

**ASSESSMENT OF YOUTH PARTICIPATION IN PEACEBUILDING IN  
SELECTED CHURCHES IN KERICHO COUNTY, KENYA**

**BY**

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**A THESIS SUBMITTED TO THE SCHOOL OF ARTS AND SOCIAL  
SCIENCES, DEPARTMENT OF PHILOSOPHY, RELIGION AND  
THEOLOGY IN PARTIAL FULFILMENT OF THE REQUIREMENTS  
FOR THE AWARD OF DEGREE OF DOCTOR OF  
PHILOSOPHY IN RELIGION**

**MOI UNIVERSITY**

**2023**

## DECLARATION

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**DEDICATION**

This thesis is dedicated to my wife, Mary Cheruto, and our children, John Kipruto and Fedele Chebet, for their understanding, prayers, and support throughout the writing of this dissertation.

## ACKNOWLEDGMENTS

I acknowledge the constructive criticism and encouragement of my supervisors, Professor Hazel Ayanga and Professor Joseph Koech, to develop this thesis. I greatly appreciate their guidance throughout the research study. Appreciation also goes to Moi University for granting me admission to undertake the project and national commission for science, technology and innovation for granting me a research permit to do fieldwork in the sampled geographical region. I am grateful to Bomet University College for providing financial support. I also appreciate church institutions that accorded me help in various ways and capacities; the individual churches that facilitated focus discussion groups (FDGs), the interviewees, and my family members for supporting me.

I extend the same to my workmates for their contributions and support in developing this thesis.

May God bless them all.

## ABSTRACT

Participation of youth in peacebuilding has been a subject of concern by governments, organisations both national and international, research institutions and academic institutions as they theorise and implement various approaches. Kenya experiences politically instigated violence in every national election cycle. Young people are both culprits and victims of this violence. It is, therefore, important for youth to be involved in the prevention of such violence by engaging them in peacebuilding. This study investigated youth participation in peacebuilding in the selected churches in Kericho County. The objectives of the study were: First, to investigate the models of youth' participation in peacebuilding in these churches, second, to examine the type of youth mentorship programs undertaken by the churches in peacebuilding, third, to evaluate youth participation in socio-economic development programs on peacebuilding and finally, to assess the integration of Christian values in peacebuilding activities. Subsequently, the following churches were selected for the study: African Inland Church (AIC), African Gospel Church (AGC), Anglican Church of Kenya (ACK) and Catholic Church (CC). The study was guided by Fowlers Theory of Faith Development. The theory holds that at an appropriate stage of growth, young people at an individual level, and the community at large ought to understand their personality and character, that of others and God. That is important in informing their behaviour. This research work was based on a constructivism philosophical paradigm. Young people were fully engaged in training and learning processes in various peacebuilding activities. This was a qualitative research. A cross-sectional research design was utilized. All participants selected were involved in various levels in peacebuilding during the time of data collection. Primary data was collected through interviews and Focus group discussions (FGDs). Secondary data was obtained from documents found in public, academic libraries as well as church records and archives. Purposive sampling was used to identify informants. The sample size included eight coordinators, eight youth group leaders and four FGDs. Data was analysed using thematic analysis. The study found out that the selected churches use several peacebuilding models which involve young people. They include: Dialogue, arbitration, evangelism, socio-economic development programs, and conflict resolution training model. The models used contributed to instilling the values of love, compassion, courage, justice for peaceful co-existence and self-reliance among youth in the community and society. The study concludes that the churches studied mentored the youth in peacebuilding. However, they were inadequate owing to lack of consistent training programs, insufficient funding and propaganda in the region. This created an atmosphere of uncertainty and mistrust among people of varied social and ethnic backgrounds in the county. The study recommends that church institutions should enhance the functioning and performance of youth socio-economic programs for peacebuilding in their communities. These can include the creation of non-profit church-based financial institutions and developing a more consistent mentorship program. Christians are encouraged to incorporate biblical values in all peacebuilding activities and in their entire mission work. Such values include the truth of oneness, unity of humankind and the call to serve one another as equal human beings.

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## ABBREVIATIONS AND ACRONYMS

ADB:	African Development Bank
AGC:	African Gospel Church
AIC:	African Inland Church
AU:	African Union
AYC:	Africa Youth Council
BPCT:	Building Peace from Community Transformation
CEPAC:	<i>Communaute' des Englises de Pentecoste en Afrique Centrale</i>
CBOs:	Community-Based Organizations
CC:	Catholic Church
CEJP:	The Episcopal Commission for Justice and Peace
CIPEV:	Commission of Inquiry into Post Election Violence
COU:	Church of Uganda
CPT:	Christian Peacemaker Teams
CTAP:	Christian Teams Acting for Peace
CRS:	Catholic Relief Service
CSOs:	Civil Society Organizations
EAC:	East African Community
ECK:	Electoral Commission of Kenya
FBOs:	Faith-Based Organizations
FECCLAHA:	Fellowship of Christian Councils Churches in the Great Lakes and the Horn of Africa
FGD:	Focus Group Discussion
ICC:	International Criminal Court
IDPs:	Internally Displaced Persons

JICA:	Japan International Cooperation Agency
KANU:	Kenya Africa National Union
KJV:	King James Version (of the Bible)
KNCHR:	Kenya National Commission for Human Rights
KNSCDF:	Kenya National Schools and Colleges Drama Festivals
LRA:	Lord's Resistance Army
NCCK:	National Council of the Churches of Kenya
NGOs:	Non-Governmental Organizations
NKJV:	New King James Version (of the Bible)
NURC:	National Unity and Reconciliation Commission
ODM:	Orange Democratic Party
PAI:	Participative Action Investigation
PEV:	Post Elections Violence
PNU:	Party of National Unity
PPA:	Participative Political Action
RCC:	Roman Catholic Church
RLPI:	Religious Leaders Peace Initiative
SDA:	Seven Day Adventist
SDP:	Sport for Development and Peace
SPB:	Strategic Peace Building
UN:	United Nations
UNNFPFA:	United Nations Population Fund
UNICEF:	United Nations Children's Fund
WANEP:	West African Network for Peacebuilding
WHO:	World Health Organisation

YGLs: Youth Group Leaders

YLE: Youth Lead Organization

## **CHAPTER ONE**

### **INTRODUCTION**

#### **1.1 Background to the Study**

Peacebuilding is a recurrent topic of discussion among researchers alongside religious groups. That is because conflict and war seem to be unending. Peacebuilding has been defined as developing constructive individual, group, and political associations traversing through ethnicity, religion, social class, and national and racial boundaries. Its objective is to remedy injustice in non-violent ways and transform the structural conditions that cause life-threatening conflict. Peacebuilding incorporates conflict prevention management, resolution, change, and post-conflict reconciliation (Lederach & Appleby, 2010). The goal is to mitigate the probability of war recurrence by strengthening national capacities at all levels of conflict management and laying the foundation for sustainable peace and development. Peacebuilding is an indelible system of creating the requisite requirements for sustainable peace. It addresses core issues that affect the functioning of society and the state while seeking to enhance the capacity of the state to effectively and legitimately undertake its core functions.

Most nations have not realized the full potential of engaging the youth in peacebuilding initiatives. That largely explains why most youth are vulnerable to influence by politicians and other influential individuals to participate in violence. Youth engagement in peacebuilding initiatives should be prioritized in the pursuit of long-term peace in subsequent elections. Rather than focusing on how to deal with postelection skirmishes, authorities should aim at devising preventive measures. The involvement of the church in this endeavor could result in higher chances of successful transitioning from one political leadership to another. The Church, through youth engagement in varied activities can be used as a tool to help cultivate a culture

of tolerance and inclusion where the youth relate as human beings rather than using the ethnic lens.

Non-governmental organizations such as the United Nations (UN), and faith-based bodies such as World Council of Churches (WCC), All Africa Council of Churches (AACC), East African Council of Churches (EACC), and National Church Council of Kenya (NCCCK) among others have also been involved in peacebuilding initiatives. Their scholarly contribution has also been tremendous, with many books and other publications addressing the matter. The United Nations (UN) was formed in response to the effects of the Second World War. Its main focus was and still is the maintenance of peace (<https://www.un.org/en/our-work/maintain-international-peace-and-security>). Goal 16 of the United Nations' Sustainable Development Goals (SDGs) aims at fostering peace, justice, and stable institutions (United Nations). The UN is determined to foster peaceful and inclusive societies for sustainable development, provide access to justice for all and develop effective, accountable, and inclusive institutions at all levels. The purpose of Goal 16 is to create a peaceful, just, and a world free from violence where all people regardless of their race, gender or ethnic affiliation have equal access to justice. The well-being of societies is pegged on peace, justice and strong institutions. Goal 16 targets at mitigating all forms of violence and thereby reduce death rates, promote the rule of law, combat corruption, enhance the quality of decision making by ensuring that the process is responsive, inclusive, participatory and representative. By strengthening institutions, individuals will enjoy effective, accountable and transparent services. Ultimately, Goal 16 aims at protecting fundamental freedoms such as freedom of expression, association and peaceful assembly. In achieving these objectives, the overall well-being of individuals and societies will be guaranteed.

The Kenya Vision 2030 is a long-term development blue print whose objective is to enhance the economic, social, and cultural aspects of Kenya to create an inclusive society (Kenya Vision 2030). Within the framework of Kenya Vision 2030, security, peacebuilding, and conflict management are essential aspects for guaranteeing stability, promoting peaceful coexistence and facilitating sustainable development in the country. Over the years, Kenya has navigated through intercommunal conflicts, terrorism, organized crime and political violence. Through the Kenya Vision 2030, the government has outlined several strategies and initiatives to improve security, peacebuilding and conflict management. This has included promoting community policing, strengthening security institutions, addressing intercommunal conflicts and fostering peacebuilding and reconciliation.

Related to peacebuilding are peacemaking and peacekeeping. Peacemaking is the transition from a warring environment to a peaceful one. It includes deliberate action by involved parties and encompasses directives to handle conflicts in progress and often includes diplomatic action to reconcile hostile parties to a consensus. Peacemakers are, for example, envoys, governments, groups of states, regional organizations, or the UN. Official and non-governmental actors can also engage in peacemaking efforts independently or in collaboration with relevant agencies.

On the other hand, peacekeeping focuses on sustaining international peace and security worldwide. The other activities are conflict prevention, mediation, peacemaking, and peace enforcement. Peacekeeping operations enable a smooth political process, shield civilians, and encourage individuals to surrender their weapons to promote human rights. UN peacekeeping operations may entail the use of force for defense, promote their mandate, and shield civilians, particularly in



situations where the state cannot provide security and maintain public order (Reychler & Langer, 2020). The current study focuses on peacebuilding.

Youth can be engaged in initiatives that involve peacebuilding, peacemaking and peacekeeping. However, if more effort can be put on helping the youth prioritize peace over violence, then they will play a central role in preaching peace among themselves and that will help to reduce instances of violence. This means that rather than investing on peacemaking, nations will focus on peacekeeping. Once a strong foundation is laid on building peace, there will be need to sustain that peace. Thus, youth engagement in peacebuilding initiatives is a vital component in achieving long-term peace that will not be dependent on the political climate.

The reviewed literature demonstrates that peacebuilding goes beyond conflict management and prevention. Boutros-Ghali (1992) defines it as an action meant for the identification and provision of support structures to make peace stronger and more solidified hence avoiding a reoccurrence of conflict. Further, it is stated that towards the end of the 1980s and early 1990s, there was a normative consensus on the human security agenda, human rights, gender, the realization of the centrality of the UN role, and sustainable development. In any case, the number of extended conflicts necessitated coordinated efforts seeking reconstruction and peacebuilding. These developments accelerated how peacebuilding, settlement, and reconstruction concepts evolved and eventually became central to UN operations.

The Brahimi report (UN, 2000) recommended using elaborate strategies and tools specific to peacebuilding tools and forming a peacebuilding unit in the UN. That led to the expansion of the concept of peacebuilding. The former UN secretary general's decision to systemize and synchronize peacebuilding activities further strengthened

the concept. During the time of Koffi Annan, the terms peacebuilding and conflict prevention were used interchangeably. Peacebuilding was seen as an action that advances peace and establishes structures that would contribute to peace. Marwan (2012) argues that from 1992, the United Nations has shifted its understanding of the transition from violence to peace from a simplistic linear one to one that is more integrated and comprehensive. Successful peacebuilding today calls for various skills and capabilities such as political, military, economic, social, security and humanitarian. Due to this paradigm shift, the process is viewed as a holistic approach to transforming economic, social, and political conditions and structures presumed to cause societal violence.

Peacebuilding is a thorough and continuous process that uses a bottom-up approach but also serves all levels of society. According to Lederach (1997/2010), peacebuilding is the effort to transform the primary cultural, structural, and relational causes of armed conflicts. Lederach explains that the stakeholders at the various levels, national and international, are negotiating for peacekeeping. In contrast, those at the local level and supporters of the bottom-up approach are focused on promoting reconciliation and peace at the local and community levels by acknowledging the local culture and context. The middle-level process usually focuses on political, social, and depends on community leaders to facilitate linkages between the top and grass root levels to sustain peace and reconciliation.

Peacebuilding promotes skill development which is a very important approach for children and particularly the youth who can be engaged, reintegrated, and empowered for community development and peacebuilding. Peacebuilding and skill development are two interrelated concepts that play a vital role in promoting sustainable peace and

development in societies. Through peacebuilding, the root causes of conflicts can be unveiled, social justice promoted, and conditions for peaceful coexistence created. One form of peacebuilding activity that the church can engage the youth in is reconciliation. By preaching and teaching on healing, forgiveness and the significance of the reintegration of individuals and communities affected by conflicts, the youth can be moulded to become ambassadors of peace. By engaging the youth, the church will be well positioned to address the underlying causes of conflicts to prevent escalation, facilitate dialogue, negotiation and mediation between conflicting parties to arrive at a mutual consensus. It will also be possible to rebuild institutions and social systems to reinstitute stability and foster development in the post-conflict environment. Skill development has a critical role to play in the peacebuilding process as it addresses socio-economic disparities, mitigate grievances and encourage social cohesion.

Numerous organizations have employed this approach at various levels, from providing basic capacities to advancing their employees to creating extensive training programs. In post-conflict situations, organizations such as UNICEF and other international NGOs have provided courses for skills training, such as in the demobilization of young adults and children connected to armed conflicts. In most cases, this kind of training results in the acquisition of craft skills such as agriculture, tailoring, animal husbandry, carpentry, mechanics, cosmetology, baking, and masonry, and other basic skills like literacy, business development and psychosocial counseling. Life skills enable young people to develop "multi-purpose capabilities" which ensure that these youths become holistic citizens with psychological, intellectual and social skills that equip them to better survive in society despite the numerous challenges (McIntyre and Thusi, 2003).

In Africa, the youth have been used in promoting internal conflicts among various groups (Francis, 2008). Countries like Rwanda, Liberia, Somalia, Sierra Leone, and Burundi have had young people at the centre of conflicts and violence. That is due to post-election results and the segregation of social groups (religious, women, or tribal groups) from participating in decision-making and governmental structures (Ayee, 2000). The role of the vibrant young people of Africa in the continent's development agenda is evident and gained momentum with the African Union (AU) Constitutive Act, which took cognizance of young people as valuable partners in strengthening cohesion and solidarity among the people of Africa. The Africa youth charter adopted in 2006 in Banjul, Gambia, by the Assembly of the heads of state and governments rooted for this youth involvement. That was during the peace process where the role of the young people in the development of Africa through the provision of a continental framework was acknowledged. This laid down provisions for young people with regard to their rights, freedoms, and duties as well as active involvement in the development process at all levels in the continent.

Article 17 of the African Youth Council (AYC) specifies how young people promote security and peace in Africa. In conformity to this and other normative frameworks on young people's peace and security, the AU peace and security in 2018 incorporated the young people for peace Africa Program with the main purpose and obligation of engaging young people in Africa into peace and security initiatives. The principal mandate of the program that resulted from discussions with the young people and their networks consisted of: Finalizing the continental framework to facilitate the involvement of young people in all areas of peace, altering the predominantly narrative, which is negative and false, about youth being equated and associated with trouble; build the capacity of young people and optimize their efforts towards peace

and security, and widely share the positive efforts and roles of young people in peace and security on the continent. The innumerable contributions by the young people in Africa towards peace and security are still evidently unnoticed, understated, and undocumented.

Peacebuilding is also a significant concept in Rwanda. In the nation, the youth were used to propagate a massacre whose effects are visible to date. Following the aftermath of the Genocide in 1994, the Catholic Church has been instrumental in forging for unity and reconciliation. For over 25 years, the Catholic Church has engaged in activities in regard to promoting peaceful coexistence in the Central Africa region (Healey, 2017). The clergy has involved various stakeholders at distinctive levels in consultative dialogue to assess the church's contribution to peacebuilding, unity, and reconciliation. The church organizes celebrations such as that conducted on 25<sup>th</sup> October 2019 that sought to examine the progress the church has made in the past 25 years regarding peacebuilding initiatives. The president of the Episcopal Commission for Justice and Peace (CEJP) Arch Bishop Antoine Kambanda briefed journalists at a press conference in Kigali on October 22 that the church was interested in looking back on what it had achieved towards unity and reconciliation (Schliesser, 2018). The objective of such a forum was to celebrate the achievements made so far with the entire globe and consolidate ideas for enhancement of the same. The celebration was themed "Rwandans-friends of Rwanda." The Arch Bishop emphasized on the need to regularly engage in national forums on consolidation of peace, unity, and reconciliation. He explained that the rebuilding of unity and reconciliation among Rwandans with the goal of creating peace and good relations between people was the main duty of the commission for justice and peace. He reiterated that such a mission aligned with the social doctrine of the Catholic Church.

The declaration to celebrate the 25-year legacy of the church's role in fostering peacebuilding in Rwanda was applauded by the Executive Secretary of the National Unity and Reconciliation Commission (NURC) Fidele Ndayisaba who appreciated the church's efforts in the endeavour towards unity and reconciliation. The Executive Secretary acknowledged that the church had achieved great milestones in the peace and reconciliatory efforts and added that the Rwandan Government was also proud to associate with the Catholic Church as a partner in the rebuilding of Rwandan society that had been destroyed by the 1994 Genocide. According to the secretary, the NURC and the Rwandan Government hold that the church has helped them reconstruct a society who to the eyes of some was impossible to rehabilitate. The church's efforts in condoling with the victims and healing moral wounds through teachings have attained great milestones in making coexistence possible.

Other organizations that have partnered with the church in peacebuilding initiatives include Interpeace; an international organization that is in partnership with the UN. According to the organization, the role of young people in advocating for peace in Rwanda is indisputable. The young people in Rwanda have played a significant role in advocating for a narrative that nurtures peace, reconciliation, and societal healing in the nation since the Genocide against the Tutsi (King, 2013). The Interpeace organization focuses on training the youth on effective communication because it is through communication that they feel empowered to take an active role in modelling the direction their futures will take. Interpeace and its partners organized for training on 26<sup>th</sup> May 2021 where 42 young people were trained. The objective was to sharpen critical thinking abilities while enriching them with the requisite communication skills they needed to foster peace and reconciliation.

According to the stakeholders, young people were involved in the genocide largely because they lacked proper guidance, information and analytical capabilities. The ruling regime manipulated them by inciting them with hateful and genocidal ideology. The church was unable to tone down this situation. The lead trainer and Director of communication at Rwanda, Hugues Mugemana, asserted that what is needed is a youth empowerment organization that will constantly instil the right ideology to facilitate the youth's capacity to accurately analyse information. That will help to prevent them from being manipulated in future to get involved in massacres such as the genocide. Hence, communication training was critical for the youth in post-genocide Rwanda to avoid a recurrence of such past happenings. The church has a significant role to play in partnering with the relevant stakeholders to help the youth progress towards this direction.

In Uganda, the population has also undergone immense suffering due to frequent and long persistent violent political conflicts for many years. The tragedy for a long time has been that the Christians have not been united because of their different religious affiliations, that is, Protestant or Catholic. As such, Uganda has never entirely experienced stability whether politically, socially, or economically since its independence in 1962 (Komakec, 2010). Several studies have investigated on the role of the church in Uganda in political conflicts that have devastated the nation for many years. Komakec (2010) evaluated the gains and pitfalls of churches in peacebuilding in Uganda particularly with regard to the Anglican and Catholic churches which were the founding churches in Uganda. He argues that the church needs to re-strategize to correct some of the errors made during the establishment of Christianity in the nation that has had an impact on the present continuous political instability in the nation.

The argument has been that disunity in these two main Christian churches results in preaching of a divided gospel that further accelerates political instability leading to further destruction. There are supporting theological and pastoral reasons that justify on why the church must be actively engaged in peacebuilding. Unfortunately, the reality is that the church in Uganda has always been divided. The Anglican church or church of Uganda (COU) also called the Protestant church and the Catholic church have always been at war since the time of introduction to Christianity by the missionaries (Komakec, 2010). The rivalry emanates from the religious wars in the 19<sup>th</sup> century and has become institutionalized in the distinct political parties. The outstanding proposition is that the church in Uganda since independence has always been politically affiliated and hence lacking the authority to guide its Christians accordingly. For instance, for the Anglicans, since independence, it has been the tradition to elect an Archbishop who had a functional relationship with the nation's incumbent head of state. Such a history explains why the Anglican Church in the nation has so far been incapable of playing any worthwhile function in the nation due to their routine of always seeking protection from the government.

The Catholic church on the other hand has also been incapable of transcending its chronic grievance against the government to confront it. Subsequently, the church has failed in its duty to act as the conscience of the nation or moral commentator on national issues. The challenge of ethnicity, tribalism and regionalism in the Ugandan church has further incapacitated the church to perform its role of preaching peace (Komakec, 2010). On the other hand, the study also revealed the fact that the church could play a critical role in uniting the population. Nonetheless, despite the situation described, there are visible peace-making efforts by the Catholic Church in Uganda. For instance, the bishops have attempted to become mediators between the Ugandan



government and the LRA rebels. Direct talks have also been organized with the Ugandan government. Additionally, representatives have also been sent to engage with rebels directly. Further, the bishops have utilized their teaching authority through publication of numerous series of pastoral letters and other forms of advocacy. The objective of these efforts is to encourage and educate the Ugandan population on the gains of finding and desiring a peaceful solution to political conflicts in the nation.

