This inturn will make the peace committee meetings be conducted frequently. Another key informant said that;

> The use of technology to monitor the movement of people especially those who are involved in stock theft/ cattle rustling is an opportunity for cohesion. The government and other actors should come up with sensitization programs on the importance of peace in the area, regular peace education programmes, capacity building programs and training on new ways especially use of modern technology to earn a livelihood…Young men and women who are usually involved in the armed violence should be given chance to learn modern ways of getting income and stop the cultural practices. [Q.16 Local Administrators 6, Upper Tamu, 20/10/23].

Application of new modern technology such hidden cameras, drons and CCTV cameras could also be of good help to the conflict prevention and ethnic cohesion. Another key informant added that;

> Community disarmament whether forceful or peaceful is likely to enhance ethnic cohesion.It reduces the armed violence and causalities whenever conflict happens. Small and Crude weapons should be weeded out to make the area safe. Stock theft is usually carried out by people who have better weapons or are fully armed to rebuff any kind of attempt to stop them from getting their target. The government should deploy many police officers in the area to manage the criminal activities, disarm the community and manage any aggression during elections. The number of patrol vehicles should be increased to curb criminal activity. The village elders should be salaried to make them more committed...not easily compromised. The community should corporate with security officers to fight crime and promote peace. [Q. 16 Security Officer VII, Songhor, 29/10/2023].

Whenever the weapons are in the hands of the civilians there are higher chances of conflict breaking out. The government at all times should ensure that people are not having weapons to avoid situations of the armed violence. The village elders should be salaried to make them more committed. Another key informant said that;

> Sessional paper no.5 on peacebuilding should be passed by the parliament to make peacebuilding activity a policy in the country. So that it can be funded by the government. Mostly peacebuilding initiatives rely on the donors and well-wishers. At the same time NCIC should come to the area regularly to check on the cohesion not wait until towards election. [Q.16 Religious leader V, Muhoroni, 15/07/23].

In the Focus group discussion with young people who have been involved in the conflict as well as in the peacebuilding who agreed that;

> Not many have inter-married in the area. The number is small compared to the other area but our children and the children from the other side share schools. Teachers from both sides also teach in those schools. There can be cohesion if the government can make it a rule here that children from both sides/ ethnic groups should go to the same school. In those schools they are likely to make friends that will last and lead to marriage in the area or just cross border network…motor cycle *'boda boda'* are usually organized in a Sacco. At the border there are two saccos operating in place…Merging these *'boda boda'* saccos into one big group operating along the border would bring more cohesion…Members can be sensitized and their capacity be built…reduce motor cycle theft, crimes and revenge missions which usually results in to conflict. Working under one leadership would make them know each other more and solve any disagreement in time. It is young men who are being used to cause chaos therefore bringing together to talk about peace and development would solve a lot. [Q.16 FGD I, Kopere centre, 10/09/2023].

This implies that using available resources, alternative dispute resolution mechanisms (ADR), disarming the communities, using technology, social integration processes, socio-economic development, and peace education are opportunities for inter-ethnic cohesion. If these opportunities are implemented well, there is a higher chance of enhancing inter-ethnic cohesion among the boundary communities.

Generally, a lack of adequate resources derails the success of most peacebuilding processes in enhancing ethnic cohesion, especially in complex post-conflict societies that require a lot of money and workforce to carry out reconstruction and rebuilding. Thus, the current study proposes use of locally available resources as an opportunity for inter-ethnic cohesion among the border communities. The locally available resources are human resources, such as youth groups, could be used to enhance inter-ethnic cohesion through sports, drama, peace education and champs. In addition, women groups could enhance inter-ethnic cohesion by joining different chamas, and associations to discuss the importance of cohesion among the border communities. Another opportunity associated with the use of available resources is where village elders should be formally employed by the national government to work in the area as peace committee members just like the local administration, security officers and civil society work for inter-ethnic cohesion. This would make them more committed and effective during the peace meetings, leading to more inter-ethnic cohesion.

Sociocultural integration among the border communities is a perfect opportunity to enhance ethnic cohesion. For instance, inter-marriages among the out-groups can bring cohesion in the long run because of the social network of relations formed and the new culture created by half-individuals. It will likely develop a strong bond and integration,

reducing hate and intolerance between the two communities involved. Institutions of socialization such as schools, colleges, and churches also contribute to sociocultural integration among the neighbouring societies. When children share classrooms and schools with other children from different ethnic groups, they learn a lot about language and cultural tolerance and become less attached to their culture. From there, they can grow in friendships with others to adulthood. This would be better when they meet teachers or lecturers in class from other cultures, who will help them learn and become considerate when discussing the different community cultures. The syllabus is well-made to include issues of inter-ethnic cohesion and peace education that pupils and students learn during their schooling. This would create a significant opportunity for the growth of inter-ethnic cohesion in the area.

Merging motorcycle associations '*boda boda saccos'* can also create a perfect opportunity for enhancing inter-ethnic cohesion among the border communities. Typically, most motorcycle operators work under the strict laws provided by both government levels but must belong to a sacco. This implies that through the *saccos*, they can form a more extensive body that can reach many people in the area, similarly through their mobility and based on the fact that it is dominated by both young and middle-aged men who were primarily used to cause violence. The actors in peacebuilding can use the *saccos* to reach a large number of people within a short time during peacebuilding initiatives rather than depending on outsiders.

Use of technology such as CCTV cameras, mass and social media are opportunities for building cohesion. Cameras would help reduce crime in the area as perpetrators would be identified easily, stolen stocks would traced and recovered as every place is under CCTV

surveillance. Mass media such as radio stations and television channels accessed only in this area are meant to build peace in the area. All these technologies will make work easier for those living in this area; for instance, when a radio station is started, it can be received within the area, and presenters are people who originate from the area. They would invite all the stakeholders from the area and discuss the peace issues with them. Social media platforms are also significant if the actors can get people within a village into one WhatsApp group. In those groups, it would be possible for the people or actors to know how people interact and use those groups to reconcile and educate people on the issues.

Using alternative dispute resolution (ADR) mechanisms to resolve conflict provides a critical opportunity for inter-ethnic cohesion. The main issue that causes tension is land issues; therefore, the use of ethnic dialogue, community reconciliation and psychosocial support is likely to enhance ethnic cohesion rather than engaging in litigation or violence to control a given piece of land. Most conflicts reoccur because the affected fail to forgive or get justice from those who wronged them. Therefore, community dialogue and forgiveness would reduce the chances of reoccurring conflict and enhance ethnic cohesion. Thus, when ADR mechanisms are employed, there are higher chances of people experiencing cohesion for a long time because it is people-centered, and everyone seems to agree with the outcome.

Finally, findings reveal that the initiation of socioeconomic development projects is another perfect opportunity for inter-ethnic cohesion in the area. The socioeconomic projects that can bring opportunities for inter-ethnic cohesion are better infrastructures such as roads, schools, tertiary institutions, hospitals, modern markets and factories. The projects must be done in partnership with the national government or devolved units,

international communities, and local communities. This would help increase the employment opportunities in the area, bring in foreigners with better business ideas and reduce cultural hatred; it would also reduce poverty among the locals as there are markets for all the farm productions. All these initiatives would reduce cattle rustling and bring more urbanization to the area rather than remain primitive.

The current study aligns with the previous literature of McKenna *et al.* (2018); Mulondo and Thomas (2018) and Hewstone (2015), that socio-cultural integration can be built through positive interactions amongst members of as society for instance through cross border trade, inter-marriages and inter-ethnic common school. For example students from black and white ethnic groups in South Africa were allowed to attend the same class. Through this they formed good friendship which is a sign of cohesion within the Country. It enabled the meeting between the ethnic groups become normal and when peacebuilding starts it will not be a strange thing but an activity that can be sustained by members due to familiarity with each other. Moreover, the same concept of positive can be applied in terms of marriage as institution and trade between the two communities.

According to Mosomtai and Kyallo, (2012) schools are peace incubators, play an active role in the learning process and assume key responsibility in the community to promote cohesion. Furthermore, schools are also expected to provide students with opportunities to socialize with those of different backgrounds thereby decrease the distance between citizens, and strengthen social contracts (Kamatsu and Chapman 2012). The current study is in agreement with the previous literature of Moturi *et al.* (2018) on the boundary and resource conflict at Keroka town an intervention that can enhance ethnic cohesion should include youth empowerment projects and sports. This would bring the two communities

together and form a platform for negations, reconciliations and inter-communal dialogue through peace committee. For in this case the motor cycle *'boda boda'* operators to be included in the peace building process and also use of modern technology to build the capacity of the most young people. So that they can be engaged in productive work and peacebuilding process. The intervention worked to enhance clan cohesion amongst the members of Keroka town then it can as well be employed in the study area to enhance the cohesion between the Luo and Nandi at the Muhoroni and Tinderet border.

The current finding of this study is in tandem with the previous findings of Idris (2020), Matem and Kariuki (2022) and Maweu (2021), that use of technology especially the mass media and main media are opportunities that if employed amongst the conflicting communities and can lead to cohesion. For instance, in a different context with the current study media was used to build trust between police and the common people in Nepal India. Similarly in Rwanda and Burundi mass media played a great role in the peacebuilding. Additionally media was used to build peace in racially divided South Africa. According to Maweu (2021) media especially radio, newspapers and Television were employed as interventions to promote peace between the Muslims and Christians in Mombasa area.

Similarly, the Karori (2014) in his analysis of the conflict management in Nakuru area done by the Catholic Church agrees with the current finding on the role played media that can be used to unite the communities. In the post-election violence of 2007 Catholic Church in Nakuru used media to spread the need of reconciliation, peaceful coexistence and national cohesion. The Church also emphasized on the professionalism to ensure there is no misinterpretation of the message of peace in the area that could lead to another conflict. The intervention was arguably effective just like it had been in other countries

where it had been employed to preach peace, tolerance and dialogue in the post conflict situations. Therefore, if such interventions are applied in the area then it would probably enhance the ethnic cohesion.

The current finding is in line with previous literature of Murithi (2009), that the provision of adequate funding for peacebuilding process as an intervention. The political and constitutional foundations which centered on mutual consent and political inclusion, provide a "useful example of the practical implementation of conflict resolution and the initiation of peacebuilding in the context of a sub-national conflict. Olga *et al.* (2013) argue that economic assistance was used as peacebuilding strategy in post conflict Ireland to ensure that there was economic growth social inclusion, and transformation of civic culture amongst community members. Despite the study in Ireland mentioned economic assistance as a strategy while the current study is advocating for more funds for peacebuilding process. The passing of peacebuilding bill to become an act of parliament. It would give peacebuilding process constitutional backing and therefore it will be funded adequately. It would also make the process more sustainable for many actors in the region as well as the entire country hence enhancing ethnic cohesion.

However, the current finding disagrees with the previous literature of MacGinty and Williams (2009), economic development initiatives can nurture peacebuilding and reconciliation by reducing material deprivation, improving self- and community-esteem, and offering opportunities for learning. This was not mentioned by any respondents as an intervention to enhance interethnic cohesion in the study. But it is a strategy that has probably worked in other areas to build peace. According to Olga *et al.* (2013) the level of inequality that has negatively affected the nationalist community for many decades has

been reduced and a large section of grassroots-level actors have been empowered to undertake creative sustainable development initiatives. This intervention might not work or feature here because the cause of conflict in the two areas are not similar. But for the current study the causes of conflict are cultural beliefs and political incitements rather than poverty and inequality in the area. Therefore, initiation of economic development projects amongst the border communities might not be considered significant in enhancing ethnic cohesion.

The current study disagrees with the previous findings of Kinga *et al.* (2010) on the opportunity to improve ethnic cohesion among the diverse communities. The previous study was based on the participatory intervention shifting from top-down to bottom up approach. The idea that participatory processes contribute to the design of better policies and more successful long-term development. The participatory development approach is quite an effective strategy to enhance ethnic cohesion through involving the community members in any initiatives and allowing them to make decision on their own development.