Also, the Catholic bishops have also put intense pressure on the Ugandan government, the rebels, and the international community to encourage and perform their roles to help end the conflicts. They have progressively taught the Ugandan population through pastoral letters and other ways on the need to accept, tolerate, and learn to co-exist as a nation. Though this state has not been achieved fully given the periodic conflicts witnessed during elections, the church has provided many recommendations which if followed will help the nation attain lasting peace. Uganda has witnessed the loss of so many lives, human-inflicted disability, disappearance of very many young and innocent children and the destruction of property, as well as the subsequent increase in poverty levels (Jordhus-Lier & Braathen, 2013). Such a situation underscores the need for the church to keep persisting and pushing for peacebuilding initiatives in the nation. Notably, through diocesan Catholic offices of development and the Centenary Rural Development Bank initiated by the Catholic Church in Uganda, a majority of the population are able to access loans to finance micro development projects that can provide economic empowerment.

In Kenya and perhaps in several other African nations and even globally, several youth policies and development initiatives have been anchored on sporting activities, volunteering, and service to the country in the period following independence. The

youth and sport nexus exists even in the government's policies and interventions for the young population. There is proof that sport-related activities and games have grown into the most effective point of entry adopted by several stakeholders in reaching out to the different categories of youth, particularly the male youth. As they play together, they realize that they are all Kenyans and can be friends regardless of their different ethnic or religious affiliations. Consequently, they gradually change the negative mindset about other ethnic groups inculcated in them as they grew up. They become more accommodative and thus celebrate diversity rather than condemn it.

Subsequently, engagement in sporting activities has become an essential building block used to inform the why and how youth-led and even driven peace advocacy has gained leverage in the youth-sport nexus in Kenya. The sporting activities that stand out the most in the Kenya scenario include football and athletics. These have emerged as centripetal forces in creating youth ensembles through which some youth in the country have access to and thus contribute to promoting peace and tranquility. From reviewed literature, international organizations have used sporting and social events to promote peace. The Church has largely succeeded in using sports to promote cohesive relations. Most people who were affected by violence have been reached out through sports and cultural events.

The United Nations' definition of 'youth' is those individuals aged between 15 and 24 years. Youths are energetic and ambitious. They are also easily influenced and quick to take action. The youth also have a high tendency to rebel against their elders. It is thus critical to strategize well when handling them in order to realize productive relations.

According to the UNFPA (2017), Kenya is currently experiencing a bulge of young people – people of 0-14 years of age constitute 40% of the population, those aged between 10-24 years represent 33%, while those aged between 15- 64 years of age comprise 57% of the population. This bulge will keep growing in the short to medium term due to the country's fertility rate recorded at 3.8 per woman and the annual population growth of 2.6%. The national youth policy of Kenya, drafted in 2006, defines young people as individuals between 15 and 30. This definition shows Kenya's socio-economic peculiarities, particularly the nature and length of one's transition into adulthood. That describes its dissimilarity with other definitions adopted internationally, for instance, the UN defines the youth as aged between 15-24 years; the East African Community (EAC) between 15-35 years of age; the African Union between 15-35 years; and the World Bank between 12-24 years. This definition is gendered and accentuates a dichotomized classification of young people as either males or females. Moreover, while age is critical in understanding the demography of young people, it is vital to remember that youth are not a homogenous group, especially due to the transitory opportunities and the cultural and socio-economic dynamics of the society.

The relationship between the young and peacebuilding today cannot be effectively fathomed without considering what happened in the past (Jobs, 2021). According to the United Nations inter-agency, research on the state of affairs of youth in post-conflict situations is limited. Nevertheless, they show that young people can play different roles in these contexts. The youth's role in the post conflicts situations can vary from political activism, dissidents or rejection of the peace process, negotiators and mediators, and criminal and vigilante. It is thus important to engage youth positively and recognize their roles in the societies during the transition period that

follows violent conflicts. That is very vital for peace and security in the long term. The World Health Organisation (WHO) report (2021) estimated about 200 000 homicides yearly consist of young people in the age brackets of 10–29 years. This makes it the fourth leading root cause of death among persons of this age bracket. Homicide rates differ greatly from county to country. Worldwide, the report indicates that 84% of victims and the perpetrators of youth homicide are males. The occurrence of youth homicide cases between 2000-2016 declined in most countries, even though this reduction was reported to be higher in high-income countries compared to low- and middle-income countries. Despite these statistics, the youth can be very important in the growth and expansion of their societies as drivers and agents of change. That is mainly because of their openness to change, their innovativeness, idealism, and the fact that they are future-oriented, with a higher degree of willingness to take risks. The United Nations Inter Agencies report (2007) explained that youths will be less likely to be involved in social evils when sufficient socio-economic opportunities are availed to them. Further, they needed to be meaningfully engaged in democratic national projects as that will allow them to reveal their positivity and potential to contribute to the national economy and their societies at large.

Notably, the youth encounter specific challenges after conflict, regardless of whether they were perpetrators, direct or indirect victims, or bystanders. Some needs of the youth that must be addressed include missed years of going to school, lack of employment or loss of opportunities for traditional livelihood, trauma, and loss of resources. For every youth murdered in violence, many more are injured and require hospital care. Firearm attacks often result in fatal injuries compared to assaults by the feet, knives, fists, and blunt objects. A significant number of these youth are also victims of sexual violence; for instance, an eighth of the youth population report

sexual abuse. Physical fighting, as well as bullying, is also commonly reported among youth. A study involving 40 developing countries revealed that, on average, the exposure to bullying could be recorded at 42% for boys and 37% for girls. Non-fatal violence and homicide of young people greatly contribute to disability, premature death, and injury of the youth on a global level. That also seriously impacts on the psychological and social functioning of these individuals sometimes affecting their entire lifetime. Moreover, the situation could also affect families, friends, and communities of the victims. Violence perpetrated by young people increases the costs (welfare, health, and criminal justice services) and diminishes their productivity.

Kericho violence cannot be isolated from the Kenyan post-election violence. The violence can be traced back to the 1992 advent of Multi-party politics. The worst post-election violence occurred in 2008 after announcing the results of the elections by the then Electoral Commission of Kenya. The bloodshed resulted in 1,500 deaths, rape reports of 3,000 innocent women, and the internally displaced approximately 300,000. The viciousness of this unrest occurred within 59 days, from the 27th of December (Election Day) to the 28th of February 2008, when a political compromise was reached, with the first 14 days witnessing the worst of the atrocities. The high level of trauma caused by the structural violence after Kenya's fourth multi-party general election shook and surprised Kenyans and the international community (Maupeu, 2008).

To avert a repeat of such a scenario, the selected Churches for the study (African Inland Church (AIC), African Gospel Church (AGC), Anglican Church of Kenya (ACK), and the Catholic Church (CC) were found to have developed Mediation courses (MC). This is specialized training for mediators and peace practitioners drawn

from the youth and other members of society. Professionals conduct Church-driven seminars from different fields, such as lawyers, counselors, psychologists, sociologists, and religious leaders, but the baseline is that they must be Christians. There is, however, a challenge in the financing of the seminars. Most professional trainers need to be paid professional rates, and the Church finds it hard to honour them. Also, churches do not have good funding to sustain long and regular youth training. Funding programs that promote peacebuilding by the Church seems to be a cross-cutting problem in most countries.

The involvement of more youth in peacebuilding initiatives in these churches through seminars and workshops has positively impacted on their perceptions regarding living in peace with neighbours. The youth, unlike the older adult population always bring new viewpoints and ideas on how to strategize productive peacebuilding initiatives. That is largely because they are not bound to traditional thinking regarding ethnic inclinations. Such fresh perspectives can enhance efforts to help in dealing with the vicious cycle of violence after every general election. In these churches, youths are agents of change as they challenge and transform negative narratives about ethnicity, promote tolerance and encourage dialogue. They also help in bridging divides by encouraging social cohesion as they interact with one another. Ultimately, they help to dismantle stereotypes and build relationships regardless of the differences in ethnic, religious, or cultural aspects. Youth can be powerful advocates and activists for peace and justice sensitizing populations on conflicts, human right abuses, and inequality. They can be instrumental in helping governments identify the root causes and eventually foster peaceful coexistence.

Further, these churches must strive to create a welcoming and inclusive environment where all young people feel accepted and valued. In such a setting, they learn to celebrate diversity, respect distinct views and engage in open dialogue. The knowledge and awareness acquired through the workshops, seminars, and youth forums on peacebuilding, conflict resolution, and social justice awareness will raise awareness and emphasize on the significance of peace, and the role of the youth in building it. These churches also need to invest on training programs that will provide the requisite skills such as communication, negotiation, mediation, and advocacy for peacebuilding. Most importantly, the youth need to be guided to develop a strong spiritual foundation that prioritizes peace, compassion, and justice. To attain that, they need to have time for reflection, meditation, and prayer to deepen their understanding on the importance of peacebuilding as a critical component of their faith.

According to the World Peace initiative (2021), Kericho County has a network known as (Youth Bunge Network) which is an initiative that is youth-driven with organized structures starting at the county level to the village level and is made up of 1000 Village Youth Bunges' (parliament) who are obligated with rallying young people together to have a greater voice in the reform agenda of the nation, to create innovative income generating opportunities, boost public awareness of young people's priorities and promote effective youth participation in governance to lead peacebuilding engagements. That has positively impacted the county as it has ensured peace is maintained during the electioneering period through to the transition period. The post-election violence that resulted from the 2007 Kenya general elections necessitated the formation of this network. Sondu market was adversely affected by this violence. People from all communities who interact in this cosmopolitan market, including the young and the elderly, were affected. The young people suffered the

most compared to the other community members due to gunshot injuries allegedly from due to police brutality. As a result of these occurrences, schools were closed, several rape cases of young girls and women were reported, and several killings and beating up of young men were also witnessed, coupled with a massive loss of economic opportunities. In summary, the young people were profoundly and negatively impacted by the post-election violence. Since 2007, there have been serious attempts to integrate the youth into serious peacebuilding engagements since their potential has been recognized.

## **1.2 Statement of the Problem**

The search for a viable and effective method for peacebuilding due to the ever-present reality of conflicts and wars in the world is a current discourse. Such is in line with the United Nation's vision 2030 Goal 16 on peace, justice and strong institutions and Kenya Vision 2030 under the political pillar on security, peacebuilding and conflict management. Kenya has experienced a number of conflicts in various areas Kericho County included. The youth form the largest segment of any population and are also the most energetic group. Most of the youth are regularly involved in violence yet majority are Christians (Barasa, 1997). Positively they can also be used to promote peace. Various stakeholders are involved in peacebuilding including the church.

This study was carried out to assess youth participation in peacebuilding in selected churches (AIC, AGC, ACK and CC) in the affected areas (Ainamoi, kipkelion, Londiani and Soin sub counties) in Kericho County. Specifically, it intends to answer questions on: What are the models of youth participation in peacebuilding engagements in Kericho County? What type of youth mentorship programs does the church undertake? How do socio-economic development programs by the youth affect



peacebuilding in Kericho County? How have Christian values influenced peacebuilding in Kericho County.

### **1.3 Objectives of the Study**

The overall objective of this study was to assess how the youth participate in peacebuilding in the selected churches in Kericho County, Kenya. Specifically it:

1. Investigated the models of youth participation in peacebuilding engagements in the selected churches in Kericho County.
2. Examined the type of youth mentorship programs undertaken by the Church in peacebuilding in the County.
3. Evaluated the influence of youth participation on socio-economic development programs on peacebuilding in the selected churches in Kericho County.
4. Interrogated on how the integration of Christian values has influenced peacebuilding and co-existence in Kericho County.

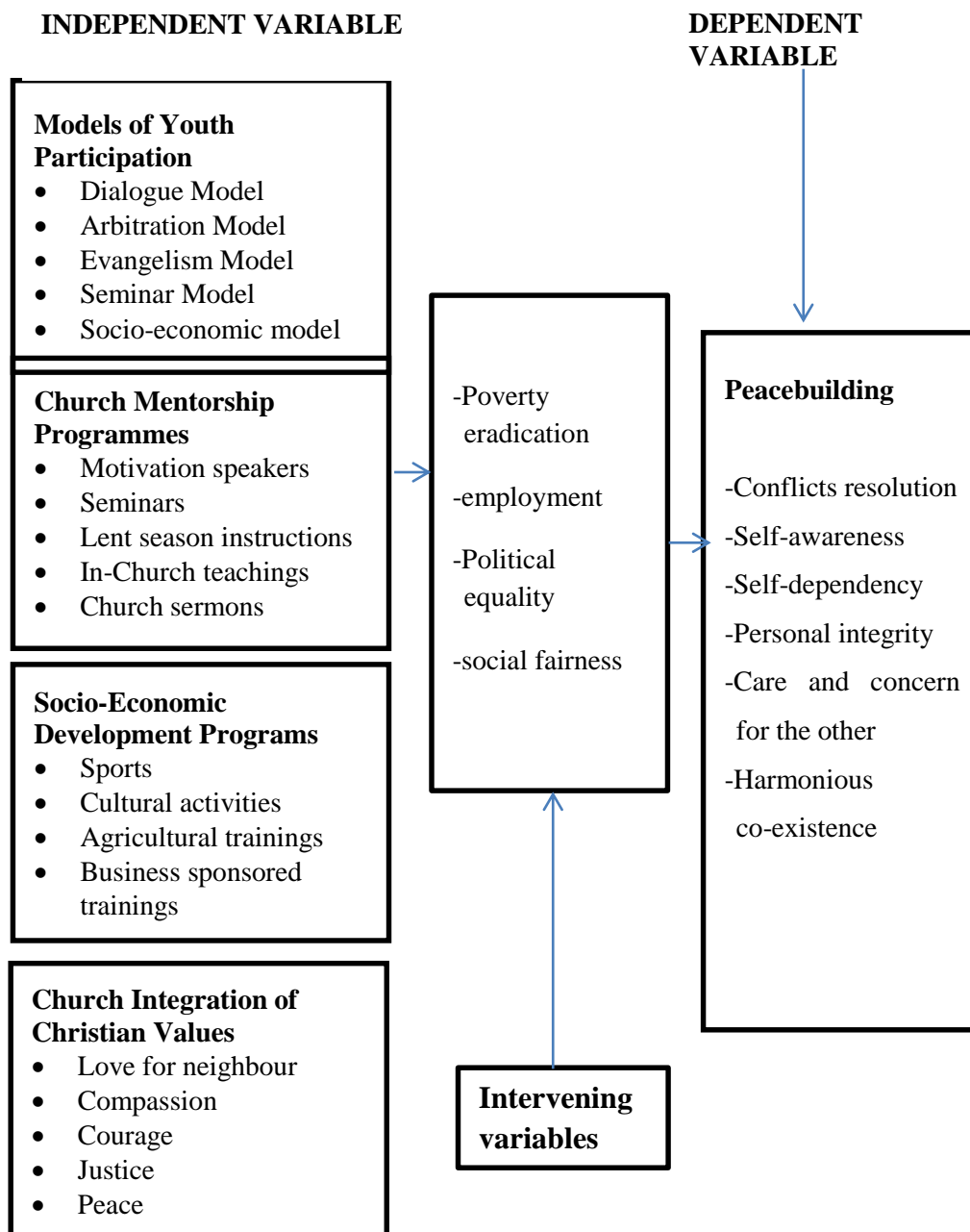
### **1.4 Research Questions**

1. What are the models of youth participation in peacebuilding engagements in the selected churches in Kericho County?
2. What types of youth mentorship programs does the church undertake?
3. How does the engagement in socio-economic development programs by the youth affect peacebuilding in the selected churches in Kericho County?
4. How have Christian values influenced peacebuilding and co-existence in Kericho County?

### **1.5 Conceptual Framework**

The conceptual framework incorporated peace initiative policies, church mentorship

programs, socio-economic development programs, and church integration of Christian values which form the independent variable. The dependent variable was peacebuilding, evaluated by conflict resolution, awareness, self-dependency, and personal integration.



**Figure 1.1: Conceptual Framework**

**Source: Researcher (2022)**

### **1.6 Justification of the Study**

Peacebuilding is a process that involves various stakeholders to establish long-lasting peace among the different members of Society. Church is one of the stakeholders that has a unique opportunity in peacebuilding. The church is also one of the custodians of morals, and the youth are more active than any other members of society. Young people are readily available to be used for positive and negative purposes as they are energetic members of the society. The role of the church and youth in peacebuilding has not been adequately explored. Most studies have not entirely established the role that the church and the youth as stakeholders can have in peacebuilding. Yet, the church has been a very important change agent in Kenya since the advent of multi-party politics. The church has also been at the centre stage of engaging the same youth in peace and reconciliation.

It is noteworthy that the church has also been at the centre stage of engaging the same youth in peace and reconciliation. Therefore, the Church and the youth are crucial in peacebuilding. The current study explores this aspect to contribute to this discourse.

This study highlights the vital role the church and youth can play. It has also reveal some loopholes in enhancing youth participation in peacebuilding engagements in Kericho County in the selected churches and how these can be countered.

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

Peacebuilding is a process that involves various stakeholders intend. Thus information generated by my study will benefit all the stakeholders tasked with creating a peaceful society, including the church, government, politicians, and NGOs among others.

All peacebuilding groups in different churches will benefit from the study, especially those Churches that are yet to have programs.

Policymakers in peacebuilding will also get more insight into enhancing policies on peacebuilding and implementations.

Local leaders will also gain more knowledge on peacebuilding and the need for all members of society to live harmoniously.

Scholars and all leaders who are involved in development of materials and curricular for the promotion of peace will benefit.

### **1.8 Assumptions of the Study**

The study was based on the following assumptions:

- All people need peace, and the youth and the church are important stakeholders in peacebuilding.
- Peace can be achieved if mentorship programs, socio-economic activities, and integration of Christian values in all peacebuilding activities are observed. The church is the main custodian of morals.

### **1.9 Scope of the Study**

This study specifically sought to assess youth participation in peacebuilding in the selected churches in Kericho County, Kenya. This study was limited to Kericho County specifically on areas where conflicts had been experienced, that is, Londiani, Ainamoi, Kipkelion and Soin sub counties. In the identified areas the study looked at the four selected churches, that is, ACK, AIC, CC and AGC. Consequently, this study only gives views of Kericho residents and may not be a replica of other parts of the Country.

## **1.10 Literature Review**

### **1.10.1 Introduction**

This section provides a comprehensive summary of previous research on the topic of study. It surveys scholarly articles, books, and other sources relevant to a particular area of research. The review provides an objective summary, description, and evaluation of these studies. The study investigates the models of youth participation in peacebuilding engagements such as dialogue, arbitration and innovative grass-roots engagement in the selected churches in Kericho County. It also examines the types of youth mentorship programs undertaken by these churches such as seminars and workshops, Lenten Campaign programs, In-church teachings and motivational talks among others. Further, this research evaluates the influence of youth participation in socio-economic development programs such as agricultural activities, entrepreneurship, sports and music on peacebuilding in the county. Ultimately, the study assesses how the integration of Christian values has influenced peacebuilding and coexistence through these selected churches in Kericho County. Additionally, the international models of peacebuilding are presented to provide a basis for understanding the peacebuilding models used in the selected churches in Kericho County. The attributes discussed in this section define the scope of the study and provide measurable aspects of the study variables to fulfil the study objectives.

Therefore, the literature reviewed unveils the models that can be used for peacebuilding. This research specifically highlights the importance of the church in encouraging the development of a peaceful youth population that becomes immune to manipulation by individuals pursuing selfish interests. The discussion underscores the significance of youth participation in peacebuilding efforts and how that contributes to peace and tranquillity in society. Literature on peacebuilding models is presented

first, followed by youth and peacebuilding, then the church's role in peacebuilding, and finally, the church's role in facilitating youth participation in peacebuilding.

### **1.10.2 Literature on general peacebuilding models**

#### **1.10.2.1 Top-down**

Grasberg & Slind (2012) explain that the top-down model uses the autocratic approach to management. Decisions are made at the highest level and the employees' role is to complete the assigned tasks. It uses a straightforward management style where executives have complete control over decision-making. This approach is problematic in the present environment and is no longer viable. A top-down model is an approach that depends on individuals in authority to make decisions. The citizens must adhere to the directives they have been given without asking questions or seeking explanations on how the decisions arrived and their impact on them. The authors state that the top-down model focuses on government institutions and leaders in general as the providers of and implementers of the justice system. The assumption has always been that institutions based on such an approach are adequately strong and credible in providing justice and that is why people perceive it as fair, fast, and effective. Hence, they can swear their allegiance to that state. A Top-Down model is a structured approach where the level of instruction begins from the top executives down to the managers, who then delegate tasks to the employees. In such a setting, everything is laid out so that every individual knows their role and the boundaries of their operation and freedom.

Several study findings suggest that leaders should develop conversational intimacy, listen well, strive to gain employees' trust, and promote dialogue. Such practices are not aligned with the top-down approach. Such an approach in peacebuilding focuses

on the leaders. The postulation is that when leaders at the top are at peace with each other, the same will apply to the citizens. In the international setting, the focus is on the presidents and related authorities. It is perceived that when the leaders agree, then the citizens will follow suit. That has been a possibility, as witnessed in the 2007 elections when Kibaki and Raila reached a consensus; peace was witnessed across the nation, even in the areas badly affected by the clashes. They conclude that the top-down model is not feasible in the present environment. Any approach that functions well is the one that blends strategies that cut across all the different approaches. They recommend that the top-down approach be blended with other approaches to enhance effectiveness.

Mac Ginty, and Firchow (2016), argue that the top-down approach is based on a faulty system because the focus is always on the top leadership, yet those directly affected are the local people. Thus, the actors can fail to identify the real cause of conflict. That means developing strategies to end the conflict and prevent future conflicts will be difficult. Pickering (2008) concurs with this assertion and states that the efforts in agitating for peace via the top-down model do not recognize the challenges and occurrences at the lowest level alongside the individual level. Additionally, she argues that the same efforts do not support ordinary citizens' progress in rebuilding their lives. The research concludes that the top-down model is currently unviable. Hence, unless it is complemented with another approach, it will always fail at achieving the set objectives. We can therefore hypothesize that nations worldwide, including Kenya, keep witnessing recurrent violence in every electioneering period because the focus has always been on the top leadership whose concerns are catered for through sharing power, for instance. As such, the concerns of the local people are not handled and become the cause of violence during the next

general election. The research recommends an inclusive approach to handling issues to ensure that all parties' needs are addressed to facilitate sustainability.