7.3 Chapter Summary

The chapter explored the challenges and opportunities of peace building strategies in enhancing inter-ethnic cohesion among the border communities of Kisumu and Nandi Counties. The chapter identified the challenges affecting the implementation of peace building strategies and those involving the realization of inter-ethnic cohesion. The chapter also identified opportunities for inter-ethnic cohesion. The results were analyzed thematically along the three sub-topics discussed about their agreements and contrasted with published empirical literature. The next chapter covers a summary of key findings, conclusions and recommendations.

CHAPTER EIGHT
SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

In this current chapter, a summary of the key findings are presented, the resultant conclusion was drawn, and recommendations for practice, policy markers and researchers are presented. The focus of the chapter is to bind the research objectives and their respective research questions to the findings and conclude inferences based on the findings of the study. The chapter also comes to an end by suggesting future research area as a way of highlighting the identified gaps and limitations that can be bridged and solved by other researchers.

8.2 Summary of the Findings

In this section of summary of the findings, the presentation is done as per specific objectives thus it has four main sub-sections.

8.2.1 Nature of Peace Building Strategies Employed among the Boundary Communities

The first objective sought to examine the nature of peacebuilding strategies employed among the boundary communities. Therefore, on the types of peacebuilding strategies which were employed through the following activities inter-communal dialogue and reconciliation 96(31.8%); Sports, dramas and theatre 58(19.2%); psycho-social support and counselling 51(16.9%); Peace caravans and crusades 41(13.6%); use of security forces 32(10.6%) and finally socio-economic development initiatives 24 (7.94%).

The study sought to know the actors involved in the peacebuilding process among the boundary communities. The actors were government security officers such as police officers, assistant chiefs, chiefs, and county commissioner and NCIC members 143 (47%); indicated non-state actors 97 (32%) and finally 62 (21%) indigenous groups. The non-

state actors are religious groups such as the roman catholic members, Seventh day Adventist members among others and civil society organizations such as NGOs, CBOs and FBOs. Finally, the indigenous groups are elders, women groups and youth have also been involved when conflict erupts.

The study sought to examine the approaches to peace building process employed among boundary communities which included non-reactive (proactive) approaches have been used to build cohesion 214 (71%) and 88 (29%) reactive. Thus, non-reactive approaches are inter-ethnic dialogue and reconciliation, mediations, negotiation, observation of the early warning systems, and sports and theatre. The reactive approaches are police deployments and using force to ensure the people stop fighting. The reactive approaches are usually applied by the state actors while the non-reactive approaches are applied by the three actors, state, non-state and indigenous groups. For instance, the civil society organizations, religious groups and state actors such as NCIC have all been ranked as the most effective actors in the peacebuilding process.

The study sought to know the extent to which communities members are involved in the peacebuilding process among the boundary communities. A majority (124)40.0% of household heads indicated that the community are moderately involved in the peace building building process, (67)22.2% affirmed that community members are involved to a very high extent, (58)19.2% are to a high extent involved, 36(12.0%) are to a small extent involved and finally 17(5.6%) are to a small extent involved in the peace building process.

The study sought to know how peacebuilding initiatives were coordinated among the boundary communities of Kisumu and Nandi counties. a majority (142)47.0% of household heads indicated that the initiatives are well coordinated by various actors, (74) 24.5% are moderately coordinated, (65)21.5% disagreed that affirmed that initaitives are poorly coordinated by the actors and finally, (21) 7.0% of the respondents were not how the initiatives are coordinated.

The study sought to know the extent to which traditional/ indigenous mechanisms are used in peacebuilding process among the bounadry communities. A majority (99)32.8 % of household heads indicated that the traditional/ indigenous mechanisms are used to a small extent, (67)22.2% affirmed that to a very small extent, (58)19.2% are to a high extent involved, (58)19.2% are to a high extent, (43) 14.2% are to a very high extent and finally (35) 11.6% are moderately employed in the peacebuilding process.

8.2.2 Extent of Inter-ethnic Cohesion among the BoundaryCommunities

The second objective was an assessment of the extent of the inter-ethnic cohesion among the boundary communities where the level of inter-tolerance was to a small extent 241(79.8%). The level of harmony among the boundary communities was to very high 200.1(79.1%). The level of trust among the boundary communities is to a very small extent 222.6(82.4%). The level of prejudices among the boundary communities 234 (77.4%) to a high extent.

The respondents were asked to expound on their opinions cause of the negative cohesion among the boundary communities. The causes were stock theft/ cattle rustling 104(34.4%), National politics 82(27%), boundary disputes 66(22%), Nepotism 28(9.3%)

and unemployment among the youth coupled with the high cost of living 22(7.3%). The study sought to know how frequent the inter-ethnic violence, anytime of the day or night 11(37%), after five years 66 (22%), monthly 51(17%), annually 43(14%) and after six months 30(10%).

The study sought to know some of the consequences of negative inter-ethnic cohesion. They were destructions of the properties 71(24%), loss of lives 62(21%), loss of business opportunities as the markets are closed and deserted due to conflicts 57(19%), social amenities are closed 46 (15%), food insecurity 36(12%), and increased crime rates 30(10%).

The study sought to examine the impact of shared facilities and institutions to inter-ethnic cohesion among the boundary communities. The inter-communal trade within the border markets contributes to inter-ethnic relations to a high extent 100(33.10%), a very high extent 80(26.50%) moderately 71(23.5%), a small extent 35(11.6%) and a very small extent 16(5.3%). The findings revealed that shared learning institutions promote positive inter-ethnic cohesion to a very high extent 119(39%), a high extent 70(23%), moderately 59(20%), small extent 31(10%) and a very small extent 24(8%). The findings revealed that inter-marriages promote positive inter-ethnic cohesion moderately 126(42%), 86(28%) a high extent, 44(15%) a very high extent, 27(9%) a small extent and 19(6%) a very small extent.

8.2.3 Nexus Between Peacebuilding Strategies and Inter-ethnic among Boundary Communities

The study sought to examine the extent to which peacebuilding strategies employed among the boundary communities have contributed to interethnic cohesion to a high

extent 89(29.5%), a small extent 73(24.2%), a very high extent 60 (19.9%), very small extent 46(15.2%), and moderately 34(11.2%).

The respondents were asked to state their perceptions on the nexus between peacebuilding strategies and inter-ethnic cohesion among the boundary communities. There is a nexus between inter-ethnic dialogue and reconciliation meetings and inter-ethnic cohesion to a very high extent 101(33.4%); 84(27.8%) to a high extent; 55(18.2%) moderately; 46(15.2%) a small extent and 16(5.4%) a very small extent. The nexus between both local and international NGOs and ethnic cohesion is to 114(37.7%) a very high extent, to a high extent 104(34.4%), moderately 45(15%), to small extent 22(7.3%) and to a very small extent 17(5.6%) with a (M=4.00, SD= 1.24). On military and police officers deployment and inter-ethnic cohesion 101(33.4%) to a high extent, 76(25.2%) a very high extent, 50(16.6%) small extent, 40(13.2%) moderately and 35(11.6%) very small extent with (m=4.00, SD=2.01).

On nexus between sports and games organized by the NCIC and NGOs and inter-ethnic cohesion majority 124(41%) to a high extent, 58(19.2%) moderately, 50(16.6%) very high extent, 41(13.6%) to small extent, 29(9.6%) to a very small extent. On the nexus between women groups role and inter-ethnic cohesion majority 102(33.7%) affirmed to a very high extent, 90(29.8%) to a high extent, 45(14.9%) a small extent, 35(11.6%) a very small extent and (9.9%) moderately. On Youth group involvement and inter-ethnic cohesion, a amajority 145(48.1%) affirmed to a high extent, 87(28.8%) a very high extent, 33(10.9%) moderately, 24(7.9%) a small extent and 13(4.3%) a very small extent. On the early warning systems and ethnic cohesion, a majority 119(39.4%) affirmed to a high extent,

83(27.5%) a very high extent, 51(16.9%) a small extent, 28(9.3%) to a very small extent and 21(6.9%) moderately.

On the nexus between role played by council of elders from both sides and inter-ethnic cohesion, a majority affirmed 96(32%) to a high extent, 73(24.2%) a very high extent; 57(18.9%) a small extent; 43(14%) a very small extent and 33(10.9%) moderately. On religious groups and inter-ethnic cohesion, a majority 115(38.0%) affirmed to a very high extent, 90(29.8%) a higher extent, 52(17.2%) moderately; 30(10%) a small extent and 14(5.0%) a very small extent.

On the nexus between both levels of government offer Psychosocial support to those affected by clashes for inter-ethnic cohesion, a majority affirmed to a very small extent 103(34.1%), small extent 83(27.5%), 64(21.2%) moderately, 40(13.2%) high extent and 12(4.0%) very high extent. On political leaders role and inter-ethnic cohesion, a majority 123(40.7%) affirmed to a small extent, 83(27.5%) a very small extent, 43(14.2%) moderately; 31(10.3%) a high extent and 22(7.3%) a very high extent. On the nexus between vernacular radio and television stations have programs and inter-ethnic cohesion, a majority 114(37.7%) affirmed to a small extent, 73(24%) a very small extent, 48(16%) a high extent, 36(12%) moderately and 31(10.3%) a very high extent.

The respondents were asked to state how effective peacebuilding strategies employed have been in contributing to inter-ethnic cohesion among the boundary communities where a majority affirmed cross-border peace meetings 158(52.3%), inter-ethnic dialogue and reconciliation 71(23.5%), sports and dramas 42(13.9%) and peace caravans and pyscho-social support 31(10.3%).

8.2.4 Challenges and Opportunities of Peacebuilding Strategies in Influencing Inter- ethnic Cohesion among the Boundary Communities.

The study sought to explore the challenges and opportunities of peacebuilding strategies in influencing inter-ethnic cohesion among the boundary communities of Kisumu and Nandi Counties between 2013 -2023. The study sought to explore the challenges faced by actors in planning and implementation of the peacebuilding initiatives were diversity of cultural practices and beliefs of the boundary communities 94(31%), inadequate availability of resource 72(24%), national politics especially when the two communities support different political parties 60(20%), lack of community participation 48(16%) and the nature of the area 27(9%).

The study sought to know the challenges affecting realization to inter-ethnic cohesion among the boundary communities. A majority affirmed that frequent stock thefts/ cattle rustling in the past, and revenge 91(30%), hate speech spread by the politicians, especially during the multi-party system 72(24%), compromised security officers who do not respond in time or who favors the other community 57(19%), land dispute between the two communities 48(16%) and lack of implementation of the peace agreements 33(11%).

The study sought to know the peacebuilding strategies opportunities for ethnic cohesion among the boundary communities. The opportunities explored were use of locally available resources 94(31%), enhancing socio-cultural integration through initiatives such as promoting common schooling of primary going children, high school and college going students across the border, encouraging inter-marriages among the two boundary communities and drama and sports, and peace education 60 (20%), use of alternative dispute resolution (ADR) mechanisms 51(17%), disarming the communities 39(13%), use

of technology to monitor the movement of people, trace lost stocks and also for early warnings monitoring 33(11%) and initiating socio-economic development 24(8%).

8.3 Conclusion

In the section of the study, the conclusion was done as per specific objectives of the study beginning with the first specific objective sequentially to the fourth objective, and the overall conclusion of the study.

8.3.1 Nature of Peacebuilding Strategies Employed among the Boundary Communities

The study concludes from the finding of the first objective on the nature of peacebuilding strategies employed among the boundary communities to influence inter-ethnic cohesion. The nature that peacebuilding strategies employed among the boundary communities were activities undertaken were; inter-communal dialogue, sports and theatre, psychosocial support and counselling, peace caravans and crusades, observing early warning signs and socio-economic developments.

The study concludes that the state actors security officers such as police, assistant chiefs, chiefs, and county commissioner and NCIC members, non-state actors are religious groups such as the catholic, among others and civil society organizations such as NGOs, CBOs and FBOs and the indigenous actors are council of elders, women and youth groups.