Urlacher (2008) concludes by explaining how the approach is disconnected from the actual causes of violence and unrest happening in the lives of individuals in society. The reason is that the local concerns are never unraveled because the peacemakers often concentrate on the leaders. The study's findings establish that the leaders' concerns in a warring nation rather than the citizens are addressed. In doing so, the situation is only temporarily handled until the next violence erupts again during the next election. A permanent solution can only be arrived at when a local approach to conflict resolution is adopted. The study recommends a complete overhaul of the system of operation by governments and the relevant authorities concerning mitigating the probability of violence and unrest among the population.

Mareus (2018) explored the possibility of practicing servant leadership in a top-down environment. The article discusses ten traits of servant leadership and advances that it is possible to implement at least four of them even in a top-down system. Thus, contrary to what many scholars have documented about the ineffectiveness of the top-down approach in the contemporary environment, Mareus argues that the top-down approach is not entirely inefficient. It is the mechanism of application that matters. Hence, leaders and managers must identify how they can uniquely adapt the model to suit their different environments.

#### **1.10.2.2 Strengths of Top-down approach to peacebuilding**

The top-down approach is effective, particularly when it comes to the timeliness of the completion of tasks. That is because company executives have complete control over the decision-making process. Also, the instructions on operating are clear, and



those who can give them are known. There are well-defined lines of communication. That limits conflicts and delays because the boundaries of operation are clearly defined. Thus, the top-down approach is still a viable model and should not be completely discarded. On the contrary, the recommendation is that the strategies could be blended with others depending on the nature of the organization to achieve its objectives.

### **1.10.2.3 Weaknesses of the top-down approach to peacebuilding**

One notable challenge of the top-down approach to peacebuilding is its failure to achieve sustainable peace. For instance, the model failed to create sustainable peace in Afghanistan, Congo, Iraq, and South Sudan (Peace Science Digest, 2018). Even in Kenya, despite the meetings by international bodies such as the African Union to reconcile the leaders as witnessed in 2008, the election period is still marred by violence. On the other hand, a small Congolese island in Lake Kivu has maintained peace despite holding known prerequisites for violent conflict. That success has largely been pegged on their emphasis on the local's role in conflict transformation. That means peacebuilding models should be designed with a perspective of local approaches. Leaders focus on building peace from top to bottom while relying on the knowledge and expertise of diplomats. International peacekeeping bodies such as the UN and other foreign interveners have failed to realize peace (Peace Science Digest, 2018). That is because the real source of conflict is among the ordinary population rather than their leaders. This means that leaders should prioritize on the concerns of locals so that they solve their disputes in their indigenous ways that have always worked in the past. This will be more effective than imposing foreign methods that may have worked in other nations of the world but are not applicable in the local context.

The failures of the top-down approach have been documented. The disastrous consequences have been witnessed when the top-down approach was used. Battle deaths have accelerated to about 340% globally in the past ten years. Approximately 1.5 billion of the world's population live under the threat of violence in over 50 conflict zones (Peace Science Digest, 2018). Wars have recently caused the worst refugee crises over the past 70 years. Kenya has also had its share of internally displaced individuals after the 2007 general elections. However, there's an exception of Idjwi, a Congolese Island in Lake, which has often used a local approach to peacebuilding. That underscores the effectiveness of a local approach, as has been argued by some scholars, to peacebuilding among populations (Zelizer & Oliphant, 2018). Many successful scenarios of peacebuilding in the past few years have included innovative grassroots strategies led by local people. These strategies often employ methods the international elite usually dismiss. It is time that these methods are recognized internationally. Doing so will probably be the first step to changing how nations perceive and build peace. There is a need to blend the top-down approach with others to enhance its effectiveness. For instance, convergence with strategies of bottom-up and diagonal will encourage the adoption of a local approach to peacebuilding and is likely to realize better outcomes. Convergence is critical, as highlighted by several studies that have documented the failure of relying on only the top-down approach to realize positive societal transformation (Kezar, 2012).

### **1.10.3 Bottom-Up Model approach**

Autesserre (2012) discusses that employee contributions are obtained through workshops and seminars regularly organized by management. Employees are invited to contribute at every level of the decision-making process. That is possible through feedback as it is encouraged in this approach. He points out that peace can be re-

established, but unlike popular belief by most stakeholders, the bottom-up initiative can make a significant impact. He notes that this is because, in this approach, the capacity of the ordinary individuals is recognized in their ability to address the deeply rooted problems and challenges that plague their communities and nation. The argument is that the essential transformative outcome of peacebuilding is siring new political entities, individuals, and groups; capable of breaking the status quo and having a vision beyond the conflict and pursuing that vision in a manner that begets the desired social, political, and economic status. The study concludes that when this is implemented at the local level, the narrative on conflict would probably change for the better. The study recommends that the focus should be at the local level to realize long-term solutions for problems and challenges.

Ngandu (2021) concurs with the above arguments on the benefits of a local approach. She postulates that when the local communities, especially those who have been affected by conflict, are involved in the process of peacebuilding, there is a sense of responsibility that is created. Thus, apart from it being a strong support base of the activities, it also allows the process to develop into higher levels of the society. In her view, grassroots peacebuilding is pivotal in seeking and achieving durable peace because, at this level, the program strengthens societal cohesion amongst members within the community and beyond their communities. The research concludes that individuals at the grassroots level of the community are usually the most susceptible to conflicts because of their diversities. Therefore, any process geared towards the emancipation of these people from the same would work better and realize productive outcomes.

Chalfont and Hafford-Letchfield (2010) explain that the bottom-up approach to peacebuilding uses techniques such as dialogues, training, and coexistence program in its implementation at the community or grassroots level. The success of this approach is chiefly because of the emphasis on the locals' role in peacebuilding and conflict transformation. The bottom-up approach features a decision-making process that allows the entire community to participate in the peacebuilding goals. This model is a system design approach whereby individual parts of the complete system are defined in detail and linked together to make a bigger component. The approach focuses on engaging and understanding specific characteristics and attributes of individuals or groups in the community while concentrating on person-to-person or community-to-community relations. This approach identifies opportunities through the peculiarities of a community's attributes. The bottom-up approach starts with research at the grass root level and looks at the entire community and country. This approach can be broad-based, looking at the entire community/nation, or it can also be laser-focused on specifics. The research concludes that in the end, the effective peacebuilding process in the recent past has involved the participation of innovative grass-roots engagements. Such engagements have been led by the locals, mostly implemented through methods dismissed by the international actors. National and local peacebuilding programs and forums are mutually associated as their chances of success depend on one another. For instance, the direct involvement of the leaders of these communities in civil resistance increases the likelihood of success at the national level. Local leaders possess knowledge of successful resistance movements, which is vital in increasing the effectiveness and strengthening of new peace movements.

### **1.10.3.1 Strengths of the bottom-up model**

Unlike the top-down model, the bottom-up model focuses on the justice system's demand side, including the civil society and local communities. It builds morale and enhances productivity. The model holds that there are higher chances for meaningful outcomes that are direct, concrete, and immediate at the micro-level by concentrating on these groups of people (Golub, 2003). It focuses on developing and undertaking activities that increase access to justice in this category. It can be asserted that the bottom-up model of peacebuilding is largely effective as compared to the top-down approach. Despite the reservations of most leaders, politicians, and other relevant authorities who believe in utilizing a top-down approach, the bottom-up model has proven useful in many instances. Its application has led to the saving of many lives and re-establishment of peace faster than the top-down approach. Bottom-up engagements have made a significant difference as witnessed in the small region of Idjwi, a Congolese Island in Lake Kivu (Peace Science Digest, 2018). The implication is that ordinary people can address some of the deeper causes of their countries' problems compared to what their leaders or outsiders can do.

### **1.10.3.2 Weaknesses of the bottom-up model**

A shortcoming of the bottom-up model, also called the legal empowerment approach, is that its activities focus more on civil society organizations and the local people, thus bypassing government apparatus and institutions. Employees are invited to contribute at every stage of the management process during workshops and seminars regularly organized by management. This approach lacks the comprehensiveness of the rule of law because it omits state actors' work. This is pivotal to the entire peace process in the sense that when all is said and done, the role of the authorities is paramount as they are the ones who influence the laws at the higher levels of the

justice system. It is this justice system that is sought after when the local dispute resolution mechanisms fail (Van Rooij, 2012). The model needs to create room for collaboration with political means like advocacy, organization, and participation. Also, the use of this model can slow down the decision-making process which could have negative financial implications.

Notably, bottom-up approaches cannot work independently. They should be viewed as being interdependent. It is in this collaboration that will lead to the strengthening of existing practices. Bottom-up approaches also focus on the political nature of political reform and existing power structures, and largely target at changing such power structures. However, the practicality of how this is actually executed in practice and with what effect, if successful, in changing existing power structures and empowering the weak requires further interrogation. Also, extensive questions regarding what gives donors the right to change existing power structures, how to select those that may benefit from it, what limits there are to changing such power structures, and what state sovereignty then means should be addressed.

#### **1.10.4 Liberal Peace Model**

##### **1.10.4.1 Introduction**

MacGinty (2010) holds that the Liberal peace model is stakeholders' most dominant and favoured form of peacebuilding. That is because actors are given autonomy in decision-making. The leaders lead passively and are not entirely accountable for decisions made. A trusting relationship exists so that participants are responsible for their own decisions. Most of the proponents of the liberal peace model argue that at its core, liberal peace acts to emancipate people through elements such as democratic governance, reinforcing states, security and stabilization, and marketization. Liberal

peacebuilding, also known as liberal democratic peace or Western peace, is an imposition of Kantian irenics undertaken by Western governments, IFIs, and INGOs on illiberal nations. The rationale that forms the basis for this kind of engagement is the democracy and liberal peace thesis, which postulates that nations that are liberal do not fight against each other. Many believe this approach intrinsically promotes peace, leading to its increasing adoption over the decades. The predominance of liberal peace can also be credited to the development of western participation in humanitarian and peacebuilding activities in the global South. The study concludes that identifiable central values of liberal peace have served to justify the approach over the past, including protection of property, the rule of law, pluralism, tolerance, the transformation of institutions and individuals, and importantly, the importance of individuals. A liberal peace model can be defined as a formal and informal commitment to the principles and practices of individual rights and responsibility concerning the rule of law, equality of opportunity, a market economy, and democracy.

Herring (2008) explains that the liberal peace model is based on the premise that there is a higher propensity for peace on the domestic and international front in the case. In this scenario, a bigger portion of the population has control over the decisions that are made which have political and economic significance. The model assumes that ordinary individuals desire peace because no meaningful endeavor can be achieved for material or non-material well-being without peace. He argues that the risk of militarized conflict among nations that are democratic and trade together is low. Democratic political systems that show consistency along dimensions such as constraints on the executive, popular election for the executive, and the degree of participation have considerably fewer internal conflicts than countries with systems

that adopt mixed democratic or are non-democratic. Consolidated democracies have greater tendencies for peace than newly established democracies. Domestic democratic peace is also contingent on economic development. Democracies are normally more consistent, consolidated, and stable in the middle- and high-income countries than in low-income countries and, therefore, more effective in maintaining domestic peace.

#### **1.10.4.2 Strengths of the liberal model**

The development of liberal peace is important because it constrains war and its benefits through providing education and alleviating poverty. Additionally, economic development increases the mobility of assets, which also restrains the forces that use physical force to gain and maintain control. That gives an upper hand to democracy and minimizes the incentives that would push for and favour the use of military force conquest.

#### **1.10.4.3 Weaknesses of the liberal model**

The critics of this model argue that liberal peace does very little in its pursuit of peace to emancipate the general populous. They state that this process, more than anything, justifies the process of peacebuilding as led by the Western front, which is nothing more than the articulation of a new kind of imperialism that reinforces the Western supremacy on countries plagued with conflicts through the promotion of neoliberal capitalist development (Chandler 2010; Cooper et al. 2011; Duffield 2011; Dillon 2000; Barkawi 1999; Pugh 2005).

Further, it is stated that intensifying the liberal peace model and processes have created a problematic ‘power/knowledge nexus that brings into line diverse interests, practices and interstices of a now explicitly globalizing liberal order’



(Nadarajah/Rampton 2015). The power/knowledge nexus is problematic because it is a practical and ideological representation of the interests of the global north. Ironically, liberal peace often utilizes illiberal means to promote liberal values. MacGinty (2010) also advances this notion and adds that profound negative consequences usually accompany the use of such a strategy.

### **1.10.5 Middle Way Model**

#### **1.10.5.1 Introduction**

The middle-level process, focusing on political and social community leaders, aims to facilitate linkage between top and grass root levels to sustain peace and reconciliation (Lederach, 1997). The middle way attempts to bring together both the top-down and the bottom-up approaches. It tries to forge a new system that appreciates local capacity building and links it to international and global systems. Liden (2009) hails this model and argues that it is not only cosmopolitan but also transformative because it exemplifies an approach to global governance whereby the cosmopolitan human rights plan is aligned to the communitarian defense of political autonomy and cultural diversity.

Proponents of this model consider it a positive shift in inclusion and integration. They state this approach's core commitment to peace education and non-violent means. According to them, education is critical because it liberates and promotes mutual understanding, tolerance, and peace. Many stakeholders believe that the mid-level model can be cultivated to be very instrumental in the resolution of conflict as well as in the formation of networks and institutions that enable the advancement of reconciliation among conflicting individuals. The middle-range approaches, as they are also referred adopt the following three methods of seeking peace: Problem-solving

workshops, conflict-resolution training, and peace commissions. These three approaches are very helpful in establishing relationships and skill-based infrastructure that is used in sustaining the peacebuilding process (Lederach, 1997). Activities involved in the mid-level peacebuilding range from problem-solving to training on conflict resolution to establishing teams and commissions. The leaders involved in the middle range are usually the heads of extensive networks and cut across the lines of conflict. Therefore, they are uniquely placed to undertake effective communication and form productive relationships.

This middle-way approach is positioned to access both the top and the grassroots, giving them an upper hand that individuals at other levels do not have. These leaders can communicate with the top leaders but are not subject to any restrictions that guide the decision-making at the top level. In the same way, these leaders witness the conditions that characterize those who live at the grassroots level, but those survival demands do not burden them. Additionally, the position accrued to these middle-range leaders is not courtesy of political or military power but is rather derivative from continuing relationships. The nature of the relationship is not necessarily formal, i.e., professional or institutional; it could also be formed out of a friendship and acquaintance. This consequently allows the parties to act faster and move more freely than their top-level leadership counterparts. The mid-level leadership inclines to connect with several influential individuals and thus creates a network of relationships and associations that cut across the diversity and differences of the society. That gives them an added advantage, a unique capacity and ability to transform conflicting relationships thereby building peace. The middle way model heavily relies on multiple tiers of leaders and engagement with the populations in the affected region. This means that the top-level leaders' peacebuilding efforts are accompanied and

added to leaders' efforts and participation at the grassroots. The middle-way approach is more concerned with creating an infrastructure for pursuing, achieving, and sustaining peace.

#### **1.10.5.2 Strengths of the middle way approach**

The leaders in the middle way approach create an infrastructure with low visibility and are mostly interconnected with other extensive networks, cutting across the lines of conflict. In return, they can effectively establish productive relationships even as they work through these conflicts. The mid-level approaches use problem-solving workshops, conflict-resolution training, and the development of peace commissions to seek and sustain peace. The problem-solving workshops method features informal meetings designed to broaden the interactions and engagements and deepen the understanding of the parties concerning their shared issues and challenges. They are a forum for effective interaction that creates a politically safe space to try and test new ideas. Conflict-resolution training aims to raise awareness among the stakeholders on how conflict operates and to impart skills that will enable them to deal with conflict in their contexts. This model bridges the top authority and the lower-level community members.

The above presentation on the international approaches to peacebuilding informs the study as it reveals on the similarities and differences between the local and international model approaches to peacebuilding engagements. The analysis helps to unveil the mismatch between the two approaches in regard to context and how that impacts on the effectiveness of any approach in the peacebuilding process. This study provides the rationale on the significance of designing local approaches for peacebuilding engagements in societies. It advances that an approach to peacebuilding

is unique to a particular society. Thus, the general application of an international model to peacebuilding without making some adjustments as informed by aspects such as context, cultural beliefs, and overall character traits of the population, among others may render an approach largely ineffective.

### **1.11 Youth and Peacebuilding**

The literature review on youth and peacebuilding is significant because all the study's objectives focus on the various initiatives in which the youth can be engaged in to promote peacebuilding. These initiatives are adequately addressed in subsequent chapters. In the next and subsequent paragraphs, I review literature that discusses the link between youth and peacebuilding. Previous research, scholarly articles, books, and other relevant sources are discussed to unravel the youth's potential to create and sustain peace.

Affa (2015) examines the barriers to political participation of youth and women in Mali, Niger, and Senegal. The author presents that the exclusion of young people from decision-making processes is sustained by many factors. These factors widen the gap between elected leaders and their people, compromise institutions of governance, and increase social tensions. She notes that the predominantly male and older elites have maintained their monopoly on power and the practice of tokenism as opposed to meaningful engagement with the young people and women. Subsequently, these cohorts are often ignorant of the fundamental skills required to get involved in formal politics. She notes that the social and economic factors entail both women's and youth's economic marginalization and limited access to education which hinders access to education; this has been used to justify exclusion from decision-making roles in the public sphere. She recommends that several initiatives be adopted to

enhance women's and young people's political participation. Involvement in these initiatives helps in shielding them from manipulation by politicians. Such initiatives include the advancement of inclusive peace and security agenda, promotion of multi-sectoral approaches and media engagement, enhancement of social service delivery and private sector initiatives' support, the strengthening of existing women and youth movements, improvement of democratic governance, political participation, and building the capacity of women and youth among others.

Affa (2015) introduces a new perspective on the engagement of women and the youth of West Africa in decision-making processes. It is such an engagement that makes individuals important stakeholders in agitating for social change. She adopts a political angle to address the barriers to participate in decision-making processes by the youth and women. She has advanced that the monopoly on power and practice of tokenism rather than meaningful engagement with the young people and women has barred them from involvement in decision-making processes. Affa has also interrogated on the impact of economic marginalization and how it has led to limited access to education which in turn has been used to justify this exclusion from decision-making roles in the public sphere. My study on the other hand focuses on only the youth in Kenya (East Africa) and adopts a religious angle to addressing how the church as an institution can engage the youth in peacebuilding initiatives.

Agbibo (2015) documents a general lack of acknowledgement of young people's positive contributions, particularly in developing societies. On the contrary, the focus has been on documenting the youth as destructive and violent. Studies have failed to highlight the tactical ways the youth have devised to create alternative lives under great diversity. The article identifies the myriad challenges facing the youth in West

Africa's Sahel region. It demonstrates how Sahelian youth strategically, ingeniously, and innovatively deal with daily challenges. This has revealed their significant social agency and inherent capacity to contribute meaningfully to their local communities' peacebuilding and development.

Conversely, my study focused on how the young people have been manipulated to engage in violence after elections. Their contribution to peacebuilding has been negligible because they have always been used to cause chaos. Agbiboa (2015) focuses on the positive contributions of young people in developing societies, and specifically in the West Africa's Sahel region. She asserts that there is scanty documentation on the positive contribution of the youth regarding their efforts to survive amidst numerous challenges and diversity. This study introduces a fresh perspective; that our starting point can also be looking at the positive contributions of the youth in promoting social change rather than always viewing them as disruptive and violent.

Virginia (2016) observes that the role of the youth in promoting peace, stability, and development is inevitable. She notes that this population category is crucial in helping a nation promote and sustain peace. The study posits that a peaceful nation translates to a high level of stability that encourages growth and development at the local and international levels. Investors are always willing to invest in a nation when they know their wealth will be safe. The contrary is true. Interactions with the youth population have been termed complex due to the evident generational differences and a changing environment. However, the population is capable of high levels of creativity that can be used to promote peace. The findings indicate that faith-based organizations have the upper hand in guiding the youth through biblical principles.

The study concludes that with the right approach, the young people will be more willing to take advice from the clergy and highly likely to make good decisions that will positively change their life compared to taking counsel from other institutions. The study recommends that faith-based organizations be actively involved in encouraging and facilitating youth engagement in productive activities to empower and protect them from manipulation by the political class.

The above study has several points of congruence with my study. First, Virginia affirms that the role of the youth in promoting peace, stability, and development is inevitable. The youth are important in the promotion and sustenance of peace. She links peace to economic progress. A peaceful nation always attracts investors. Virginia also agrees with the fact that the youth are unique in devising innovative ways of promoting peace. Her study recommends on the importance of the involvement of faith-based organizations in youth engagement in peacebuilding activities. My study only focuses on the church entity. Also, her study advances the argument regarding generational differences and how that has contributed to the complexity of interactions with the youth. My study only mentions on the challenges that are experienced when handling the youth given that stage of development. It however does not probe further on the impact of generational differences during engagements.

Another relevant article is the independent Expert Report commissioned by the Peace and Security Council of the African Union (2020), which highlights the roles and contributions of the youth to peace and security in Africa. The article holds that young African women and men have high resilience and work hard daily to overcome human security challenges. It is important to acknowledge their inherent strengths and

innovation that can be harnessed to advance peace and security in Africa. The report refers to the youth as the unsung heroes of “silencing the guns campaign.” It is noted that a cross-cutting factor hindering the effective contribution of youth to peace and security in the different regions is limited financial resources to implement their intervention activities. The report recommended that there is a need to: Institutionalize a quota for youth participation and representation in governance, peace, and security processes; popularise continental normative frameworks and decisions on youth, peace, and security which can be utilized to track the progress of youth issues by member states and other stakeholders yearly; invest more in evidence-based research and documentation on youth activities to inform a more balanced, suitable, and timely policy interventions on youth development; and institutionalize youth, peace and security programs at all levels to foster strategic and meaningful engagement.

Similar to the present study, this independent expert report holds the opinion that the youth are a resilient population as they have to deal with, on a daily basis, the human security challenges. Subsequently, they should be represented and actively involved in governance because they will provide useful insights for social change and development. The report asserts that it is essential to acknowledge the inherent strengths of the youth and their innovative ability rather than just focusing on their violent nature. These attributes can be harnessed to promote peace in Africa. My study focuses on Kenya rather than Africa as a whole. It does not also explore the political angle but focuses on the religious angle; how the church can engage the youth in peacebuilding initiatives to promote peace and cohesion in their societies.

Another article by Zedekia Sidha and Ntabo Mabururu (2016) explores the challenges associated with youth exclusion in the Kenyan policy processes and the consequences.



The authors observe that while young people aged between 18 to 35 form the largest segment of the population, only a small proportion participates in the nation's policy processes. A result of this exclusion is the high unemployment rate. The high crime, substance abuse, and HIV prevalence stem from youth unemployment. The authors note that the youth is closely associated with socio-economic development and processes of social change. The challenge for the relevant authorities such as governments, and international donors is how the youth can be integrated into development and peacebuilding projects despite social stratification and limited economic prospects. The youth are often victims of conflict. A disturbing dimension of conflict is the growing role of youth in fomenting conflict as tools or instruments. They note that young people can be peace agents and perpetrators of violence, as observed in Kenya's 2007-2008 post-election violence. The paper recommends that solid policy efforts be devised to enhance youth participation in the national building process. Also, there should be forums for youth interest aggregation and articulation at local and national policy dialogue platforms.

The above study has the same context with my study; Kenya. However, the authors focus on the exclusion of the youth in Kenyan policy processes and the consequences of the same. They advance that this exclusion leads to high unemployment rates which makes the youth vulnerable to exploitation, high crime rates and infections such as HIV. My study focuses on the role of the church in involving the youth actively in church activities in the pursuit of peacebuilding. It does not pursue the element of youth involvement in governance and how that can impact on peacebuilding. Similar to my study, the author is of the view that the youth is closely associated with socio-economic development of social change. They note that young people can be peace agents and perpetrators of violence, as observed in Kenya's 2007-

2008 post-election violence. This context of the 2007-2008 post-election violence is also the basis for my study.

Simotwo Prisca, Mosol Kandagor, and Kutol Kiprono (2012) conducted a study within Eldoret where youth were randomly sampled and filled in questionnaires regarding the realization of a peaceful Kenya. The paper investigated the perspective of youth on peacebuilding, healing, and reconciliation in Kenya. The authors emphasize that there has been a missing component in handling national matters, yet the young people's potential cannot be underestimated. The paper recommends that the views and opinions of youth must be factored in any decision-making process concerning peace, healing, and reconciliation. The research provides insights into ways of empowering the youth in seeking peace, healing, and reconciliation in Kenya.

Simotwo, Kandagor, and Kutol (2012) study has a similar context to my study as it is undertaken in Eldoret, Kenya, while mine is undertaken in Kericho, Kenya. Both studies pursue the aspect of youth involvement in peacebuilding activities and acknowledge the important role that the youth can play in the pursuit of long-term peace. However, their study is focused on the perceptions of youth on peacebuilding, healing and reconciliation. My study entailed an assessment of youth participation in peacebuilding in the selected churches in Kericho County. It did not address the variables of healing and reconciliation.

A report by the Global Development Common (2022) presents that the youth are capable of becoming positive actors in peacebuilding in societies emerging from conflict situations. According to the UN World Population Prospects, the authors note that there is approximately 1.3 billion youth globally. About one billion reside in developing countries where the probability of conflict is high. Notably, in such

environments, the youth have great potential to help their nations sustain peace, particularly during electioneering periods. Their role cannot be further emphasized with the frequent social upheavals and humanitarian crises worldwide. The findings indicate that the youth have multi-dimensional roles. They can be heroes or victims, courageous during crises, and criminals in the shantytowns. Also, they can be military entrepreneurs in war zones. Viewing the category as a fixed cohort is appropriate (Schwartz, 2010). The report recommends that the youth be encouraged by relevant institutions such as the church to ensure that more of them engage in lawful and productive activities rather than criminal ones.

Similar to my study, the above report consents that the youth are capable of becoming positive actors in peacebuilding in societies emerging from conflict situations. It affirms that the youth have great potential to help their nations sustain peace, particularly during electioneering periods. However, the report provides a global perspective and thus cuts across the different African states. My study focuses on the Kenyan situation. This report also acknowledges that the church is an important institution and can be used to engage the youth in lawful and productive activities rather than criminal ones.

An article by Curran & Wexler (2017) documents that the strategic positioning of youth in society impacts their leadership ability and potential role in peacebuilding. The tension between different generations, young and old, has been ongoing due to dominance over power, resources, and people. The study findings highlight that the youth are generally impatient, ambitious to achieve humongous success, and want to be viewed as responsible and able to hold leadership positions. They are often enthusiastic and determined to fight structural hindrances to their social mobility.

Rather than depending on others, the youth strive to demonstrate independence and the ability to cater to a household's needs. They are often denied this opportunity and compelled by circumstances to depend on others. These are the circumstances that they struggle to fight, and unfortunately, some end in the path of criminal activities. The recommendation is that the youth be properly guided so they do not fall prey to exploiters such as politicians.

This article introduces a new perspective on looking at the role of youth in agitating for social change from a leadership angle. It is of the opinion that the youth are not strategically positioned to take up leadership roles. They are expected to follow rather than lead. Consequently, it becomes easier for politicians to exploit them for selfish gain. That is why they are used to cause violence and get involved in criminal activities. Curran & Wexler (2017) state that the youth desire to be viewed as responsible and desire to be given leadership positions. My study on the other hand focuses on youth engagement by the church in peacebuilding initiatives rather than involvement in leadership positions. My study does not address the variable of the role of youth leadership in promoting peace.

Hagmann & Péclard's (2010) article is relevant to this study because it explores how the aspect of power dynamics impacts the youth and their engagement in either violent or peaceful activities. The authors argue that power dynamics are a great trigger in war politics that advances in obvious and subtle ways. It is the fundamental cause of the fluidity of post-conflict environments. In such contexts, youth struggle to affirm their identity in all economic, social, or political spheres. That is in the attempt to find a voice and place in the emerging structures that usually sideline youth as they are deemed unfit to occupy positions in high offices and influential leadership

positions, whether in the political or social realm. The findings indicate that institutions must acknowledge that the youth can become significant positive agents of peace and help in the challenges of physical, structural, and cultural violence. In so doing, they will manage to help in the gradual transformation of the unfair, violent, and oppressive hierarchical structures. The youth must be recognized as essential political actors to highlight their peacebuilding trajectories. Failure to do that would lead to their potential being ignored, wasted or under-utilized. The study recommends that it is time for the relevant institutions, including the church, to engage the youth in social change processes to create a peaceful society. The result would be the creation of a more participatory and inclusive world. The comprehension of youth conflict trajectories is fundamental in acknowledging their agency as political actors in peacebuilding, especially for those youth who have been directly involved in armed conflict as combatants.

Hagmann & Péclard's (2010) emphasizes on the component of power dynamics and its impact on the youth and their engagement in either violent or peaceful activities. The authors posit that power dynamics causes the youth to struggle with affirming their identities in all the spheres whether economic, social, or political. Their argument is that when the youth are deemed unfit to serve in leadership positions or high offices, they become vulnerable to manipulation and exploitation. They argue that the youth must be recognized as essential political actors and their potential utilized for social change and development. My study does not address youth participation from a political or general leadership angle. It does not also address the aspect of power dynamics. On the contrary, my study focuses on youth engagement in peacebuilding activities by the selected churches in Kericho County. However, both studies buttress the argument that the youth are important actors in promoting peace

and tranquility in society if given an opportunity to be a part of the decision-making processes in the country. Haggmann & Péclard's (2010) recommend that it is time for the relevant institutions, including the church, to engage the youth in social change processes to create a peaceful society.

In another article by De Coning (2018), the youth are presented as critical actors in peacebuilding processes. The author argues that to understand youth engagement in peacebuilding effectively, it is critical to analyze the factors that caused their involvement in the conflict in the first place. The establishment of their identity, that is, who they are, what hustle they did before the conflict, how each of them was recruited, and the specific fighting roles they undertook are important aspects to guide how they will be engaged in peacebuilding activities. The findings indicate that an assessment of their experiences in terms of physical, social, economic, and psychological is important to guide how to help them reintegrate into society and fit with minimal desire to engage in violence or other unlawful activities. The study recommends that the youth be provided with training opportunities to actively encourage them to participate in peacebuilding.

My study and De Coning (2018) both agree that the youth are essential actors in the peacebuilding processes. We both hold the opinion that youth engagement in peacebuilding effectively helps to uncover the root causes of conflict. De Coning introduces an interesting perspective of the role of identity in youth engagement that my study does not advance. The author explains that the establishment of the identity of youth is important in helping determine on the mechanism of involving them in peacebuilding activities. Both studies recommend that the youth be provided with training opportunities to actively encourage them to participate in peacebuilding.

Another report by the Peace Direct Organization (2022) holds that the youth should be provided with training opportunities to actively encourage them to participate in peacebuilding. The findings indicate that youth are better placed to drive peaceful campaigns and programs due to their energy, capabilities, and flexibility in adapting to novel technological trends. For instance, they can be mediators, community mobilizers, humanitarian workers, and peace brokers. For that to be attained, there is a need for the utilization of a strategic and long-term approach. A good illustration is the organization of annual events. For example, the Global Peace Workshop held in turkey every year at the Centre for Trust, Peace, and Social Relations provides an ample opportunity for youth worldwide to assemble in a one-week training, networking, and solidarity event.

The authors note that the potential of the youth in promoting peace and cohesion is prevalent among nations globally such as South Sudan and Nepal. Also, civic awareness for peaceful social relations and developmental programs are dominant in nations such as Nepal. Campaigns on trust-building across different ethno-religious groups in Sri Lanka, and community entrepreneurship and livelihoods programs in Burundi among others (Peace Direct Organization, 2022). Such policies are significant in facilitating effective youth participation in peacebuilding engagements. Focus on such practices will eventually eliminate the cliché of always referring to the youth as “future” leaders. It is time that society ceases associating leadership with age and instead avail suitable governance contexts that will encourage the youth to engage productively with their leaders. The article presents that the youth should be treated as potential current leaders rather than postponing their leadership abilities to an elusive future. To achieve such an objective, they state:

“There have recently been many critical developments, such as the UN Security Council Resolution 2250 on Youth, Peace, and Security of December 2015, which recognizes youth's positive contributions to peace and sets an overall framework to support their efforts. In May 2016, the UN Peacebuilding Fund started its first Youth Promotion Initiative, which could play a key role in encouraging youth leadership in peacebuilding” (<https://www.peacedirect.org/>)

Further, the report documents that the transformation witnessed in the young people within that short span is incredible. It reflects what the changing society can witness if youth are given such opportunities and allowed to exploit their potential to the maximum level possible. The report recommends that society should harness the energy of these youth in such forums to ensure that it is used for the betterment of society rather than be exploited by individuals for selfish individual interests such as politics. It is time that nations begin to create an extensive range of peacebuilding projects in all areas of life to fully engage the youth in activities for their good and that of society. They can be engaged in arts, culture, tourism, sports, and education (Berents & Mollica, 2022). Their innovativeness can further be harnessed to facilitate engagement in bigger peacebuilding objectives, such as building bridges between conflicting communities. That will be a better way of motivating a viable process of reconciliation.

This report and my study are in consensus that the youth should be provided with training opportunities to motivate them to participate in peacebuilding. Similar to my findings, this report unveiled that the youth are better placed to be advocates of peace by driving peaceful campaigns and programs due to their energy, capabilities, and flexibility in adapting to novel technological trends. The report discusses on the ability of youth to adapt to advancements in technology. Technology is not a variable in my study while religion is not a variable in this report. Using the context of South



Sudan and Nepal, the authors conclude that it is time the authorities include the youth in leadership as they are instrumental in promoting and sustaining peace.

The eleven articles reviewed above are all relevant articles providing literature on how the young people are excluded from political participation, decision-making, and policy processes. They also address the notion of the youth as potential perpetrators of violence or peacemakers. These articles do not single out Kericho County. Also, Simotwo et al. (2012) sought to establish the views of the youth regarding peace, healing, and reconciliation rather than exploring the programs and socio-economic activities that the youth can engage in to create a peaceful society. The current study handles this component in chapters three and four. The article also generally looks at the role of religion in motivating peace. My study focuses on the church's role in peacebuilding, a component of all the study objectives. The literature reviewed next provides insights about the church's role in peacebuilding.

### **1.12 Summary**

The church has an influential and significant role in engaging the youth in peacebuilding. Being a religious institution, it serves as the societal hub and thus has the potential to reach and engage the youth in meaningful ways. First, the church can provide a robust moral and ethical foundation to the youth. By teaching them the values of forgiveness, empathy, compassion and respect for others, the youth are inspired to vibrantly work towards peace and reconciliation in their communities. Second, the church can provide spiritual guidance to the youth to help them find inner peace. This motivates them to be peace agents in their interactions with others. Prayer, meditation and reflection are spiritual practices that promote a sense of calm, empathy and understanding in youth. As a result, they become empowered to positively

contribute to peacebuilding efforts. Third, the church can organize workshops, seminars and educational programs aimed at raising awareness on peace, conflict resolution and social justice issues. Such initiatives will provide young people with knowledge and skills requisite for engaging in peacebuilding activities productively.

Also, churches usually have youth groups and programs that can provide a platform for promoting peacebuilding among young people. In such platforms, discussions, debates, community service projects and interfaith dialogues can be organized. Subsequently, opportunities are created for the youth to learn on distinct perspectives, nurture tolerance and develop relationships across religious, cultural and ethnic divides. The church is well-positioned to encourage the youth to become advocates of peace and justice. The youth can be engaged in peacebuilding processes at the local, national and international levels. Subsequently, they will be encouraged to become peace advocates campaigning against discrimination, inequality, poverty and violence. When the youth are empowered to address such systemic issues, the church can significantly contribute to long-term peacebuilding efforts.

Further, the churches can provide mentorship opportunities to the youth. This can be achieved by linking the young people with experienced individuals to guide and support them in their personal growth and engagement in peacebuilding activities. The church can also promote leadership skills among the youth by equipping them to take on active roles in fostering peace and resolving conflicts. Moreover, the church can play a critical role in promoting interfaith dialogue and collaboration among the youth from diverse religious backgrounds. By encouraging conversations and joint initiatives with other religious communities, the church can develop bridges of understanding and cooperation, and in so doing promote peaceful coexistence.

Through the church, the youth can be engaged in peacebuilding activities in an inclusive way. Their diverse backgrounds, beliefs and experiences should be respected. The church should create a safe and welcoming environment where the youth can freely engage in open discourses to express their views, contribute ideas and actively participate in peacebuilding initiatives.

### **1.13 Literature on Church's Role in Influencing Youth Involvement in Peacebuilding**

An article by Nicholas (2014) states that there is great potential among faith leaders and their congregations to engage in peacebuilding activities in a conflict environment positively, whether before or post-conflict. Following that, faith-based development organizations (FBOs) can engage with these constituencies to enhance the peacebuilding impact of their activities. The role of faith in alleviating poverty and conflict and engaging in conflict resolution is inevitable over time. The faith-based institutions have now acknowledged the important role of faith leaders and their congregations in positively engaging in peacebuilding activities. The study recommends that institutions are capable of engaging with the local faith constituencies to enhance the peacebuilding impact in society.

This article focuses on the potential of faith leaders in influencing their congregations to pursue peace. It also addresses the role of faith based organizations in general in fostering peace among societies. My study specifically focuses on the Church and its capacity in engaging the youth in peacebuilding initiatives through seminars, workshops, in-church teachings and motivational talks among others. It also emphasizes on the potential of the youth as being peace advocates when properly guided through the mentorship programs. My study underscores the ability of the

youth in promoting peace and social cohesion because of their ability to easily change their perceptions towards issues. They are not strictly bound to traditions like the older generation.

An old but relevant article by Smock (2004) explains that conflict due to elections or other related factors invites poverty and unemployment. Such a state causes anxiety and desperation, especially among the vulnerable youth. Most youths are always eager and ready to indulge in anything that will improve their lives and families. The author notes that:

“Many countries facing these intra-state conflicts also have issues of extreme poverty with all that this encompasses regarding health, education, livelihoods, and human rights abuses. Consequently, these countries have many non-governmental organizations (NGOs), both international and local, working on various development issues.”

The study findings reveal that while some organizations emerge from a secular background, many faith-based organizations working in these settings seek to bring socio-economic improvements. NGOs face huge challenges in undertaking development and peacebuilding activities. The study recommends that the NGOs partner with local faith communities to enhance efficiency because the role of faith and religion in peacebuilding has been proven.

Similar to my study, this article identifies poverty and unemployment as critical variables in pushing the youth to desperation making them vulnerable to exploitation. Politicians are quick to persuade them to engage in violence after elections. The article addresses the challenges of faith-based organizations and NGO's in their attempt to engage the populations in peacebuilding activities. My study specifically focuses on the church and does not also engage in an in-depth discussion on the variables of poverty and unemployment in relation to peacebuilding.

According to Mitchell (2010), present-day Christians have continued with social activism activities by campaigning for civil rights. That has helped fulfill what is contained in the Universal Declaration of Human Rights. They have also been involved in activities aimed at environmental preservation. In the present environment, they are at the forefront in helping to address global poverty, inequality, injustice, and gender violence, among other social ills. Christians have also voiced their concerns over climate change and what the relevant authorities should do to ensure that human activities do not destroy the environment. The findings indicate that campaigns such as the Jubilee movement and Micah Challenge are evidence of such efforts. The author notes that the Former English Prime Minister Gordon Brown described the Jubilee 2000 as the most significant church-led social movement in Britain since the campaign for the abolition of slavery about two hundred years ago. The study recommends that the church continue to utilize its power and authority to condemn violence and encourage peacebuilding.

The above study acknowledges the important role Christians play in social activism activities such as campaigning for civil rights, environmental preservation activities, addressing global poverty, inequality and injustice among other social ills. It recommends that the church continue to utilize its power and authority to condemn violence and encourage peacebuilding. My study also reiterates on the role the church can play through youth mentorship programs to engage the youth in becoming advocates of peace.

Ondego (2010) conducted a study addressing the church's role in peacebuilding in Kibera. The research investigated the programmes initiated by Church in the peacebuilding process and the challenges encountered in the implementation process.

The study addressed the conflict resolution problem by focusing on what needed to be stopped while advancing on what was hoped to be developed. The author presents the problem of conflict as an opportunity to transform the relationships and the systems in which the relationships are embedded. The study established that reconciliation in Kibera was due to the church's involvement in peacebuilding. The study established that joint rallies, inter-community games, and cultural events organized by the church have repaired relationships and encouraged the co-existence of the community.

The above study has a great similarity with my study. However, the author focused on the role of the church in peacebuilding but from the angle of conflict resolution and reconciliation. My study focused on how the church was a tool to engage the youth in peacebuilding to avert violence. The context of the study is also different from mine as it was undertaken in Kibera while mine was in Kericho. Further, the author focused on social development programs to encourage the youth to resolve their differences and reconcile. My study investigated on both the social and economic development programs and their influence on youth participation in peacebuilding.

A study by Nyongesa (2014) evaluates the church's actual role in fostering reconciliation in Kenya during the 2008-2013 post-conflict periods and suggests effective strategies that the church can employ in reconciliation. The research findings indicate that churches in Kenya have taken a leadership role in fostering peace using different methods, specifically submission, confession, and peace visits. The author presents that conflicts recur due to the adoption of ineffective reconciliation methods and a lack of community engagement. The research holds that with a complementary approach to reconciliation and peacebuilding, peace stability amid ethnic polarization is attainable and sustainable. Further, all actors in reconciliation should ensure that a

comprehensive approach to peacebuilding and reconciliation must be aligned to the diversity of cultural world views.

This study addresses peacebuilding from the angle of reconciliation. The author evaluated the church's role in promoting peace in Kenya during the 2008-2013 post-conflict periods. He suggested effective strategies such as submission, confession, and peace visits in fostering peace after postelection violence. He asserted that conflicts recur due to the adoption of ineffective reconciliation methods and a lack of community engagement. My study focused on how the church was a tool to engage the youth in peacebuilding to avert violence. Reconciliation was not a variable in my study.

Another relevant article is by Lusambili *et al.*, 2016 who assert that the church's responsibility as an instrument of peacebuilding is to preach peace, love, reconciliation, and repentance to humanity. The article interrogates the contribution of the Catholic Church to peacebuilding challenges in Kenya regarding Kakamega County. The study examines the involvement of the Catholic Church in peacebuilding in Kakamega, Kenya before 2007 and evaluates the Catholic Church's peacebuilding strategies in Kakamega County since PEV of 2007. Also, the challenges facing the church in her contributions towards peacebuilding in the county are addressed. The study found that peacebuilding in the Catholic Church Kakamega County addresses violence. The author presents that the church takes a holistic approach and multi-pronged strategies to peacebuilding. It recommends that the church should intensify its peacebuilding strategies while intervening in the conflicts in the sugar industry alongside reaching out to different vulnerable groups that the political class can easily manipulate. The authors also suggest that the church could adopt traditional

peacebuilding strategies that may have been eliminated during the colonial period.

The study above relates with my study on the aspect of how Christian values can positively influence peacebuilding activities. The author asserted that the church's responsibility as an instrument of peacebuilding is to preach peace, love, reconciliation, and repentance to humanity. My study interrogates on how the Christian values of peace, love, justice, courage and compassion influences the youth to maintain peace. Lusambili et al., (2016) interrogated on the contribution of the Catholic Church to peacebuilding challenges in Kenya regarding Kakamega County. My study evaluated on youth participation in peacebuilding in the selected churches which included the CC, ACK, AGC and AIC.

Another critical piece of literature on the church's role in peacebuilding is a study conducted by Githigaro (2012) on faith-based peacebuilding, a case study of the national council of churches of Kenya (NCCCK). The research explored the peacebuilding contribution of (NCCCK) following the post-2007 election violence in Kenya. He notes that faith-based organizations are increasingly active in peacebuilding in conflict-prone and affected societies. The author notes that the recurrence of violence every election year indicates the need to identify and establish support structures to strengthen and augment peace to avoid a relapse into conflict. The author asserts that religious leaders have the potential to access people at the individual and collective levels, where inequities and insecurities are mostly felt. The study found that religious leaders are most likely to be successful when they have an international or transnational reach, consistently emphasize peace and condemn the use of force in resolving conflict and have good relations between different religions in a conflict situation. Also, faith-based actors have successfully contributed



positively to peacebuilding. The study concludes that religion can cause conflict or reduce it. NCCCK developed long-term healing and reconciliation programs, including psychosocial support programs, capacity-building workshops, and intra and inter-ethnic dialogue forums. It recommends that in the future, the Kenyan government and other actors in the peace process, including civil society, international organizations, and foreign governments, should draw upon the goodwill and the wide networks of the NCCCK in Kenya to promote the sustainability of peace currently being experienced in Kenya as the nation seeks to engage in structural and institutional reforms.