The study concludes that most of the actors usually employ non-reactive approaches to such as inter-ethnic dialogue and reconciliation, mediations, negotiation, observation of the early warning systems, and sports and theatre to influence inter-ethnic cohesion. The reactive approaches are usually used by the state such as police deployment, erecting

police camps at the border points and police patrols and use of force to ensure people stop fighting.

Finally, the study concludes that communities members involved in the peacebuilding process at a moderate extent, the peace building process is well coordinated by the actors and traditional/ indigenous mechanisms are used in peacebuilding process among the border communities

8.3.2 Extent of Inter-ethnic Cohesion among the Boundary Communities

The study concludes from the findings of the second objective on the extent of inter-ethnic cohesion among the boundary communities of Kisumu and Nandi Counties. The boundary communities currently live in harmony because there was no violent conflict even after the disputed general elections of August 2022 despite a lack of tolerance due to frequent stock theft, a high level of prejudices towards each other, and a low level of trust.

The study concludes that they have some mistrust, which is the reason for reoccurring conflicts and negative relations are stock theft/ cattle rustling, national politics, boundary disputes, nepotism, and unemployment among the youth coupled with the high cost of living. The violent conflict can erupt anytime of the day or night, after five years, monthly, annually and after six months.

The study concludes that the consequences of negative inter-ethnic cohesion are destruction of the properties, loss of lives, loss of business opportunities, and deserted homes due to conflicts, social amenities, food insecurity, and increased crime rates. Finally, the study concludes that inter-communal trade contributes, shared institutions and inter-marriages promote interethnic cohesion to a very high extent.

8.3.3 Nexus between Peacebuilding Strategies and Inter-ethnic Cohesion among Boundary Communities.

The study concludes from the findings of the third objective on the nexus between peacebuilding strategies initiated and inter-ethnic cohesion among the boundary communities. Peacebuilding strategies employed influence inter-ethnic cohesion to a high extent. It can be concluded that military and police officers deployment, sports and games organized, council of elders, women and youth groups, religious groups, loth local and international NGOs have significantly contributed to peace and inter-ethnic cohesion in the study area. However, it can be concluded that political leaders, local radio and television and both levels of government have not been actively involved or utilized in the study area for inter-ethnic cohesion.

Finally, it can be concluded that most the effective peacebuilding strategies employed have been been cross-border peace meetings *(Barazas*), inter-ethnic dialogue and reconciliation, sports and dramas, peace caravans and pyscho-social support.

8.3.4 Challenges and Opportunities of Peacebuilding Strategies Occassioning Inter-ethnic Cohesion among the Boundary Communities

It can be concluded from the findings of the fourth objective on the challenges and opportunities of peacebuilding influencing inter-ethnic cohesion. The challenges affecting the success of peacebuilding processes during implementation were the diversity of cultural practices and beliefs of the communities, inadequate availability of resource, national politics, lack of community participation, and the geographical nature of the study area.

It can also be concluded that challenges affecting realization to inter-ethnic cohesion were frequent stock thefts/ cattle rustling, revenge and counter missions, hate speech spread by the politicians, compromised security officers, boundary dispute and lack of implementation of the peace agreements.

It can be concluded that opportunities for inter-ethnic cohesion among the boundary communities are actors to use locally available resources, socio-cultural integration through common schooling, encouraging inter-marriages, trade, drama and sports; use of alternative dispute resolution (ADR) mechanisms; disarmament; use of technology to monitor the movement of people and trace stolen stocks.

8.3.5 Overall Conclusion

The overall conclusion of the study is that peacebuilding strategies employed have had a very high extent of 85.2% influence on the inter-ethnic cohesion among the boundary communities of Kisumu and Nandi Counties. The high extent of influence shows a strong and positive linear correlation between peacebuilding strategies employed and inter-ethnic cohesion among the boundary communities. Some of the initiatives implemented took the nature of inter-communal dialogue and reconciliation through peace committee meetings, psychosocial support and counselling, sports and theatre, peace caravans and crusades, and deployment of security officers. Most of these initiatives brought the diverse communities together, stop conflicts from escalating, reduced the occurance of cattle rustling/ stock theft, reduced violence, increased cooperation through social interactions hence help build inter-ethnic cohesion among different ethnic communities.

However, the positive influence of peacebuilding strategies implemented is still challenged by the cultural practices, national politics, cattle rustling, incitement by politicians and unresolved boundary disagreements in realizing inter-ethnic cohesion.

8.4 Recommendations

The recommendations of the study are done as per the objectives of the study.

8.4.1 Nature of Peace Building Strategies Employed among the Boundary Communities.

Based on the foregoing study findings and conclusions drawn thereof of the first study objective, the study recommends that the cure to the reoccurrence inter-ethnic conflict in the study are is the collaboration between the state actors, non-state actors and the locals communities during the implementation of the initiatives to make the initiatives more effective. Both levels of government to iniatiate socio-economic development projects to reduce overdependency on the farming and stocks.

8.4.2 Extent of Inter-ethnic Cohesion among the Boundary Communities.

Based on findings and conclusions of the second objective of the study, this study recommends the state and other actors to regularly fund and organize for activities that lead to social integration such as sports, drama and arts, cross-border youth and women groups, peace education in schools, merger of boda boda saccos, intermarriages and cross-border trade. All these activities would strengthen the relationships among the border communities hence increasing the inter-ethnic cohesion.

8.4.3 Nexus between Peacebuilding Strategies and Inter-ethnic Cohesion among the Boundary Communities.

Based on findings and conclusions drawn from the third objective of the study, this study recommends collaboration between the state and non-state actors in sourcing for the funds for implementing of the peacebuilding process in the study area. The study also reccommeds for a joint implementation of strategies by the state, non-state and local leaders to boost the trust of the community and ensure fully community participation in the cohesion building among the boundary communities.

8.4.4 Challenges and Opportunities of Peacebuilding Strategies for Inter-ethnic Cohesion among the Boundary Communities.

Based on the conclusions drawn from the fourth objective of the study, this study recommends use of locally available resources such as youth and women groups, *boda boda* operators, schools and churches, intermarriages and interethnic trade to overcome the peacebuilding challenges.

Further, the study recommends that village elders and other people involved in the peace committees should be paid for the work or full-time national government employees. This is to ensure that they are fully committed to their work and reduce the likelihood of being compromised by criminals. The success of peace committees depends, and even the government depends on them so much. Therefore, their commitment and impartiality to handling issues should not be questionable.

The study also recommends that due to the high mobility rate and interactions, the public motor cycle operators *(boda boda)* associations should be made much stronger through training and socio-economic empowerment through the Ministry of Interior to provide

information and help in peacebuilding process. This is because it is a sector that has many young and vibrant people who can be used to help in the peace building process in areas they operate across the border.

8.5 Suggestions for Further Research

The study's general objective sought to determine the peacebuilding strategies influencing inter-ethnic cohesion among the boundary communities of Kisumu and Nandi Counties between 2013 to 2023. There were a number of challenges found out in this study which affected the inter-ethnic cohesion. To address these challenges the study suggested that future studies explore;

I. A study be conducted on the influence of devolution on the interethnic cohesion among the boundary communities of Kisumu and Nandi Counties
II. A study be conducted on the nexus between the motor cycle operators (boda boda) associations and inter-ethnic cohesion among the boundary communities of Kisumu and Nandi Counties
III. A study be conducted on the influence of security sector reforms on the peace building initiatives among the the border communities of Kisumu and Nandi Counties
IV. A study be conducted on the role of modern technology in building inter-ethnic cohesion among the boundary communities of Kisumu and Nandi Counties.

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APPENDICES

Appendix I: Questionnaire

My name is Keta Kida, Jacob, a student at Masinde Muliro University Science and Technology (MMUST), Department of Peace and Conflict Studies. I am carrying out a research on "***Peacebuilding strategies influencing inter-ethnic cohesion among the boundary communities of Kisumu and Nandi Counties, Kenya"***, in partial fulfillment of Doctor of Philosophy in Peace and Conflict Studies. I would like to ask you a few related questions. The information you provide will be kept confidential and will only be used for purposes of this study.

1. Section A: Demographic Information

Please respond to the following questions appropriately and where applicable, tick the boxes relevant to the information about yourself.

Gender
Male [ ]
Female [ ]

Age
18- 25 [ ]
26-30 [ ]
36-43 [ ]
44-50 [ ]
Over 51 [ ]

Level of education
Secondary [ ]
College [ ]
University [ ]
Primary [ ]
No formal [ ]

How long have you been living here
Less than 5 [ ]
6-15 [ ]
16-30 [ ]
31-40 [ ]
Over 41 [ ]

Marital Status
Married [ ]
Single [ ]
Widow [ ]
Divorced [ ]

Religion
SDA [ ]
Muslims [ ]
Roho [ ]
Catholics [ ]
Anglicans [ ]
Others [ ]

Occupation
Business [ ]
Farming [ ]
Civil Servant [ ]
Others [ ]

Sub-County
Muhoroni [ ]
Tinderet [ ]

2. Ethnic Community……

3. Section B: Nature of peacebuilding strategies employed in the area.

Please mark appropriately on the nature of peacebuilding strategies commonly employed by various actors in this area.

Nature of Peace building strategy commonly used here	Mark (✓)

Community observing early warning systems	
Sports and theatre organized for building cohesion	
Deployment of security forces by the state	
Inter-ethnic dialogue through the peace committee meetings	
Socio-economic development projects by actors	
Peace caravans and crusades organized by the actors	
Psychosocial support and counselling sessions organized by the actors	

4. Who among the stakeholders respond first whenever violence breaks out?

State ( ) Non-state ( ) Indigenous groups ( )

5. Which approach is mostly used by the actors in building cohesion in this area?

Reactive ( ) Non-Reactive ( )

6. Which is the most effective strategy in building cohesion?

……

Section C: The extent of inter-ethnic relations among the boundary communities

7. Please tick appropriately the number that best describes your opinion on the extent of inter-ethnic relations among the border communities. Using the scale of 1 to 5 where 1= very small extent; 2= small extent; 3= moderately; 4= high extent and 5= very high extent.

Statements	1	2	3	4	5
Do you think they tolerate each other's culture					
Do you think they live in harmony					
How can you rate the level of trust among the border communities					
Do you think there are some prejudices among the border communities					
Does local leaders build cohesion in the area					

8. What are the causes of negative ethnic relations among the border communities
…….

9. How often does these ethnic violence occur

Anytime ( ) After 5 years ( ) Monthly ( ) Annually ( ) After six months ( )

10. What are the effects of negative ethnic relations in the area?
……..

11. Please tick appropriately the number that best describes your opinion on the shared institutions and socio-cultural integration among the border communities. Using the scale of 1 to 5 where 1= very small extent; 2= small extent; 3= moderately; 4= high extent and 5= very high extent.

Statements	1	2	3	4	5
To what extent does cross-border trade contributes to ethnic cohesion					
To what extent does common schooling contributes to ethnic cohesion					
Do you think the inter-marriage contributes to ethnic cohesion					
Do you think cross-border women associations contribute to cohesion					

Section C: Nexus between peacebuilding strategies and inter-ethnic cohesion

12. To what extent does peacebuilding strategies contribute to inter-ethnic cohesion

Very small extent ( ) Small extent ( ) moderately ( ) High extent ( ) very high extent ( )

13. The respondents were asked to indicate their levels of agreement with statements posed in relations to nexus between the peacebuilding strategies and inter-ethnic cohesion. Using the scale of 1 to 5 where 1= very small extent; 2= small extent; 3= moderately; 4= high extent and 5= very high extent.

Peacebuilding strategies/ actors	**1**	**2**	**3**	**3**	**4**	**5**

Political leaders have been preaching peace in the area						
Devolution has brought peace in the area						
Military and Police have been used in this area to stop the inter-ethnic conflict and build peace.						
Government and NGOs offer psycho-social support to those affected by inter-ethnic clashes.						
Vernacular radio stations and televisions have been airing issues to do with peace building between the communities.						
There has been sports organized by the stakeholders to build peace						
The local leadership have organized peace caravans to preach peace.						
Elders have played a great role in peace building						
Women have played a significant role in peace building in the area.						