The above research explored the peacebuilding contribution of (NCCCK) following the post-2007 election violence in Kenya. My study focused on the selected churches' contribution to peacebuilding through the engagement of the youth in mentorship programs such as seminars and workshops. Unlike my study, this research also advances the discussion on the peacebuilding process from the political angle and the involvement of other entities such as civil society, international organizations, and foreign governments.

The literature reviewed above focuses on the church's role in peacebuilding from a conflict resolution perspective and reconciliation. The objective is to explore how the church can be used as an instrument to restore broken relationships through mentorship programs, for instance. Conflict resolution is viewed as a way of facilitating peacebuilding. On the other hand, my study addresses several angles of peacebuilding, including the utilization of models presented in chapter two, mentorship programs highlighted in chapter three, and the use of socio-economic development activities handled in chapter four. The current study also explores how

the church can contribute toward peacebuilding by teaching positive values. This is handled in chapter five. Also, as presented above, Nicholas (2014) adopts a general approach by discussing how faith-based organizations can engage with constituencies to enhance peacebuilding. The current study focuses on a Christian peacebuilding approach from a youth's perspective. The literature reviewed includes works on the selected churches influence on youth involvement in peacebuilding.

Appleby's (2004) thoughts richly inform the study on the important role faith-based entities play in peacebuilding and reconciliation, mainly because religion is deeply rooted within the society's conscience. He states that faith-based organizations participate in all stages of the conflict transformation cycle, including peace education, conflict prevention, providing and engaging in mediation, conflict resolution, and reconstruction, as well as in the schools and courts where human rights are given cross-cultural and theoretical depth grounding. His notions are valuable only if the religious players understand their critical role in restoring peace and reconciliation in areas of ethnic conflict. Some methods that can be effectively employed for peacebuilding are: facilitating peace agreements, providing safe forums for dialogue amongst contending entities, reaching out to rebel groups, and direct contact with the victims (Appleby, 2000).

Appleby (2004) notes that religious groups have much to be proud of regarding their global contribution to peace-making and peacebuilding efforts. Nevertheless, they must constantly promote peace rather than wait and react when ethnic conflicts have broken out to make a difference. According to him, RCC, more than any other organization, has created a niche in the Strategic Peace building (SPB) domain via its worldwide development agency, Catholic Relief Service (CRS). CRS's functions

include facilitating peace agreements, providing safe forums for dialogue between contending parties, outreach to rebellious groups, and direct work with the victims of the conflicts. According to Carney, Appleby, and Powers, some motivation programs for peacebuilding include: Training and workshops, education, prevention and early warning, women and peacebuilding, institutions/peace and justice commissions, inter-religious dialogue, security and peacebuilding, business and micro-enterprise development, development and reconstruction, media and communications, research, advocacy, and citizen diplomacy, higher level diplomacy, trauma healing, and psychosocial work, demobilization, intervention roles, emergency response, and post-conflict reconstruction. These conclusions concur with the results in this study as it was established that some of the emphasised features, such as mentorship programs adopted by the church assisted the youth to nurture a culture of peace. Appleby's proposition is a clear sign that faith-based organization can achieve quite a lot in peacebuilding and reconciliation in the places that are affected by ethnic conflicts.

Pottier (1994) stated that African conflicts are classified as ethnic, resource, political, and religious. From the mentorship programs, it resonates well that the conflicts as classified by Pottier exist. The mentorship programs, however, focused so much on the Christian perspective while, in reality, some of the problems needed political and legal solutions. He notes that current population statistics indicate that Africa's population is increasingly composed of a younger generation. In many African countries, more than 60% of the population is under 24 years of age; as Sahaya and Diane state, more than 70% of the population of East Africa is below the age of 30; with the majority being between 15 and 25 years. The church has realized that this age bracket can positively impact society if adequate resources are channelled towards investment in training and mentoring them to contribute constructively to the

peacebuilding mentorship programs. Pottier (1994) hypothesizes that the church must also understand that if this productive population is not well included in decision-making, there could be major political, social, and economic problems. The possibility for that will even be higher if no policy measures are formulated and implemented to respond effectively to this demographic trend in churches. So research on various aspects of youth is essential as a source of information indispensable for policy and planning, including youth ministry.

Youth should have a significant place in the church to enable talent utilization. That will enable them to be strategically placed to air their concerns and receive mentorship. They also need to be heard and mentored. If the Church loses this generation, then the church's future will be uncertain. Culture is dynamic, and societies change to adapt to new dynamics for survival. Still, it seems most Kenyan church systems and methods of engaging in youth ministry has remained almost the same since the coming of missionaries in 1844. This has made a significant group of contemporary youth to leave the church and explore the world. That often has devastating consequences in the long run.

Peacebuilding ought to be intensive. There should be more programs in areas that have been hit by post-election violence. In Columbia, Between 2006 and 2014, PAV held approximately 316 workshops, with 23,982 participants benefiting. As a result of PAV's work, it has been possible to learn more about the havoc of armed conflict in Colombian peasant families and the problems faced in daily conflicts within the various spaces of co-existence such as family, religion, and school, church, and social environments. People have been encouraged to walk for peace. They have also listened to testimonies about changed interpersonal relations, family, community, and

professional relationships, showing transformation in resolving conflicts. When we view others as our equals, then we learn to acknowledge and appreciate their worth. The magnitude of energy and push in Columbian society for a local approach to peacebuilding is something to emulate; to undertake 316 workshops in 8 years is a great achievement.

O'Brien discusses the potential of the Catholic Church in promoting peacebuilding. He explains that lay people within the Catholic Church and other religions can and should pursue religious peacebuilding. The growing role of the Catholic Church in promoting peace is evident through its involvement in strategic peacebuilding (SPB). Strategic peacebuilding is an extensive approach to conflict transformation that analyses and interfaces with the peace process before, during, and after violence. It seeks to prevent, engage, mitigate, transform, and help communities navigate violence in all forms. John Paul Lederach states that the Roman Catholic Church is strategically positioned to make a significant contribution at all levels of society to strategic peacebuilding before, during, and after the violence.

The Catholic Church has already significantly impacted the world of strategic peacebuilding through its global development agencies. A good example is the Catholic Relief Services; an agency that has involved all the important stakeholders including the clergy to engage in peacebuilding. Some of the peacebuilding pursuits in the attempt to facilitate peace agreements include the provision of safe spaces for conversation between contending parties and an outreach to rebel groups. However, despite these impressive achievements, the potential positive impact of the Catholic Church in strategic peacebuilding remains largely unexploited because of the inadequacies of the church leadership that has failed to provide a theological

framework on the role of the Catholic laity as peacemakers. O'Brien asserts that the Catholic Laity should be agents of peace in all contexts, whether at the family or parish level. Nonetheless, they must be empowered to become Catholic peacebuilders in the larger society through their professional and civic engagements.

O'Brien argues that religion plays a broad range of roles in matters of war and peace. He advances that all religions, especially those that enjoy cultural dominance, can gather considerable resources for peace by utilizing their symbols and rituals, invoking their sacred texts, and using their institutions to promote a vision of peace. However, O'Brien notes that religions can and are often co-opted into the service of violence. Thus, he asserts that the present challenge is to involve the theological, institutional and cultural ability of the Catholic Church to provide an insistent peace narrative that will be resistant to violent aggression. More significantly, the abundant resources of the church must be utilized to produce lay agents of peace through lifelong education and development in peace making. The overall objective is to transform the Catholic Church into a "school of peace-making" for its 1.2 Billion members.

Such a school would highlight the several parts of the tradition and the teachings of the Church that relate to peacebuilding. It would entail conflict resolution training for children, teens, and adults throughout the parish community. This inclusive education formation and sacramental initiation efforts would intentionally create links to peace-making whenever suitable, highlighting the implications for the laity regarding how to incorporate these teachings in the world presently. Ultimately, special advanced training would be included in seminary training, diocesan workshops, and at the parish level for both ordained and lay pastoral leaders. As a result, peacebuilding

would become inclusive of every aspect of the ministries of teaching and preaching the gospel alongside efforts in instructing people at the parish level.

O'Brien presents that strategic peacebuilding works before, in the midst, and after the outbreak of violence. Before the violence outbreak, SPB works to ensure that all structures, systems, institutions, and elements of culture operate to provide constructive, non-violent pathways for remedying conflicts and handling societal injustices. Through its educational institutions, social justice campaigns, and parish-based moral formation programs that equip the laity to see the world through the perspective of "gospel thinking," the church has a significant role to play at this stage. Amid violence, the church can engage contending actors through outreach negotiations, mediations, and acknowledgement of grievances. He explains that this traditional part of conflict resolution needs the deliberate building and transforming of relationships so that after the official peace accords are signed, populations can be compelled to create sustainable peace. He notes that some members of the Catholic hierarchy in Latin America, Africa, and Asia have been engaged in conflict mediation because other local institutions have collapsed. Key players in the war are Catholics. Bishops and priests are revered and trusted by actors and carry moral authority. Often, the Catholic clergy has expressed a sense of inadequacy in these situations due to a lack of training in peace work. Regardless, they are pushed to service because of their sense of pastoral obligation to cater for their flock that comprises both the perpetrators and victims of the violence. They promote the peace and justice of Christ found in the scriptures and Catholic teachings. O'Brien concludes that SPB addresses the devastation after violence through the practices of human rights advocacy, restorative justice, reconciliation, and community healing. The SPB process recognizes peace agreements represent the first step in creating sustainable peace.

Nicholas (2014) studied the clergy's capability and congregations to lead peace campaigns in society. The author notes that the potential of these constituents to engage positively in peacebuilding activities in a post-conflict context is great. He adds that faith-based development organizations (FBOs) can engage with these constituencies to enhance the peacebuilding impact of their activities. The findings reveal that the church has a unique opportunity to influence people compared to any other situation. Therefore, it should maximize it to create a society that will become ambassadors of peace. The study recommends that the adherence to the philosophy of "Do No Harm" and collaboration of the relevant organizations with FBDOs will create a peaceful society where individuals will become the agents of peace rather than perpetrators of violence.

Naishoo (2021) documents that in Kenya, the National Council of Churches of Kenya (NCCCK) has launched a Christian youth program in preparation for the 2022 general elections dubbed "Vijana Twaweza." This awareness and leadership training program is meant to help the youth remain focused and vigilant on development issues and speak up rather than engage in needless ethnic violence in the general electioneering times. The NCCCK reiterated that the youth are a vulnerable population, particularly during political times. As such, they either become agents of violence or peace. The NCCCK holds that when the youth are embraced and given the necessary resources, they become the solution to social, political, and economic challenges. Therefore, it recommends that the churches empower the Christian youth to be at the forefront in addressing societal issues and setting standards that would lead the community and country towards a better future. Doing so will influence other youth to imitate that lifestyle of promoting peace.



Another relevant article is by Powers (2010), who suggests that churches can use their institutional resources and theological traditions to engage the youth in peacebuilding engagements. In doing so, they will develop a cohesive public theology that will be used to teach and enlighten the masses about the kind of citizenship and political engagement they should engage in to promote peace. The author recommends that the clergy could incorporate messages of peace in their sermons. Youth who attend these church services and other activities regularly get exposed to these messages. Consequently, they can be shaped and enlightened to view peacebuilding as their responsibility in a chaotic world while guided by religious doctrine.

According to Sampson (2007), religion and spirituality provide essential dynamic and creative resources for peacebuilding. Religious communities have significantly contributed to conflict transformation in the past century and are mobilizing even more effectively in the new millennium. He notes that religious involvement in the work of peace in the past occurred sporadically, episodically, and sometimes seemingly by chance. That encouraged many religious communities and multi-religious bodies to institutionalize their efforts and prepare for more proactive peacebuilding roles. The study established that “religious practitioners are found at every level of the peacebuilding process, from top-level peace negotiations to grassroots-level engagements in conciliation, mediation, trauma healing, reconciliation, and reconstruction” (p.273).

Research by Njoroge (2015) adds value to this research, particularly on the component of youth engagement with church mentorship programs that the study handles in chapter three. The study investigated the factors affecting youth participation in church programs within the P.C.E.A church of East Africa in Kajiado

County, Kenya. It reveals that youth failure to engage in the church programs though they attend church in large numbers has been a major concern in the P.C.E.A Kajiado Presbytery. The study purposed to identify factors affecting youth participation in church programs within the church and recommends ways of making them more participative. The study established that most youths had no leadership position, did not have mentors, or were not members of any Bible study group. Also, the research established that most youths do not participate in the church programs due to a lack of mobilization, follow-up, mentorship, and poor leadership. Interestingly, peer pressure was found to affect the youth significantly. The study recommends that the church needs to finance youth programs, include them in the leadership, increase mentorship programs, and engage a competent youth pastor who is passionate about the youth and academically qualified.

The Church recognizes that the youth can use sports to advance peace. Sports cuts across boundaries. Through sports, different communities form teams that compete. These have helped people to realize that no one can exist alone. The World Bank (2018) said that there is need to involve the youth in peacebuilding. They also stated that the youth had been so much affected by the decisions made without consulting them. However, in Kericho County, we see that this gap is gradually being filled and positive results are slowly being realized. Recognition of the contribution that sport-based approaches make to development and peacebuilding initiatives continue to be realized in Kericho County. Traditionally the church only engaged in preaching as a way of evangelizing. However, the Church is also embracing the ideology of sports evangelism.

Cardenas (2013) also highlights the importance of sports for peacebuilding. He advances that sports can be used to initiate development and peace, a technique labelled Sport for Development and Peace (SDP). Sports have been singled out as a way society can deal with many social issues, particularly in areas significantly affected by poverty, violence, and conflict. Peace actors, including the UN, international development agencies, and NGOs, have validated sports as an important social catalyst because they can support peacebuilding and conflict resolution processes in various ways.

According to most respondents, the number of churches using sports as a peacebuilding tool has grown, most notably in work at the community level. Equally, many sports stakeholders, including national and international actors, have established partnerships with the churches actors and integrated development messaging into their communication and growth strategies. Like the international community, the church in Kericho has positively used sport to drive her agenda of peacebuilding using the youth. Sports are one very effective model that integrates people from all walks of life. The traditional approaches to peacebuilding always left out the social and cultural aspects. The Church has made major impacts by promoting sports and cultural events. Different cultures need to be appreciated. The appreciation of cultures eliminates ethnocentrism and instead encourages the slogan, "I am because you are and you are because I am." Nonetheless, the magnitude to which sports has been used to empower the youth is low despite the government of Kenya establishing the ministry of Sports and youth affairs back in 2005. Sports and culture are a rich employment and empowerment sector yet to be tapped as a model for peacebuilding and empowerment. Importantly, the gap between sports and culture needs to be filled by the youth being empowered to employ themselves and positively transform their lives.

These sentiments were earlier echoed by the President of the African Development Bank (ADB), who urged African governments to recognize that young people need Afro exploitation and the New Media Creative Economies of Cosmopolitan African Youth.

Youth involvement in agriculture is another strategy to promote peaceful coexistence. The church can encourage and facilitate youth engagement in agriculture. That will be possible through mitigating and eliminating hindrances to youth participation in agricultural activities for subsistence and commercial farming. Maina and Maina (2012) assessed youth employment dynamics across the varied sectors and enlightened on the factors that instigate youth participation in agriculture. The study also highlights the challenges and hindrances that negatively impact the agricultural productivity of the youth in relation to adults. The findings revealed that most youthful farmers do not utilize improved inputs, including improved seeds, veterinary drugs, agricultural chemicals, and fertilizers. Due to the poor adoption rate of such inputs, productivity has remained low and hindered youthful involvement in subsistence farming.

Further, the study established that land tenure issues have consistently handicapped many youths from engaging in agriculture with a significant using land without absolute ownership rights. Also, the authors document that the youth are less likely to access credit extension services and farmer group membership among other fundamental factors in agricultural development. The study recommended that a strong association between agencies interested in encouraging youth participation in agriculture should be developed through legislation and policy implementation. This

move will ensure the emergence of training programs, credit facilities, and land accessibility to youths that will accelerate agricultural development.

Cultural activities also provide a unique opportunity to encourage unity among the youth. Pruitt (2013) discusses music as an expression, creation, and inspiration that can provide numerous distinct perspectives on transforming conflicts, modifying our comprehension and realizing positive change in society. This unique capacity of music is due to its distinction from other communication forms. Pruitt argues that music is an accessible medium that has the power to transform our thinking style and communication practices in our daily interactions. She explains that rhythm guides our mind to new places that could realize desired change.

Nurturing talents among the young will create job opportunities that will help reduce youth involvement in criminal activities. Sports and social events are so important in peacebuilding. Sports events include traditional games such as wrestling and football. In engaging the youth of Kericho, the study also affirms that what was documented by the United Nations (2016) report that stated that most youths do not participate in violence is true. When the youth are well-positioned well in society, they will play a positive role in peacebuilding.

Financial support institutions also provide an avenue for peacebuilding. With John Paul Lederach's model for building peace as a theoretical basis for argument, Pugh (2016) justifies the significance of incorporating peacebuilding processes within a network of existing local institutions. This could include several projects that align with an extensive strategic plan targeting subsystem change alongside creating inclusive spaces for engagement with people from different backgrounds.

By examining Fowler's theory and its socialization push, the church must play a critical role in influencing individuals' behaviours and world views by reinforcing their faith. It must also play a rehabilitative role. The church must be involved in the lives of young people from the time they are children to the point that they are adults. Fowler emphasized that Faith grows and is independent of religion. Faith defines and shapes our behaviours and, if not reinforced at some point, can be negatively challenged. If defeated, the young people can be radicalized to cause violence, especially in stage four. The church should strive to raise people to the sixth level, which according to Fowler, was only attained by Martin Luther King Jr and Mahatma Gandhi. Oluoch (2015) indicated that youth could survive and overcome the evil and negative influence of the modern world through the help and guidance of the church. The churches in Kericho have observed the benefits of bringing up the well-rooted youth in biblical truth, cushioned and guided with love.

The Church seems to understand that there is indeed an age that faith needs to be reinforced since other factors that affect socialization, namely school, peer pressure, and mass media, can challenge the Christian faith (Nicholas, 2014). As a consequence of knowing this, the different churches indicated that they had practiced these mentorship programs as the socialization process to help transform the youth and reinforce their faith. Wolf (1996) stated that integrating the youth into peacebuilding required a long-term approach. The UN resolution 2250, as reported in UN (2016), fully supports recognizing youth in leadership. Much of the literature has pointed out the missing place or position of the youth in governance and economic process. For a long time, the youth have been victims of decisions that affect them, crafted by those who never consulted them. The church has realized this, and in Kericho, the youth are now actively involved in all sectors of politics and the church. The current senator for

Kericho is a youth in his late 30s. This is proof that Kericho youth has become active in leadership issues.

The literature reviewed above focuses on the potential of the church to influence all people to engage in peacebuilding initiatives. My study focuses on the youth. Others focus on how mentorship programs such as “Vijana Twaweza” (Youths we can) and church teachings can each be utilized independently to engage the youth in peacebuilding. My study is more extensive as it explores models, mentorship programs, and socio-economic development activities. It also explores how religion is an essential resource for peacebuilding. The present study focuses on the Christian approach to peacebuilding. The literature reviewed next provides information on how moral values can be taught to the youth through Christian teachings.

#### **1.14 Instilling Moral Values through Christian teachings**

Odey E. and Agwey O. (2011) point out that the acquisition and institution of skills in the youth is quite a difficult task as the youth themselves are not prepared to be engaged in proper training as future leaders. They propose using relevant teaching skills such as mental reorganization through inspirational teaching techniques of moral values. The findings reveal that emphasizing the good old traditions and applying the Biblical stories to real life will empower the youth to lead sober lives. That will encourage them to lead a morally upright life that will not entail engagement in violent activities, for instance. In Proverbs 22:6, the Bible states that when you train a child in the way they should go, when they grow old, they will not depart from it. When children are taught on Christian values such as love, peace, compassion and justice, they will uphold the same when they become adults. According to them, African religion and culture before the coming of the missionaries was a critical tool

for moral enforcement in society. The study recommends that there is a need to revisit such aspects of the African religion and culture and integrate them with Christian teaching to help model the youth in all spheres of their lives.

Another relevant article is by Kumar (2017), who holds that moral values are necessary tenets in human life. They are responsible for all the moral development of an individual as they reflect on one's personality, attitude, and behaviour alongside their mission and vision in life. These values are binding principles and form the cornerstone of one's way of life. They facilitate an individual's interaction with other institutions in society. The Bible also reiterates the same in Proverbs 22:6 and Ephesians 6:4. When children are brought up in a Christian way, they uphold moral values that will guide them even in their adult life. The study's findings indicate that moral values can bring peace to the individual and other members of the community. Upholding moral values can promote the peaceful and harmonious coexistence of all members of society. A moral society consists of people who observe mutual respect and promote equity. Their focus is on striving to understand one another and devising ways of living with diversities to promote the unity of humankind.

The author explains that young people are caught in the vicious cycle of crime and violence because they have lost their moral values due to the new lifestyle dictated by the modern world. The findings present that moral values are needed for developing qualities such as truthfulness, honesty, tolerance, courage, and love for humanity, justice, and peace among all members of society. Youth endowed with these values will develop a positive social attitude that will help them condemn social evils. The Bible condemns social evils in many instances including: Isaiah 1:17, Micah 6:8, James 1:27 and Jeremiah 22:3 among other verses. Christians are instructed to avoid



and condemn social injustices in the society. Acquisition of moral values helps to inculcate a sense of cooperation and care among members of society. The study recommends that to create peace in a nation, we should influence our younger generations' mindset by instilling moral values. We should help them understand the importance of having moral values which in turn empower good character development.

Ime (2014) also contributes to the discourse on instilling moral values among the youth in a changing society. He holds that young people are the future of any society, so anything targeted at them should be worthwhile and directed at helping them fulfill their purpose. The young people must acquire moral standards or values that will mold them into personalities ready to promote justice, peace, and cooperation of community members. The Bible teaches on the essence of condemning injustice and upholding righteousness in verses like Isaiah 1:17, Leviticus 19:15 and Jeremiah 22:3. Thus, the church can help to inculcate these values in children from a tender age. The study concludes that acquiring moral values by young people will empower them to develop into positive-oriented individuals. In leadership positions, such individuals preach peace and justice and condemn social evils. They will positively influence society through campaigning for equitable resource sharing and mutual respect.

According to Amingo and Nwaokugla (2006), morality is a society's accepted code of conduct. It entails having values guiding how an individual leads their life by deciding what they should get involved in and what they should not. A moral individual adheres to certain standards or principles that guide their action and conduct in society. The authors explain that values are things considered worthwhile, desirable, right, and good and are applied daily to enhance relations with other members of

society. The findings reveal that values determine people's identity and cultural continuity. They are essential and influence individuals' perceptions of morality and moral consciousness. They include patience, truthfulness, honesty, integrity, responsibility, respect, tolerance, loyalty, dignity, and respect for human life, among others. This aligns with the Bible in Proverbs 22:6 states: "Train up a child in the way he should go, and when he is old, he shall not depart from it." It is important for a child, just as it is for youth. The study recommends that in the modern and secular society, it is very important for youth to hold on to moral values taught in their childhood.

Rajeev (2018) also contributes to the discussion on youth and moral values. He reiterates Albert Einstein's assertion that we should strive to be individuals of value rather than success. Rajeev explains the origin of the term value as having been derived from the Latin word "valere," which means something worth, utility, and importance. The quality of an individual is what causes them to be viewed as important and accorded respect. Such a quality can be internal or external, or both. Rajeev holds that values regulate and guide human behaviour and action in daily life. The study identifies several reasons for the degradation and erosion of values in higher education including: Absence of extra-curricular activities on inculcation of values, over-emphasis on the cognitive domain in the curriculum, negligence of affective domain, focus on money making, and lack of mutual respect among teachers, parents, and peers.

Thomas Aquinas (2009) elaborates on several Christian values crucial for all Christians to acquire and practice to encourage the development of virtues such as tolerance and accommodation. That way, they will contribute to the creation of a

peaceful society. Christian values are permanent. They do not change over time and are consistent from generation to generation. That is because their foundation is found in God's Word, the Bible. This is evident in verses such as: John 6:27, John 12:34, Mark 13:31 and 1<sup>st</sup> Peter 1:23.

The first Christian value is wisdom, which he defines as the ability to discern the true nature of people and circumstances. When we fully embrace the salvation that Christ offers, we are endowed with wisdom that guides us on what to do in any situation. Youths will be guided on what people to associate with and what to do rather than allow individuals to control their behaviour and actions. Wisdom is a gift from God acquired through the word, prayer, serious reflection, and relentlessly seeking God over time. Christ is God's wisdom in that he is the solution to the problem of sin. We must ask for wisdom (James 1:5) while acknowledging that all wisdom from God is more ethical than speculative (Matthew 11:29; James 3:17-18). It is applied holiness and love; Philippians 1:9-11:

1:9 And I pray this, that your love may abound even more and more in knowledge and every kind of insight 1:10 so that you can decide what is best, and thus be sincere and blameless for the day of Christ, 1:11 filled with the fruit of righteousness that comes through Jesus Christ to the glory and praise of God.

Proverbs 2:1-10

2:1 "My child, if you receive my words, and store up my commands within you, 2:2 by making your ear attentive to wisdom, and by turning your heart to understanding, 2:3 indeed, if you call out for understanding, and raise your voice for understanding, 2:4 if you seek it like silver, and search for it like hidden treasure, 2:5 then you will understand how to fear the Lord, and you will discover knowledge about God. 2:6 For the Lord gives wisdom, and from his mouth come knowledge and understanding. 2:7 He stores up effective counsel for the upright and is like a shield for those who live with integrity, 2:8 to guard the paths of the righteous and to protect the way of his pious ones. 2:9 Then you will understand

righteousness, justice, and equity—every good way. 2:10 for wisdom will enter your heart, and moral knowledge will attract you.

The second virtue is self-control. Aquinas perceives it as the consistent ability to say “no” to our appetites and to live in moderation. The virtue of moderation is lacking in society, particularly among the youth who are eager to acquire stability at any cost. They have been misguided by the secular world on the ways of fast wealth acquisition. The principles that guide wealth acquisition in the world are distinct from those in the Christian world. As Christians, the starting point is what God expects from us, and then the rest follows. Self-control is motivated by a desire for single-minded worship of God and holiness. That state guards us against greed and idolatry. He says that self-control springs from a desire to love God and is accompanied by joy. In such a state, Christians will not develop hatred or a desire to have everything at the expense of another’s welfare. Youth who develop the virtue of self-control will not participate in violence but instead prioritize the attainment of peace;

Galatians 5:23

5:22 But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, 5:23 gentleness, and self-control. Against such things, there is no law.

2 Peter 1:5-7

1:5 for this very reason, make every effort to add to your faith excellence, to excellence, knowledge; 1:6 to knowledge, self-control; to self-control, perseverance; to perseverance, godliness; 1:7 to godliness, brotherly affection; to brotherly affection, unselfish love.

The third virtue is justice. Justice demands equal treatment for all people regardless of their ethnic affiliation, status, educational level, and gender, among other disparities. When youth acquire this virtue, they will hardly think about causing or participating in violence.

The integration of Christian values such as love, compassion, peace, and compassion leads to the change of mind-set of youth and ultimately transforms their behaviour. Subsequently, they become ambassadors of peacebuilding, as reiterated in the prayer for peace by St. Francis of Assisi who desires to become an instrument of peace to empower him counter hatred with peace, encourage pardon among injured parties, sow love, create a society that has faith and subsequently develop hope rather than despair. St. Francis of Assisi believed that peace would transform darkness into light, take away sadness and replace it with joy (Boff, 2001).

The above-reviewed studies discuss the importance of instilling moral values among the youth. However, they do not focus on the Christian perspective, that is, the church's role in achieving that objective. They are thus general. My study addresses this component in chapter five. The context of the studies is also distinct from that of the current study.

### **1.15 Limitations to the Study**

One limitation to this study was the fear that respondents had about providing information. They felt that they would be victimized. However, the researcher assured confidentiality of the information given by all the respondents before the commencement of the research work. The other challenge was the spread of the Covid-19 pandemic in the middle of the fieldwork research process. Such was minimized by using masks and maintaining social distance, among other government directives.

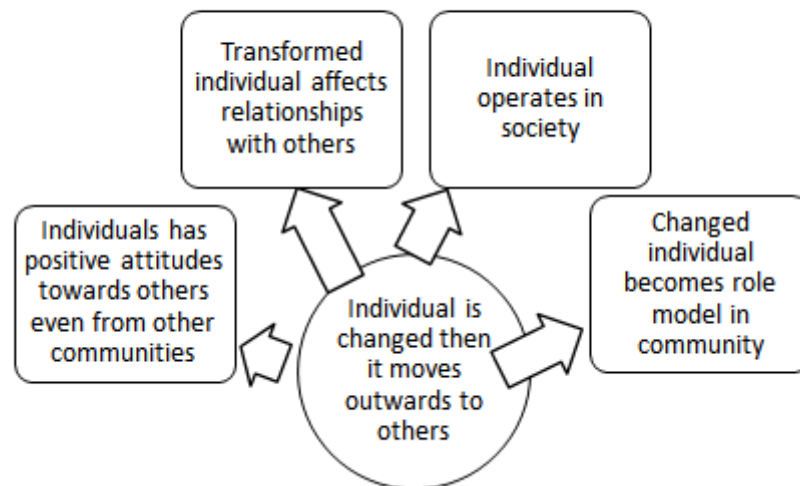
### **1.16 Theoretical Framework**

This study was informed by Fowler's faith development theory which highlights the internal change of individuals, particularly the youth. According to Fowler, faith is "a

generic feature of the human struggle to find and maintain meaning in life” (Fowler, 1981, p. 91). It is relevant to this study in that it tackles the key issues that every young person goes through in shaping and adopting their social values.

This study contends that the major root causes of conflict are internal; within individuals. Outward behaviour are expressions of inward thoughts defined by values, attitudes, and feelings fueled by beliefs. To change the outward actions, transformation must occur inwardly; in values, beliefs and attitudes. The figure below seeks to illustrate the relationship between how an internally changed individual affects others.

## Changed individual affects others



**Figure 1.2: Changed individual affects others**

The nature of the explanations given by the peacebuilding theories of change noted above provides knowledge and embodies assumptions about how to proceed in overturning a conflict situation. This study posits that the critical factor in peacebuilding begins with internal changes in individual youth within the church context. Hence, Fowler’s development of faith which highlights various stages of

growth is used to guide the study. The significance of engaging with principles of the theory of change is because my concern in this thesis is the change in youth behaviour due to training and mentorship by the church through various programs. A transformed person will transform society because they will experience a change in attitude, behaviour, and ways of relating, among other things. The overriding philosophy is that changed individuals influence others positively, as shown in figure 2 above.

In formulating his theory of faith development, Fowler incorporated six stages (and one pre-stage) that occur throughout the lifespan. Fowler was influenced by the work of many notable theorists, including Lawrence Kohlberg, Erik Erikson, and Jean Piaget (Fowler, 1981). The stage theories proposed by each theorist influenced Fowler's interpretation of how individuals develop faith, as did his interviews with individuals of all ages regarding their faith conceptions.

According to Fowler (1981), the pre-stage, infancy (between the ages of infancy and two years), and undifferentiated faith occurs during infancy and is characterized by babies' realization that they are separate beings from their parents and rely on them completely to meet their needs. Thus, Fowler states that the "first pre-images of God" have their origins in this stage as individuals develop a sense of trust in others. Building trust in other members of the community enhances harmonious coexistence. It is believed that lack of trust at that early stage in life can be manifested when the person has grown as an adult and can lead to conflict (Silverman, M. A., 1982).

In stage one (between the ages of 2 and 7), intuitive-projective faith, which spans the ages of two through six or seven, individuals have developed language. They can draw on stories told to them and images they have seen to form conceptions of God,

though the ways they describe Him are vague and somewhat “magical” (Fowler, 1981, p. 148). Proverbs 22:6 support the training of young children in the way they should go and that even when they are old they will not depart from it. The stories that children are told ought to be geared towards harmonious coexistence with all members of the community. Thus, as they grow they will tend to promote peace and avoid violence.

In stage two (between the ages of 7 and 12) of mythic-literal faith, individuals from approximately seven through ten are capable of narrating stories they understand in literal terms. Thus, descriptions of God rely on the images of Him that they have been exposed to. There is a reliance on fairness in separating right and wrong behaviours. Proverbs 22:15 states that a child’s heart has a tendency to do wrong but the rod to discipline removes it far away from him. Thus, encouraging holistic growth in this stage of child development ensures future individuals who loving and compassionate to their neighbours even those of different ethnic groups.

Stage three (between the ages of 12 and puberty) entails synthetic-conventional faith. Development at this stage is influenced by puberty and adolescents’ development of self-images based on how they think others see them. Fowler (1981) stated that during this stage, “a person has an ‘ideology,’ a more or less consistent clustering of values and beliefs, but he or she has not objectified it for examination and in a sense is unaware of having it” (Fowler, 1981, p. 173). People in this stage have developed conceptions of faith from various influences yet do not engage in active personal reflection of what these conceptions mean. Fowler (1981) explained that individuals could remain in stage three or move on to individualize-reflective faith. Most youth are in stage three and experience issues that challenge their faith. At this stage



individual's faith can be reinforced or shaken. That is the point at which the Church should actively engage the youth in peacebuilding specifically, through mentorship programs and instilling of Christian values.

According to Sigmund Freud adolescent turmoil that begins at age 12 or 13 provides human beings with a significant developmental advantage. It affords an invaluable opportunity to build up and develop the defensive and intellectual apparatus which we are able to regulate and transform our instinctual urges so as to be capable of leading a civilized and orderly existence as adults (Bonaparte, M., Freud, A., and Kris, E. 1954).

The fourth stage of faith development (commences from age 21) is where people can adopt new value systems due to exposure to different ways of life. These experiences result in their questioning of the faith conceptions that had previously been circumscribed to them (Fowler, J. W. 2000). Though this often occurs for people during their twenties, a time characterized for many by immense change, it can also occur later on in their lives. The theory of change captures this phenomenon explicitly. It explains that when an action (x) is done, progress (y) will be achieved (Jantzi & Jantzi, 2009). For instance, if the youth are trained and taken through mentorship programs, they will develop positive character traits that will help them to resist involvement in violent activities. Instead, they will be focused on engaging in peacebuilding activities, as will have been underscored in the mentorship programs. Similarly, when leaders are trained in negotiating skills, they will become more efficient in advocating for their interests through non-violent means. Also, when institutions create jobs for unemployed youth, they will be less inclined to participate in violent activities.

For instance, mentorship programs that cultivate patience and tolerance among the youth empower youth to become tolerant of others with divergent views rather than resorting to violence. When that is achieved, then change will have been realized.

Similarly, Fowler's Faith Development Theory is significant in understanding how a human being develops by acquiring faith values at different stages of life. The acquisition of faith results in observable positive change in an individual. The theory has established at what point a youth can get confused and be misled in life and at what point they need positive support to reinforce positive values.

Peacebuilding programs are centered on the restoration of relationships. In the present case, it is about restoring relationships after the electioneering period where people were involved in major conflicts that had diverse effects, including loss of life. The main actors during the time in Kericho County were mainly the youth who the politicians manipulated to achieve their selfish interests. The church has a great role in involving the youth in peacebuilding programs to ensure that a replica will never be witnessed in the area. Faith is paramount because one has to believe in God to experience real change that will bear fruit by creating a new being.

Fowler's theory can help us understand the Kenyan scenario. For instance, some youth have been recruited into terrorism even though they grew up in families that raised them well. Terror and vigilante groups have been known to recruit unsuspecting young youth with promises of making them rich and promising them good lives. It is at stage four that moral corruption can be initiated and advanced.

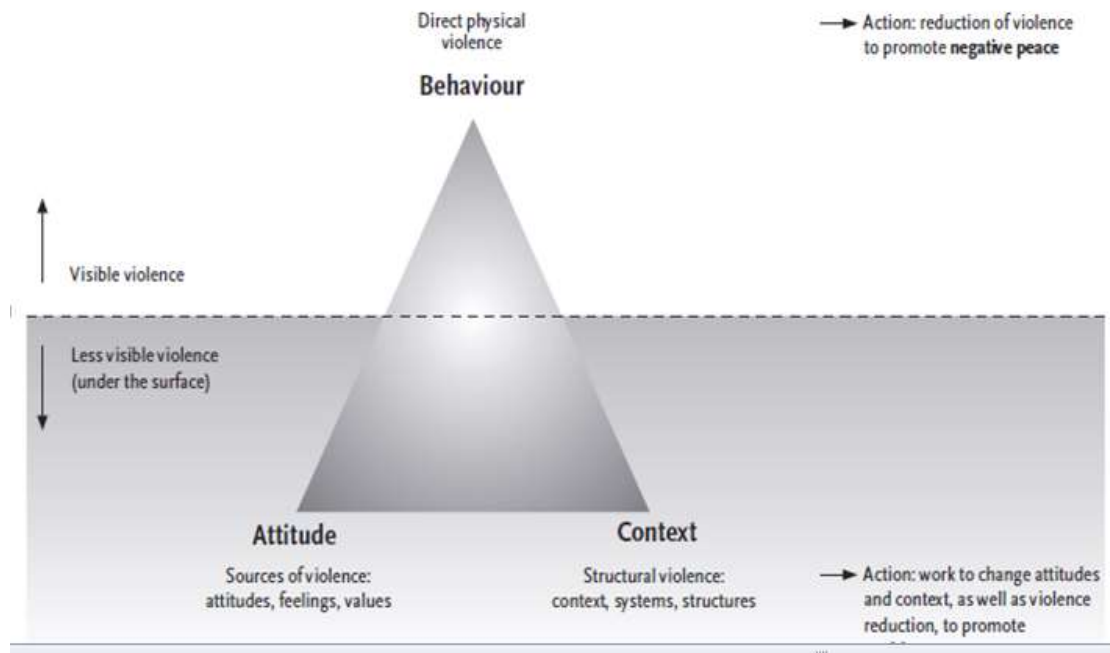
Stage five (starts at age 35) involves conjunctive faith. Fowler (1981) stated that individuals could explore other religions and belief systems so that their views can be

reinforced or amended. They can merge conceptions that previously seemed to be opposing one another without feeling that their belief systems are being jeopardized. This stage usually occurs during middle age. Stage five can be termed as the compromise stage. At this age all the youth ought to have been taken through various peacebuilding engagements, that is, mentorship, socio-economic programs and instilling of Christian values. Consequently, they are able to promote peacebuilding activities as guided by the different religious teachings.

Lastly, stage six is termed as the “universalizing faith.” This is distinguished from stage five in that individuals at this stage are willing to “sacrifice the self and to risk the partial justice of the present order for the sake of a more inclusive justice and the realization of love” (Fowler, 1981, p. 200). Individuals in stage five merely recognize justice without committing themselves to challenge the existing order to ensure it is a reality for all. Fowler (1981) provided Martin Luther King Jr. and Gandhi as examples of individuals who reached the sixth stage of faith development. Only a few people do.

Fowler’s theory is suitable for this study as it helps us to understand the importance of church involvement in the lives of young people from their childhood to adulthood. Faith defines and shapes our behaviours and, if not reinforced at some point, can be negatively challenged. Failure to shape behaviour at an early stage is detrimental as the young people become vulnerable to influence. They could be radicalized to cause violence, especially in stage four. The church should strive to raise people in the right direction to promote peaceful human coexistence. To understand peacebuilding in Kenya and any other region of the world, we must reflect on theories of peacebuilding.

However, it is appropriate to note that there are various theories of peacebuilding that have been fronted based on certain schools of thought such as: Conflict management, conflict resolution, conflict transformation, and complementary and alternative discourse (Paffenholz, Lederach, Maiese, Dijk, Boehlke, & Bisimwa, (2009). Each of these schools has its approaches resulting in differing outcomes. One other theory of peacebuilding is referred to as peacebuilding Theories of Change which encompasses individual Change, withdrawal of resources for war, reduction of violence, institutional, development, public attitudes, and changes in political elites (Church and Rogers, 2006, p. 14). Most of these theories highlight the change of outward circumstances in pursuing peacebuilding. The root causes of conflicts are majorly external, in most cases defined by political, social, and cultural factors (Stewart, 1998). These root causes of conflict would then require external approaches to resolutions. Borrowing from Galtung's triangle (Fisher et al. 2000, p.10), the relationship between the root causes of conflict is demonstrated. To understand the overt behaviour of direct physical aggression, one must check the roots, in this case, attitude and context.



**Figure 1.3: Root causes of conflict (adopted from Galtung's triangle (Fisher et al., 2000: 10))**

Fowler's developmental theory has been applied in teaching religious education both in formal and informal learning and training institutions. Teachers of religious education use stories in teaching children since Fowler's faith developmental theory emphasizes on children's formulations of meaning through stories narrated to them by the educators (Acquah & Boakye, 2018). The theory helps students to be tolerant. It emphasizes that individuals at some point acknowledge the views of other people and also understands that there are other religions other than their own. The use of role modelling is also an essential tool. That is because children start to emulate the good deeds from either their caregivers or parents. Teachers are encouraged to be role models to their students (Andrade, 2014). The theory also helps students to be responsible for the consequences of their actions. The theory explains on the individual aspect of a person's life where the individual tries to formulate his or her own faith, values and behaviours. Teachers should teach students to know the need

for unity in diversity. This can be done through group work where students of different religious backgrounds come together and work. The model also helps students and other individuals to learn to care for the welfare of others than their own. This is attained in the last stage of the theory where an individual can sacrifice self for the sake of the welfare of others (Acquah & Boakye, 2018).

Fowler's faith developmental theory is also applicable in college counselling departments. When young people transition to higher institutions of learning, they find themselves in a new environment that calls for change and self-awareness. This is noted by Fowler (1981) as a precipitant of transition from adolescence to young adulthood. The college situation is a time for reassessment, instability, excitement, adjustment and risk (Stanard & Painter, 2004). Thus, many young people turn to counseling offices for help at this period of change and confusion. Counselors who are familiar with Fowler's stages of faith development are better prepared to facilitate student's growth and to help them resolve their present challenges.

According to Fowler (1981), being human and having faith are intricately connected. Thus, clients may be struggling with issues of meaning making, beliefs and values clarification due to the new ways thinking and beliefs to which they are exposed to in college. While the learner may not understand these issues as crises of faith, the counselor's understanding of them as such can facilitate the resolution of those crises to motivate personal growth of the individual (Stanard & Painter, 2004).

## **1.17 Research Methodology**

### **1.17.1 Research Design**

A cross-sectional survey design was adopted for this study. This design entailed the collection of information from a specified population at a given time. For this study,

data on peacebuilding activities engaging the youth was collected during the research period. It was considered appropriate because data collection was collected from different individuals at one point in time on a small sample size that was intended to represent a larger population (Groves *et al.*, 2009). The study adopted a descriptive approach in the form of a survey to determine the prevalence of youth participation in peacebuilding activities in the selected churches. It utilized both primary and secondary data that generated qualitative data. Primary data was generated through interviews and focus group discussions. Secondary data was garnered from related research and reports, among other scholarly materials. Yuko (2016) explains that survey design entails a systematic investigation of study variables that allow collecting large amounts of data over a short period from a diverse base of respondents. The survey enabled the researcher to unravel the respondents' attitudes on youth engagement in county peacebuilding activities. The use of this research design enabled me to collect quality data. Creswell (2017) opines that using qualitative data ensures that more in-depth information is collected on the subject of study.

### **1.17.2 Research philosophical paradigm**

This research work was based on a constructivist philosophical paradigm. The constructivism paradigm is based on the fact that people form or construct much of what they can learn through experience (Cashman *et al.*, 2008). Constructivist philosophers believe and propose fully engaging the student in the teaching and learning processes so that this engagement will enable them discover the truth or knowledge at an individual level. The youth in my research were fully engaged in various peacebuilding activities. Through active participation, youth own the peace

processes and in the long run integrate them into their daily interaction with others in the community.

Constructivists hold that people construct individual understanding and knowledge of the world. It is an individual process because we all have unique experiences, and it is a result of our reflection of such that we comprehend the world we live in. The youth construct knowledge largely from what we go through on an individual basis. The church plays a significant role as it forms part of our individual and communal experiences. Constructivists argue that objectivity is impossible (Adom, Yeboah, & Ankrah, 2016). From these individual experiences, youth construct knowledge through accommodation and assimilation. Accommodation is usually the first in generating knowledge. It entails structuring an individual mental representation of the world to align with the new experiences one has experienced (Adom, Yeboah, & Ankrah, 2016). On the other hand, assimilation aims at replacing the older information.