Youth have also been involved in peace building						
Religious organizations have played a great role in peace building						
Local NGOs have been involved in the peace building in the area.						
There exist Peace committee members in both sub-counties						
There has been inter-ethnic dialogue and reconciliation						
Community Members usually observe early warning systems						

Section IV: Challenges and opportunities of peacebuilding strategies

14. What are the main challenges to the implementation and monitoring of peacebuilding strategies

……

15. What are the challenges to achievement of inter-ethnic cohesion amongst the border communities of Kisumu and Nandi Counties

……

16. Which opportunities exist that can be employed to build a lasting peace between the two communities? …….

APPENDIX II: Key Informants Interview Guide

My name is Keta Kida Jacob, a student at Masinde Muliro University Science and Technology (MMUST), Department of Peace and Conflict Studies. I am carrying out a research on "***Peacebuilding strategies influencing inter-ethnic cohesion among boundary communities of Kisumu and Nandi Counties, Kenya'***, in partial fulfillment of Doctor of Philosophy in Peace and Conflict Studies. I would like to ask you a few related questions. The information you provide will be kept confidential and will only be used for purposes of this study.

Personal Information

1. Name……..
2. Age……
3. Gender……
4. Sub- County/ Region……
5. Can you mention some of the peacebuilding strategies that have been used in this area to enhance inter-ethnic cohesion since 2013- 2023?
6. From you opinion do think they have been successful? Yes [ ] No [ ]
7. If no why……
8. What can be done to make them successful……
9. Do you think the Luo and Nandis live in peace/ harmony?
10. Is National cohesion and integration commission doing their work properly?
11. Do you think Civil society have been involved in peace building in the area?
12. What are some of the challenges that to these strategies?
13. Can you mention some of the solutions or opportunities to the problems faced in the peace building and inter-ethnic cohesion.

Appendix III: Focus Group Discussion Schedule

My name is Keta Kida Jacob, a student at Masinde Muliro University Science and Technology (MMUST), Department of Peace and Conflict Studies. I am carrying out a research on "***Peacebuilding strategies influencing inter-ethnic cohesion among boundary communities of Kisumu and Nandi Counties, Kenya'***, in partial fulfillment of Doctor of Philosophy in Peace and Conflict Studies. I would like to ask you a few related questions. The information you provide will be kept confidential and will only be used for purposes of this study.

Personal Information

1. Name……
2. Gender……
3. Sub- County/ Region……
4. Date……Time ……
5. Have you been involved in the inter-ethnic violence? Yes [ ] No [ ]
6. If yes what happened? ……
7. What has been causing the frequent conflict in the area? ……
8. What are the signs that the conflict……..
9. Who usually start the fight?
10. Can you mention some of the peace building strategies that have been employed by government, NGOs and religious groups?
11. What is the relationship between the Luo and Nandis? (Love and hate).
12. Why do you think inter-ethnic conflict in this area usually re occur?
13. Do you think the government failed?
14. Are these people fighting over land?
15. What can be done to avoid the re occurrences of the conflict in this area?

Appendix IV: Observation Schedule

Observation Schedule

1. Sub- County/ Region……
2. Date……Time ……..

Items or activities being obrseved by the researcher	**Very high**	**Moderately**	**Not at all**
Cross-border schooling			
Development projects started in the area			
How do people interact at the border markets			
How secured is the region, number of police officers and police posts.			
Do these people share hospitals or churches			
Does the motor cycle operators cross the borders			
Do the people around attend cross-border ceremonies			

Appendix V: Introductory Letter

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Kenya

Directorate of Postgraduate Studies

Ref: MMU/COR: 509099

30th May 2023

Kida Jacob Keta
CPC/H/04-53049/2018
P.O. Box 190-50100
KAKAMEGA

Dear Mr. Kida

RE: APPROVAL OF PROPOSAL

I am pleased to inform you that the Directorate of Postgraduate Studies has considered and approved your PhD proposal entitled: ***"Peace Building Strategies Influencing Inter-Ethnic Cohesion amongst the Border Communities in Kisumu and Nandi Counties, Kenya"*** and appointed the following as supervisors:

1. Dr. Ruth Simiyu - SDMHA - MMUST
2. Dr. Susan Kimokoti - SDMHA - MMUST

You are required to submit through your supervisor(s) progress reports every three months to the Director of Postgraduate Studies. Such reports should be copied to the following: Chairman, School of Disaster Management and Humanitarian Assistance Graduate Studies Committee and Chairman, Department of Peace and Conflicts Studies. Kindly adhere to research ethics consideration in conducting research.

It is the policy and regulations of the University that you observe a deadline of two years from the date of registration to complete your PhD thesis. Do not hesitate to consult this office in case of any problem encountered in the course of your work.

We wish you the best in your research and hope the study will make original contribution to knowledge.

Yours Sincerely,

Prof. Stephen O. Odebero, PhD, FIEEP
DIRECTOR, DIRECTORATE OF POSTGRADUATE STUDIES

Appendix VI: Nacosti Research Permit

REPUBLIC OF KENYA

NATIONAL COMMISSION FOR SCIENCE,TECHNOLOGY & INNOVATION

Ref No: 173130

Date of Issue: 05/June/2023

RESEARCH LICENSE

This is to Certify that Mr.. Jacob Keta Kida of Masinde Muliro University of Science and Technology, has been licensed to conduct research as per the provision of the Science, Technology and Innovation Act, 2013 (Rev.2014) in Kisumu, Nandi on the topic: Peace Building strategies influencing inter-ethnic cohesion amongst the border communities of Kisumu and Nandi Counties, Kenya for the period ending : 05/June/2024.

License No: NACOSTI/P/23/26689

173130

Applicant Identification Number

Director General
NATIONAL COMMISSION FOR SCIENCE,TECHNOLOGY & INNOVATION

Verification QR Code

NOTE: This is a computer generated License. To verify the authenticity of this document, Scan the QR Code using QR scanner application.