Through the training and mentorship programs, the church can create new experiences for the youth to cause them to learn patience and tolerance and ultimately prefer peace to violence among embracing other virtues. Learning new experiences creates a new space to accommodate and eventually assimilate the novel experiences. That is significant because old experiences will coexist with new experiences and eventually discard undesirable traits. Depending on the different backgrounds and mentorship by other individuals and institutions apart from the church alongside individual experiences, the youth may have developed perceptions and beliefs regarding political participation and financial empowerment, among other issues. Following that,



churches should aim at using the assimilation process of knowledge construction to introduce new positive experiences and encourage discarding old undesirable ones.

Constructionism is linked with the qualitative approach to research because it facilitates the understanding a studied phenomenon from the experiences or angles of individuals from the distinct data garnered (Adom, Yeboah, & Ankrah, 2016). Meanings are then constructed, aligning with the subject under scrutiny. A researcher has the role of assessing what participants state to determine the facts. In the quest to unveil the real state of affairs, they may get involved in the activities undertaken in natural settings to get a feeling of the experience or watch others go through it. From these processes, it is evident that constructivists believe in the subjectivity of reality due to the individual perspectives that are multiple or varied (Adom, Yeboah, & Ankrah, 2016). The meaning of events is acquired due to interaction with participants in social and cultural contexts. The church can provide such a context to motivate individuals to become subjective in their thinking because they will base their decisions on what they acquire from the training and mentorship programs.

Further, constructionism advocates beginning from an open-ended inquiry guided by research questions. Rational conclusions are then derived from study findings. It is also possible to design theories from study outcomes. Notably, studies grounded in constructionism do not begin with a theory. Instead, they generate or inductively design a theory or pattern of interpretations throughout the research process.

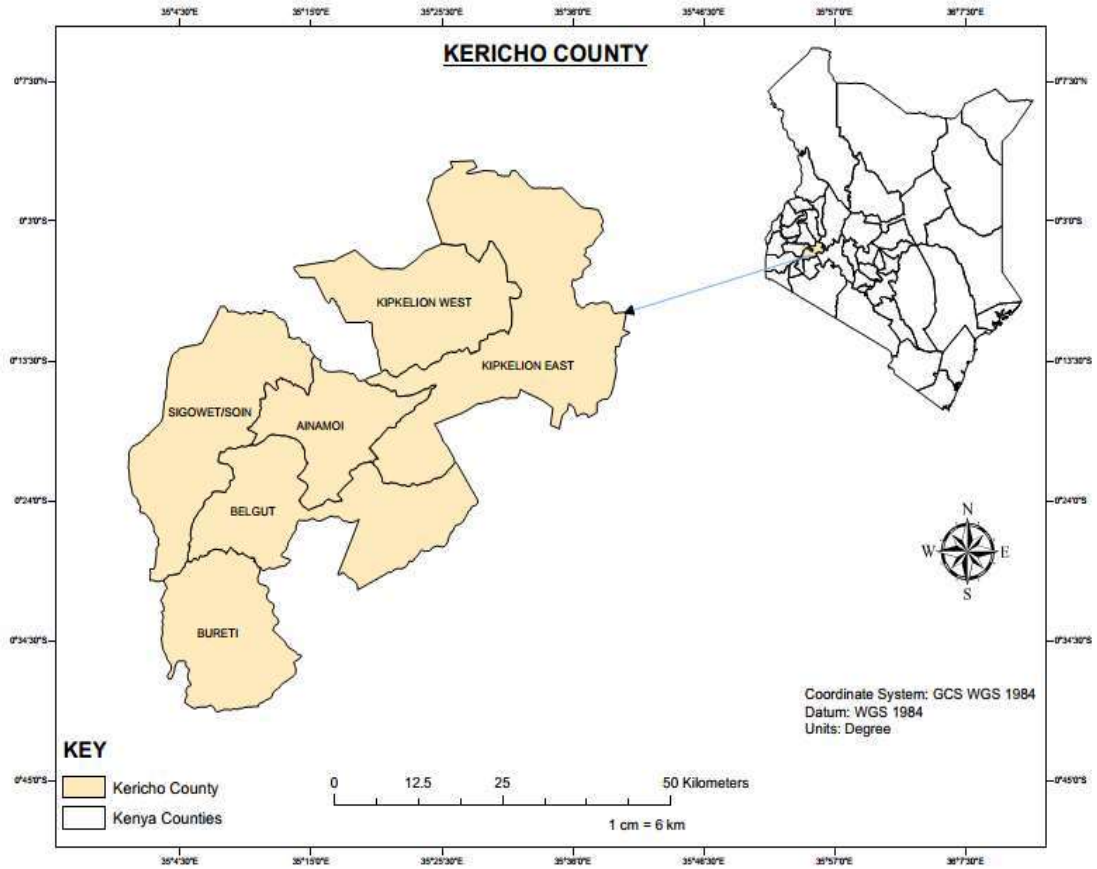
### **1.17.3 Study Area**

The study was conducted in four major Christian Churches in the county of Kericho where violence has been witnessed since the return of multiparty politics in Kenya (1991/1992). Youth from the selected Churches were the main target population.

Church youth coordinators (Youth leaders) in charge of Peacebuilding programs were the main informants of the study.

Kericho County is one of the 47 County Governments in the country established under the New Constitution of Kenya 2010. The county is located in the country's South West within the highlands west of the Great Rift Valley. It borders Uasin Gishu to the North west, Nandi County to the North-West Nakuru to the East, and Bomet County to the South. It also borders Kisumu County to the West. The County is home to the Kipsigis people, who are a part of the Kalenjin community. Kericho town is the headquarters of Kericho County. The county has a total population of 901,777 per the 2019 national population census (KNBS, 2019). It has fifteen divisions: Belgut, Kabianga, Sigowet, Ainamoi, Soin, Chilchila, Soget, Kunyak, Chepsoen, Kamasian, Londiani, Kipkelion, Roret, Cheborge and Buret which are further divided into 85 Locations and 193 Sub-Locations. Kericho Town links Nakuru, Kisumu, Eldoret, Kisii, and Bomet.

The most widespread church is the African Gospel Church which has affiliations with The World Gospel Mission of the USA. The other churches in the county include African Inland Church, Catholic Church, Anglican Church, Seventh Day Adventist (SDA), Full Gospel, and a host of Independent churches. Kericho County has various groups of Kenyan citizens living together. In all the areas where various groups and communities reside, post-election violence has been witnessed since the return to multi-party politics in 1991. This study was carried out in Ainamoi, Kipkelion, Londiani and Soin sub counties which have been the most affected by conflicts requiring a universal peacebuilding strategy.



**Figure 1.4: Map of Study Area**

Source: GIS Moi University

Kericho County borders Uasin Gishu County to the North West, Baringo County to the North, Nandi County to the North-West, Nakuru County to the East, Bomet County to the South, Kisumu County to the North West and Nyamira County to the West. It covers an area of 2111 km<sup>2</sup>.



**Figure 1.5: Map showing neighbouring counties of Kericho County**

Source: <http://www.tuko.co.ke/277256-list-counties>

#### **1.17.4 Target Population of the Study**

The target population for the study were youth aged between 18-35 years old. A total of 185 youth were targeted. Youth coordinators and youth group leaders were among the respondents. The coordinators were church members trained in peacebuilding

while youth group leaders were elected church youth leaders. Coordinators and youth group leaders were the main interviewees. The selected churches included: African Gospel Church, African Inland Church, Catholic Church, and the Anglican Church of Kenya. These churches were identified as church A, B, C and D. They were selected because they have youth mentorship programs. They also had clear administrative structures that enhanced the credibility of the research findings. The study only concentrated on the most affected areas especially during the 2008 post-election violence as documented by Amnesty International (Amnesty International, 2021). They included: Ainamoi, Kipkelion, Londiani, and Soin sub counties. One church from each sub counties was selected for the study.

#### **1.17.5 Sampling Techniques and procedures**

Purposive sampling was used to select the sample population. This sampling procedure was adopted because it enabled the researcher to identify the specific informants on peacebuilding. The church leadership's membership register comprising the total number of youth and coordinators was vital in facilitating the sampling process. From it, the active youth were identified alongside the youth group leaders. Purposive sampling was suitable as I only engaged those who actively participated in the churches' peacebuilding initiatives. It ensured that I obtained relevant data. Further, it helped me save time, creating more time for data analysis and interpretation that yielded quality findings and conclusions.

I used eight key informants who were the coordinators (two from each church), eight youth group leaders (two from each church) listed as participating in the peacebuilding groups in the churches, and four focus group discussions (one from each church). Each focus group discussion was composed of eight to twelve members.

This number was considered appropriate because it encouraged participation among all members. I also had effective control over the discussions. Escalada and Heong (2014) state that the optimal number of participants should be between eight to twelve. They explain that a small group could result in one person dominating the discussion. On the other hand, a huge group could be difficult to control.

Fifty-seven youth out of 185 who were targeted were sampled for the study. Four focus group discussions (FDGs) were identified. One FDG from each selected church. This allowed the formation of four focus group discussions (noted as group 1-4).

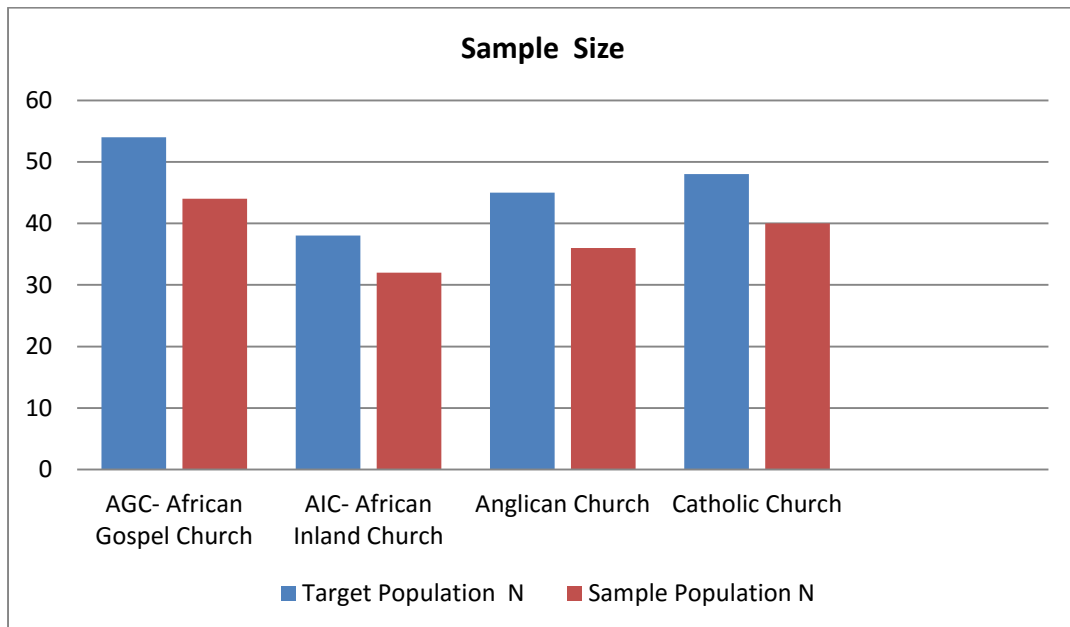
FGD group 1 was composed of eleven members. Seven were men while four were women. FGD group 2 was composed of twelve members, six men and six women. FGD group 3 was composed of ten members, six were men while four were women. FGD group 4 was composed of eight members, four were men and four women.

Eight coordinators were composed of five members, five men and three women. There were eight youth group leaders composed of four men and four women.

All the sampled respondents for the study were drawn from the four selected churches, that is, AIC, AGC, ACK, AND CC.

The four churches were selected because they have a large following and their youth are recorded to have participated significantly in peacebuilding processes and activities. Purposive sampling was used because the study specifically wanted responses from youth who have actively participated in peacebuilding.

The figure below displays the selected churches from which the sample of the study was drawn:



**Figure 1.6: Sample Size**

### 1.17.6 Data collection instruments and procedure

Secondary data was obtained from documents found in both public and academic libraries as well as from church records and archives. Primary data was collected through interviews and focus group discussions.

#### 1.17.6.1 Interviews

The researcher prepared interview schedules to ensure adequate time was allocated for all the coordinators and youth leaders. Further, this time slot provided ample opportunities for the participants to respond to all the questions designed to answer all the research objectives. The interviews were conducted within a time frame of at least thirty minutes for each individual. They were conducted for a period of one week during April 2020. The participants were free to decide what time they would be available to participate in the interview. They were informed that responding to all the questions was not mandatory if they did not wish to.

### **1.17.6.2 Focus group discussions**

There were four focus groups, one from each church. Each group had eight to twelve members. These members were selected based on their churches' involvement in peacebuilding initiatives. The group discussions lasted two to three hours depending on the interaction. Three focus group discussions had active members which enabled me to collect plenty of data. I picked two coordinators and two youth group leaders from each church, totalling to eight coordinators and eight youth group leaders. I selected a group leader for every focus group to coordinate the discussions. That encouraged them to feel free to converse. I only helped in the transition from one question to another. The discussion sessions were conducted during April 2020.

### **1.17.7 Methods of Data Analysis**

Data from the field was analysed qualitatively through thematic analysis. Themes and core issues were identified which included: Models of peacebuilding, mentorship programs, socio-economic programs and Christian values. Data from the field was recorded in notebooks. Data analysis was manual and was carried out in an inductive thematic manner. For ease of reference, the focus group discussions were assigned numbers one to four. The youth group leaders and coordinators were also assigned number one to eight while the selected churches were assigned A, B, C and D for ease of reference. I began by reading through the notes several times to enable the identification and categorization of emerging themes and core issues from the data. I was also keen on the flow and link between the ideas. This procedure enabled me to develop a general description of the issues of study. Next, the identified ideas were synthesized, and the themes were coded to generate descriptions. The process facilitated conclusions and tentative theoretical explanations of the relationship between the study variables. It also helped derive meanings of the ideas garnered from



the field data. The interrelationship of themes and subsequent interpretation of the meaning of the analysed data was done to explain how the church played a critical role in influencing youth participation in peacebuilding activities.

#### **1.17.8 Validity and Reliability**

Various schedules for data collection were prepared. Two interview schedules were prepared, one for the coordinators and another one for youth group leaders. A third schedule was prepared for focus group discussions. For the researcher to establish the schedules' validity, supervisors were consulted to ensure that the questions were framed without ambiguity. Errors detected were corrected in the preparation of the final interview schedules and FGDs schedule.

A pilot study was conducted before the main research to ensure the validity of the data that would be collected. Four churches from Bomet County, Sotik Sub County, and Chebilat division were selected for piloting. The identified piloting area was similar to the study area in Kericho County. Three mainstream churches were selected from the pilot area. The selected churches had peacebuilding activities involving the youth. Three FDGs were formed for piloting purposes. Three peacebuilding coordinators and three youth group leaders were purposively sampled to respond to interview schedules. Piloting was essential as it helped identify the items' ambiguities and clarify questions for improvement. After piloting, I reframed some questions to ensure I obtained relevant data for the study. I also deleted others that provided data which failed to fulfil the study objectives. The data generated from the pilot study was not used but it aided in the improvement of the schedules for the main research.

Reliability implies the degree to which a research instrument yields consistent results or data after repeated trials. The study used the test re-test method to test reliability.

That ensured that the data collection instruments were reliable to collect data. A pilot study was carried out in 4 major churches of Bomet County and Sotik sub-county. In areas where ambiguity was detected, modifications were done until it was established that the schedules had clear questions. By comparing the responses from the four churches in Bomet, the study established that the interview schedules were reliable for data collection. These findings from the pilot study were not included in the study.

#### **1.17.9 Ethical Considerations**

I obtained a letter of introduction from Moi University School of Arts and Social Sciences and that assisted in obtaining a research permit from the national commission for Science, technology and innovation (NACOSTI). The researcher also visited the national and county administration offices to notify and obtain permission to conduct the research. The participants were informed that their information would be used for research to help me complete my PhD Studies. They were assured that the information they provided would be used for purely academic purposes. The participants had the freedom to decline participation in the study. One refused to participate and was not required to give a reason. Those who agreed to participate signed a consent form. The respondents were also informed that they could terminate their engagement in the interviews and discussions whenever they felt uncomfortable. I also observed confidentiality and anonymity by not recording their names. I assured them that they would not be mentioned anywhere in the study. The study has also not been forwarded to any security agencies to maintain confidentiality. Permission was sought from the concerned authorities, such as the university, the government, and the management of the church to provide the authorization I needed to conduct the study.

## **1.18 Operational Definition of Terms**

### **Church**

Church refers to the selected Christian denominations where the research was undertaken unless specified otherwise.

### **Christian**

A person who, whether baptized or not, believes in the teachings of Jesus Christ and associates themselves with a Christian Church.

### **Evaluation**

Kizlik's (2012) defines the term evaluation as a process of engaging in design to provide information that will help judge a given situation. It is also the classification of objects, situations and people, conditions according to the defined criteria of quality during which the process should yield information regarding the worthiness, appropriateness, goodness, validity and legality of something for which a reliable measurement or assessment has been made.

### **Gender`**

Refers to attitudes, feelings, and behaviours that a given culture associates with a person's biological sex giving the sense of being male or female.

### **Participation**

Refers to the involvement in peacebuilding engagements by the youth in the selected churches in Kericho County.

### **Peace**

Peace is the harmonious coexistence of various groups in the same locality.

**Peacebuilding**

Peacebuilding refers to the development of constructive individual, group, and political associations traversing through ethnicity, religion, social class, and national and racial boundaries. Thus, the term involves a wide range of activities that both precede and adhere to formal peace accords. Peace is a dynamic social construct.

**Peace making**

Peacemaking is a deliberate action by all parties involved and it encompasses directives to handle conflicts in progress. It entails diplomatic action to reconcile hostile parties to arrive at a consensus.

**Peacekeeping**

Peacekeeping entails sustaining international peace and security worldwide. It also includes other activities such as conflict prevention, mediation, peacemaking, and peace enforcement. Peacekeeping operations enable a smooth political process, shield civilians, and encourage individuals to surrender their weapons to promote human rights.

**Youth**

This denotes the time of life when individuals are young between the age of 18 and 35.

## CHAPTER TWO

### MODELS OF YOUTH PARTICIPATION IN PEACEBUILDING

#### 2.0 Introduction

This was the first objective of the study. It sought to establish the models of youth participation utilized by the different churches (identified as church A, B C and D) in their efforts for peacebuilding. The interviews for the youth group leaders (YGL), coordinators (C), and the focus group discussions (FGD) in the selected churches were carried out in April 2020. The respondents highlighted the following models as those utilized by the churches in Kericho County to create and sustain long-term peace. They included: Dialogue, arbitration, evangelism, socio-economic development programs and conflict-resolution training models. For organization purposes, the selected models identified by the respondents are presented in the order of their listing in this introduction. The respondents are named using numbers from one to eight for the youth group leaders and coordinators and one to four for the focus group discussions to conceal their identities.

#### 2.1 Dialogue Model

Dialogue is the first model identified by the respondents. The youth group leader one, four, five and six (YGL#1,4,5,6), Coordinator two, three, six, eight (C#2,3,6,8), Focus group discussion (FGD#1,2,3) explained that dialogue was a crucial tool for peacebuilding. In response to question one (for all the schedules) concerning how the church constitution supported peacebuilding initiatives, the respondents explained that dialogue was one way their constitution supported conflict resolution practically. They added that the church had identified ways the youth could be incorporated into peacebuilding activities through dialogue. That was in response to question two, which sought to identify the models through which the church engaged the youth in

peace initiatives. These initiatives are addressed in chapters three and four, respectively. A study by Virginia (2016) concludes that with the right approach, young people will be more willing to engage in dialogue and hence take advice from the clergy. Consequently, they will be likely to make good decisions that will positively change their life compared to taking counsel from other institutions. Her study recommends that faith-based organizations should be actively involved in encouraging and facilitating youth engagement in productive dialogue to empower and protect them from manipulation by the political class.

The respondents, (C#7,8, YGL#4,7, FGD#1) stated that by engaging the youth from different communities in dialogue, the Church has identified what forms the world view of the youth. For instance, they mentioned that the church found out that issues concerning ethnocentrism and negative ethnicity have influenced the youths. The respondents pointed out that their manifestations emerged saliently during the dialogues sessions. Such manifestations are usually a pointer to one's worldview.

The most active youth are those in the age bracket of (17-35) years. At this stage, the youth are often unwilling to engage in dialogue with their elders (Iwasaki et al., 2014). This is the age set from puberty to young adulthood and according to Fowler (1981), their faith can be influenced by various factors. Subsequently, dialogue becomes an important aspect in helping the youth make the right decision and ultimately choose the right path. This population category is composed of those in stage three of faith development and the majority are in secondary schools, universities/colleges, and even in formal and informal employment. Some have lost faith in God due to interactions with the outside world that have different influencing factors, such as science and technology (Drummond & Fischhoff, 2017). Dialogue is

thus critical in helping them learn to deal with all these changes as they would affect their value system and belief. Despite all this, some have their faith developed, and others reinforced because of the Church's role in their lives. The age group comprises those who may have witnessed violence netted on their loved ones and could be waiting for a golden moment or opportunity to get revenge. Kericho population includes people who have suffered by witnessing their close relatives murdered. As put forward by William and Garcia (2018), the theory of forgiveness in the reconciliation process is being applied in Kericho by the church even though many of the Kericho youth have not transitioned into stage four of Fowler's faith development. Respondent three in FGD#1, and respondent eight in FGD#4 asserted that dialogue is important as it helps individuals to vent their feelings of bitterness, anger, frustration, and revenge, among others, in a productive way rather than resorting to violence.