See overleaf for conditions

Appendix VII: County Director of Education Letter

REPUBLIC OF KENYA

MINISTRY OF EDUCATION
State Department for Basic Education

Telegrams:"schooling",Kisumu
Telephone: Kisumu 057 - 2024599
Email: countyeducation.kisumu@gmail.com

When replying please quote

COUNTY DIRECTOR OF EDUCATION
KISUMU COUNTY
PROVINCIAL HEADQUARTERS NYANZA
3RD FLOOR
P.O. BOX 575 – 40100
KISUMU

REF: CDE/KSM/GA/3/24/ VOL.V/142

3rd October, 2023

TO WHOM IT MAY CONCERN

RE: RESEARCH AUTHORIZATION – NACOSTI/P/23/26689

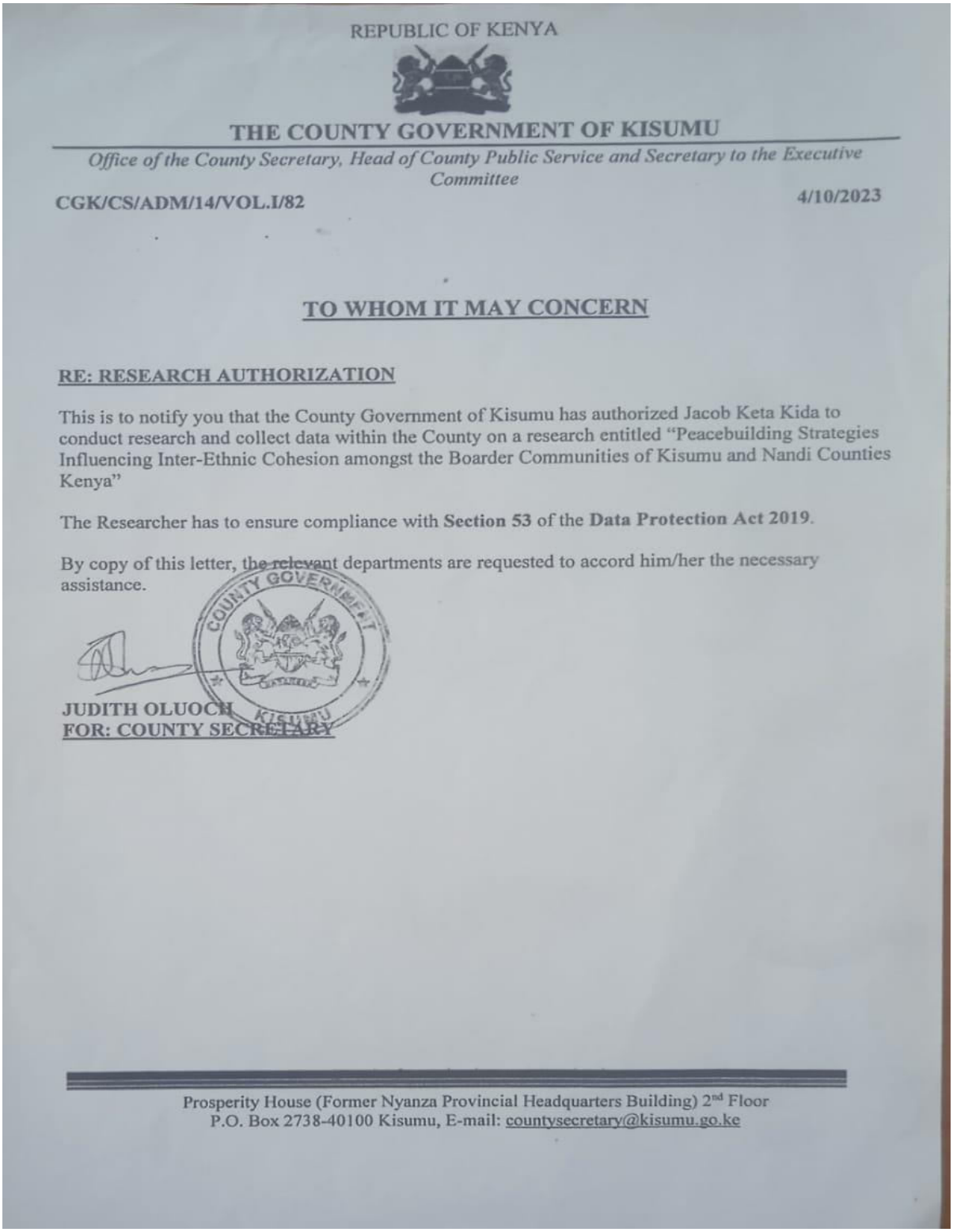
This is to confirm that Mr. Jacob Keta Kida from Masinde Muliro University has been granted authority by NACOSTI under license No. NACOSTI/P/23/26689 to carry out research in Kisumu County, Kenya on the topic ***"Peace Building strategies influencing inter ethnic cohesion amongst the border communities of Kisumu and Nandi counties"*** for the period ending **5th June, 2024.**

Any assistance accorded to him to accomplish the assignment will be highly appreciated.

Thank you.

EVANS MOSE
For: COUNTY DIRECTOR OF EDUCATION
KISUMU COUNTY

Appendix VIII: Research Permit from Kisumu County Government



REPUBLIC OF KENYA

THE COUNTY GOVERNMENT OF KISUMU

Office of the County Secretary, Head of County Public Service and Secretary to the Executive Committee

CGK/CS/ADM/14/VOL.I/82 **4/10/2023**

TO WHOM IT MAY CONCERN

RE: RESEARCH AUTHORIZATION

This is to notify you that the County Government of Kisumu has authorized Jacob Keta Kida to conduct research and collect data within the County on a research entitled "Peacebuilding Strategies Influencing Inter-Ethnic Cohesion amongst the Boarder Communities of Kisumu and Nandi Counties Kenya"

The Researcher has to ensure compliance with **Section 53** of the **Data Protection Act 2019**.

By copy of this letter, the relevant departments are requested to accord him/her the necessary assistance.

COUNTY GOVERNMENT KISUMU

JUDITH OLUOCH
FOR: COUNTY SECRETARY

Prosperity House (Former Nyanza Provincial Headquarters Building) 2nd Floor
P.O. Box 2738-40100 Kisumu, E-mail: countysecretary@kisumu.go.ke

Appendix IX: Photo Taken During FGD in Koru-Muhoroni Ward