According to YGL#3,6 and C#7,8 there are annual general church meetings where among other activities, the church elders engage in dialogue and provide reports on peacebuilding programs that involve the youth. This was in response to questions five and six (for all schedules) that inquired whether the churches held annual general meetings, and if they were given space to report on peacebuilding programs involving the youth during such meetings. It is the church leaders who give these reports. The respondents stated that it would be more productive if they were allowed to respond to the same. That would help them raise issues that need exhaustive dialogue for the benefit of the youth population. The current system where the youth leaders are not given an opportunity to voice their issues causes them to feel like their concerns do not matter. When such scenarios become the norm, youths begin to rebel (Velez, Hahn, Recchia & Wainryb, 2020). Four members of FGD#3, six members of FGD#2, and three members of FGD#1 focus group one emphasized that through dialogue, the

church has put considerable effort into bringing not only the youth together but also the other members of the society. The latter identified the root causes of conflicts and explained that dialogue is one of the possible solutions to the cyclic problems in Kericho County. This was in response to question three, which inquired about which models of engagement were more effective. He noted that peacebuilding was not proactive in the past but only entailed the government using the harsh and feared provincial administration alongside the security personnel to intimidate the citizens into living in peace forcefully. Dialogue is a more productive way of engaging populations in devising long-term plans for prioritizing peace. He explained that the government though aware of this did not adequately address the root causes. That resulted in the problems being swept under the carpet and then resurfacing later on.

In response to question number seven (for all schedules), which inquired on whether the youth were involved in the activities of the peace and justice offices, the respondents, C#2, YGL#3,4,5 noted that for a long time, the Kenyan government and specifically the Kericho administration did not critically engage the populations in dialogue on controversial issues such as land ownership. That was particularly concerning non-residents who came in, purchased land, and established their homes legally. They noted that there were offices to handle peace and justice operations, but these were not functional in the area. The coordinator explained that the non-functionality of the peace and justice offices was also to blame for failing to educate the masses about the importance of peace, especially because Kericho was gradually becoming a cosmopolitan town. Failure to organize public forums where people are engaged in discussions regarding the issues of land ownership has been one of the reasons why they resorted to violence. She added that if the relevant officers in these offices organized public meetings where the residents would be engaged in



discussions on the importance of detaching from land they had sold, then peace would prevail. The coordinator noted with concern that the locals would sell their land but still believe that they had just rented it. So when an opportunity like the post-election violence presents itself, they take it and commit injustice by evicting a rightful owner of a property from their land. YGL#6,7,8 added that with the help of the church, land issues in Kericho County were now being openly discussed, and that would go a long way in helping the locals and non-locals coexist peacefully.

Waldman (2000) said peace-keeping activities should go beyond crisis intervention or conflict management. Peacebuilding is supposed to be a post-conflict activity recognizing the need for reconciliation. Dialogue is an important component in helping make peace. It has been established that players' efforts have been reactive and not proactive because they always feel that their opinions are not considered. Dialogue is critical in making people feel valued (Fisher,2018). In being reactive, the government used force to respond to the effects of conflicts. Two members of FGD#3 discussed that such a need had been fulfilled by the decision of the church to come out and address the root causes through dialoguing with the most affected segment of the society; the youth. The Mid-Way approach to peacebuilding emphasizes that the dialogue model is more effective for enhancing peacebuilding in Kericho County.

The culture of dialogue is a key ingredient in peacebuilding that many scholars have neglected in their studies (Nicholas 2014). Through dialogues, hidden issues are unearthed for early address by the residents. In the past, many Kenyans shied away from discussing issues related to tribalism. However, the Church has, through dialogue, demystified this myth, and the residents have known that the greatest enemy to progress is tribalism.

## 2.2 Arbitration Model

The respondents also cited arbitration as an effective approach to peacebuilding. Four members of FGD#3 and two members of FGD#4 explained that the Church has acted as a neutral dispute resolution partner in the event of conflicts. This was in response to question one on whether the church constitution supported peacebuilding initiatives. According to these respondents, the selected churches employ various types of defenses that are accessible if and when prosecuted for resulting from personal injury. YGL#7 explained that one such defense is the arbitration policy. He explained that when churches adopt the arbitration policy, they obligate their members to arbitrate on specified disagreements through their church instead of pursuing their issues through civil law courts. C#5 noted that employing the arbitration model for resolving disputes has more advantages than resolving litigations in civil law courts. This aspect has also been discussed by Carneiro, Novais, & Neves, (2014). The authors have emphasized on the important role that arbitration plays in the conflict resolution process. Similar to the middle-way approach, arbitration model focuses on providing both parties with a platform for presenting all their issues on the table for discussion. By doing so, the process of making and sustaining peace becomes easier and realizes long-term goals.

C#6 added that the arbitration process realizes faster and permanent results as compared to the court's way of resolving conflicts. Arbitration encourages the component of free will among the conflicting parties. The coordinator explained that in Kericho County, a segment of the population has a perception that certain communities are favoured by the government. The coordinator stated that the gap there has been filled by the involvement of the church. That has proved more effective especially in solving emotive issues such as political intolerance. Nicholas (2014)

states that there is great potential among faith leaders and their congregations to engage in peacebuilding activities in a conflict environment cohesively whether before or after conflict. According to YGL#3,7 and three members of FGD#2, there are some issues that for arbitration to be successful require spiritual intervention and forgiveness that only the Church can help realize. This was in response to question nine on whether the peacebuilding programs were effective. According to these respondents, most people who have lost their loved one would find it difficult to forgive perpetrators of violence even if the judiciary sentenced them to many years in prison. That is because the internal emotional and psychological issues need proactive approaches that get to the root causes of problems. C#2,4 noted that voluntarily through arbitration, the church had managed to reconcile and even have some victims of violence accepted back and helped to reconstruct their lives afresh.

All members of FGD#3 agreed that the Church has proved that having the law enforcement officers alone in place does not help. On the contrary, helping people know and realize their mistakes and ask for forgiveness results in long-lasting peace. This is made possible through arbitration. Nevertheless, these respondents stated that despite the church trying its best to promote peace through arbitration, there are several stumbling blocks from other spheres of life. These included: Negative ethnicity, divisive politics, social and economic challenges that the respondents have cited as key challenges faced by the Church in her peacebuilding mandate. Additionally, the eight members of FGD#4 agreed that the Church played a significant role in educating the populations on the benefit of arbitration in the peacebuilding process. This was in response to the respondents' opinions on whether the church supported peacebuilding initiatives. They explained that arbitration assists in peacebuilding engagements through direct participation, partnership with other

organizations, and indirect participation through other engagements. When communities living cohesively, even election results will not trigger them to violence.

In response to question eight on the peacebuilding programs that the respondents were involved in, YGL#3,6 and C#2,3,5 and three members of FGD#2,4 were in consensus that the church was doing good work in terms of peacebuilding by mainly becoming arbitrators between conflicting communities to resolve conflict amongst different communities living in Kericho County. These respondents stated that although other models were used, the Midway Model was the most commonly adopted with some modifications in this case to help in the arbitration. They emphasized that the church had put considerable effort into bringing the youth together and the other members of the society. The latter identified the root causes of conflicts and came up with ideas and possible solutions to the cyclic violence in Kericho County.

Seven out of the eight coordinators agreed that the churches supported the arbitration process to peacebuilding in diverse ways. This was in response to question one on whether the church supported peacebuilding initiatives. These coordinators explained that the Church ministers utilized arbitration to promote peacebuilding. Having priests and other religious leaders who are impartial even in conflicts is a great achievement for the selected churches in Kericho County. The Church leaders have been able to go to areas that even elected politicians could not go to due to high levels of polarisation. The seven coordinators and five YGL stated that the communities in conflict had great respect for the spiritual leaders and would stop fighting upon their intervention. From the literature reviewed, it is notable that when the spiritual leaders speak, the warring factions calmed down, and even the youth surrender their weapons (Ondego, 2010). The respondents concluded that the church was responsible for contributing to

peacebuilding in the area.

### **2.3 Evangelism Model**

The respondents also mentioned the evangelism model as an important liberal peacebuilding model that is in use in the selected churches. Directly translating what a member of focus group three stated, “the church teachings and preaching has become blunt.” That was in response to question nine on whether the church programs effectively promote peacebuilding. Three members of FGD#3 and two of FGD#1 explained that the clergy and other church leaders have openly condemned acts of violence and incitement contrary to what was happening before. Four coordinators also reiterated this, that the churches have openly become bold in rebuking people inciting others to hatred and subsequent violence based on tribal lines. That was in response to question four on whom they reported to regarding peacebuilding programs.

Six coordinators stated that the churches had set up a committee that consisted of the clergy and church elders to whom they occasionally reported to regarding the peacebuilding initiatives that the youth were involved. However, the coordinators said that the outcome of these sessions would be enhanced if the church committees would increase the frequency of meetings. They asserted that their suggestions and recommendations should be adopted as they were more practicable. They have organised public prayer meetings to reach out to the residents of Kericho with the message of peace. The youth have been at the forefront in propagating this message. That can be attributed to the fact that the youth have gone through mentorship programs that have enabled them to reach their society effectively. Through evangelism, those who engage in acts of violence renounce their actions and become

committed to God's call to serve humanity. Romans 10:17 states, "faith comes from hearing the message, and the message is heard through the word of God."

YGL#7 asserted that 'the Church in Kericho traditionally concentrated on the spiritual welfare of the people without seeking to influence behaviour change. This was in response to question one on whether the church supported peacebuilding initiatives. However, there has been a need to inject Christian values into the residents. According to him, Christianity is a lifestyle. Those who profess it must be able to live what they preach. Coordinator eight explained that through evangelism, the church has come out strongly to openly rebuke acts that lead to violence and calling on those who have engaged in them to repent or face the wrath of God that will come upon every sinner. This aspect can be viewed from the perspective of Fowler's theory of Faith which posits that faith can transform individuals into moral beings. The individual youth interviewed reiterated that their churches have made it a mission to transform the youth who hold tomorrow's future. Most respondents in the focus group discussions acknowledged that evangelism and church teachings through the seminars and workshops they attended empowered them to disassociate from the unethical culture of tribalism encouraged in the secular world. The YGL#3,5,8 explained that through the Bible, Christ commanded the church to go out into the world and make disciples. These discussions have identified the gap that the church had not previously engaged in serious campaigns promoting the Christ culture. Five YGL agreed that with the constant violence being witnessed, it is imperative that the church seriously campaigns for a Christ-like culture.

In response to question one on whether the church sermons, teachings and other activities supported peacebuilding initiatives, three coordinators and four YGL group

leaders explained that the Church, as a neutral party in the conflicts, has used evangelism to solve conflicts. By packaging their messages in a way that encourages peace, the churches have compelled memberships to settle disputes in an amicable way rather than pursuing their claim in the civil law courts. Two members of focus group one stated that the evangelism method should be utilized more because it will encourage a culture of forgiveness. These deliberations confirm that the theory of forgiveness again, as written by William and Garcia (2018), is so practical. Sixteen respondents; four YGLs, four coordinators, three members of FGD#1, five members of FGD#2, and one member of FGD#, cited the following reasons for favouring the evangelism method: A much faster resolution of disputes; often, long-term peace is attained, private solving of disputes which impacts positively on the well-being of individuals. The church, contrary to the justice system has proved more effective especially in solving emotive issues such as political intolerance. Some issues can only be addressed through spiritual intervention and forgiveness that only the Church can help realize. Most people who have lost their loved ones would find it difficult to forgive perpetrators of violence even if the judiciary sentenced them to many years in prison.

Gilford (2012) stated there are certain issues that only the church can solve. The internal emotional and psychological issues need proactive approaches to solve the root causes of problems. In responding to question nine, two YGL, and three coordinators noted that voluntarily, through evangelism, the church has managed to reconcile and even have some victims of violence helped to reconstruct their lives afresh in Kericho County. They explained that the Church has proven that having law enforcement officers alone in place does not help. On the contrary, helping people know and realize their mistakes and ask for forgiveness leads to long-lasting peace.

#### **2.4 Engagement in Socio-Economic Development as a Peacebuilding Approach**

In responding to questions one, two youth group leaders, four coordinators, and three members of focus groups two and four stated that the Church in Kericho County adopted the use of social responsibility of giving back to society. The focus group discussions highlighted one area where the church has had a paradigm shift. Specifically, three members of focus group four explained in detail how the contemporary Church in Kenya had been the one that receives offerings but does not give back. The respondents stated that the selected churches in Kericho County have decided to embrace the culture of the Apostles in the early Church. Coordinator one emphasized that Christ himself, apart from giving people spiritual food, spared some time to address people's social welfare.

In responding to question nine, youth group leader eight stated that by reaching out to the conflict-affected people, the Church in Kericho has scored big. According to him, the impact of the church has been felt more than before due to the social approach of helping people realize the importance of living in harmony. The members of focus group three stated that the gap between the youth and society is slowly being bridged. According to them, society has always considered them as irresponsible youth citizens who only avail themselves for violence. That, however, is being turned around by the youth in Kericho who are demonstrating to the world that the youth can be depended upon to transform society. According to the respondents in the various churches, the church has engaged most youths to participate in helping the less fortunate and even the internally displaced persons. This was in response to question eight which inquired about the peacebuilding programs the respondents were involved in.



According to three youth group leaders, two coordinators, and six members of the focus group discussions (two from group 1, three from group 2, and one from group 3), engagement in socio-economic development which borrows from the Liberal model of peacebuilding was largely effective. This was in response to question three, which asked about which models were more effective. The Church has focused on the social welfare by encouraging cohesive relations among members, and also helping the youth engage in income generating activities. Further, as compared to the past, the church has become more aggressive in their teachings and preaching by openly condemning acts of violence and incitement. The respondents noted that the churches have openly become bold by rebuking hate mongers. They have organized social gatherings to reach out to the residents of Kericho with the message of peace. The youth have been at the forefront in carrying this message. The youth have gone through mentorship programs enabling them to reach their society effectively. Engagement in social activities that promote the welfare of all in the society reduce the chances of populations engaging in acts of violence and instead become committed to the call to serve humanity (Canda, Furman & Canda, 2019). Romans 10:17 states, "Faith comes by hearing and the message is heard through the word about Christ" Youth leaders one, two. Eight stated that the Church in Kericho traditionally concentrated on the spiritual welfare of the people without seeking to influence behaviour change.

Behaviour change is largely attained through the engagement in social and economic activities. Such activities help people to realize that they need one another to survive and so instead of fighting, they strive to live in harmony (Canda, Furman & Canda, 2019). They noted that there had been a need to inject Christian values into the residents through the use of alternative means such as engagement in social and

economic activities. Coordinators two, three, and eight explained that Christianity is a lifestyle, and those who profess it must be able to live what they preach. Focusing on preaching and teaching is insufficient in encouraging populations to prioritize peace. There is need for the adoption of a holistic approach to peacebuilding. They noted that through engagement in sports, intercultural activities for instance, the church can come out strongly by openly rebuking acts that lead to violence and calling on those who have engaged in such acts to act in a way that will be beneficial for all in society. Such an approach will result in an individual decision to do what is right for the sake of all in the society rather than pursue selfish interest for their benefit.

Five YGL and six coordinators cited that sports and social events were a significant part of the churches' model to promote peacebuilding. All the members of the focus groups were enthusiastic about their engagement in sports and social events. Even those not actively involved explained that they desired to be part of the activities. The members of FGD#4 explained that peacebuilding is an event that usually occurs after conflict. Seven coordinators and five youth group leaders highlighted that most people who had been left hurt by violence had been reached out through sports and cultural events. They elaborated that the church recognizes that the youth can use sports to advance peace as sports cuts across boundaries. Through sports, different communities make teams and compete. These have helped people to realize that no one can exist alone. The respondents noted that recognition of the contribution sport-based approaches make to development and peacebuilding objectives continues to grow in Kericho County. Youth leaders one and two emphasized that traditionally, the church only engaged in preaching to evangelize. However, it is evident that there is a change that the church is embracing, known as, "reaching out to the youths through sports." They explained that there are those whose hearts will only be touched through

sports and bringing them on board will greatly impact peacebuilding. All the coordinators were in consensus that nurturing talents among the young people will lead to the creation of job opportunities that will help in reducing youth involvement in criminal activities. The number of churches using sports as a peacebuilding tool, according to the majority of the respondents, has grown, particularly in efforts undertaken at the community level. Youth group leader one observed that on the same respect, a substantial population of the sport's stakeholders such as national and international players has developed partnerships with the participants from the churches and combined efforts into devising strategies of reaching out to the youth to enhance their ways of communicating in an accommodative way to foster peace.

The members of focus groups two and three engaged in a discourse on the socio-economic development activities used in the church to promote the sustainability and self-reliance of youth in the nation. Particularly, three members of group two and four members of group three explained that agricultural and business engagements were to some extent practiced by some of the churches. That has led to the improvement of the socio-economic abilities of the youth. According to youth group leaders one and six, the Kericho youth have been so much affected by conservative religious beliefs, patriarchal attitudes, and cultural beliefs that cause them to listen to elders and religious leaders. They follow their guidance even if it means getting involved in causing chaos. Through engaging the youth in sporting activities for instance, it is possible for the church to dissuade the youth from causing chaos after elections.

As they interact in these games, they learn that they are equal players in the society and so need each other to prosper. The youth gradually realize that participation in violence only hinders them from engagement in productive activities that would have

a positive impact in their lives. The respondents of FGD#2 and 3 explained that in Kericho County, most politicians use youth and women for their political gain because most youths are poor and can be easily manipulated by being given little money. Members of focus group discussion three stated that one of the main problems causing poverty is lack of employment. They noted that the church has played a role in ensuring youth gain skills and training in agricultural and business knowledge (Agribusiness). As highlighted by the respondents, the church's responsibility is huge, and the lack of enough funds is a major challenge. Kemper (2005) stated that many youths were roaming the streets of Africa without employment. ILO further strengthened his claims by stating that only 3 million youth out of 13 million enter the job market. Such a scenario makes it easy to mobilize the African youth to participate in violence. All the group youth leaders agreed that it is incumbent upon the Church to actively motivate the transformation of the youth by partnering with other actors to empower them economically.

Members of FGD four and six noted that numerous academic and policy-oriented works of literature regarding religion and international affairs argue in light of the usefulness of religion and its necessity in achieving peace particularly when approached from a social perspective. The members of focus group three also added to this discourse and explained that more emphasis on the same has been placed on religious beliefs/values, religious leaders, as well as faith-based institutions. Such play a significant role in promoting and influencing peace in the society and internationally. Eight members of focus group one noted that religion and the values it propagates have a great positive impact on matters of peacebuilding particularly when approached from the social angle. The churches need to find a way of bringing people together through social events to underscore the need of living in harmony. These

respondents explained that the reason for that could be because religion can facilitate and foster a conducive environment that allows for dialogue amongst diverse community members about these 'virtues' that, in the long run, are necessary not just in the pursuit of peace but also in shaping a better society. They also noted that religious beliefs might offer crucial intangible components of peacebuilding.

According to youth group leaders three, four, and seven, religion is a very influential constituent of cultural norms and values. They explained that it was because religion deals with the most profound issues of human life, such as freedom, fear and faith, security, right, wrong, sacred, and profane. That means that religion is deeply entwined into individual and social conceptions of peace. Coordinators two and five added that religion had played an important role in developing laws and ideas, which are some of the critical underpinnings for civilization and cultural commitments to values related to peace (Rajeev, 2018). These include empathy, openness, and love for all community members and even strangers, the suppression of unbridled ego, respect for human rights, forgiveness, humility, interpersonal repentance, accepting responsibility for past errors as a means of reconciliation, and the drive for social justice. According to these respondents, such values support and propagate peace, social justice, reconciliation, and harmony within and between humanity and divinity. Christian values and qualities such as mercy and forgiveness are indispensable in seeking a resolution to long-lasting and deeply entrenched conflicts (Kumar, 2017).

Three coordinators and four youth group leaders noted that regardless of the differences that people of faith have, spirituality is a common denominator. That implies that faith empowers these people to develop honest, loving, and holistic relationships among themselves and with God. This forms the basis for rebuilding

constructive relationships destroyed by violence. The church has a crucial role in helping achieve this state. That was in response to question five on the church's role in developing peace initiative policies. These respondents emphasized that this made the social-economic model more effective than the other models. These philosophical and theological bases can best be captured if one is acquainted with the scriptures and teachings of the Christian faith. Theologians and scholars have elaborated the understanding of peace according to their religion and identified values and principles that constitute a peacebuilding framework that may guide scholars and practitioners who are interested in promoting such concepts in a contextualized manner, taking into account local communities' frames of reference (Nicholas, 2014). Indeed, some analysts have stressed that relying on these values may appeal more to local communities than supposedly universal guidelines that may seem at odds with their vocabularies regarding Christian values or religious values.

Through social engagements, the church can advance the ideology of the love of self and others, sharing, tolerance, and respect for a deity who created man in His image. These values do not necessarily mean every individual should be a Christian. Still, their adoption leads to respect for all, even in light of their differences and diversity, whether in religion or not. Through engagement in social activities such as intercultural events and economic activities like agricultural activities, the youth can learn to accommodate one another and exercise tolerance. John Mbithi said, "I am because you are, and you are because I am. The social-economic model should be based on true human nature that is associated with the image and likeness of God in human beings (Mitchelle, 2010). Two youth group leaders mentioned that the neglect of the likeness and image of God could not lead to true and reliable peace because man is not only material, but there is a spiritual element in him. As a result, they noted

that these man's two elements need to be considered in all peacebuilding processes. Most respondents concluded that this model could ensure the holistic development of youth and other members of the society in their engagement in peacebuilding initiatives.

### **2.5 Conflict Resolution Training Model**

Engagement in conflict resolution training was another model identified by the respondents. Coordinator two and five noted that heads of the concerned parties who are stakeholders in conflict resolution are the most significant determinants of success in this model. Youth group leaders five and ten concurred with this argument and emphasized that it is because they are uniquely placed to undertake effective communication and form productive relationships. The members of focus group three also discussed this argument. They respondents unanimously agreed that the approach is well-positioned to allow navigation among the leaders and ordinary people. They noted that this was an advantage that other models do not have. Researchers have unveiled that in such a scenario, the leaders usually objectively communicate with the elite leaders without political inclinations and expectations (Fatima & Yalim, 2015).

The church provides a platform where leaders who spearhead the conflict resolution process do not have political or military power. On the contrary, their power stems from progressive relationships (Kioko, 2017). They noted that the nature of the association is not necessarily formal or institutionalized. On the contrary, it could have been formed due to friendship. Six members of focus group two contributed to this argument. They held that following the nature of such leadership, it is easier to exert influence and progress with ease among populations. They noted that the opposite was true of the other models whose leadership style often has political

inclinations and prescribed expectations. As revealed by the literature reviewed, populations are reluctant and always have a negative attitude towards a peacebuilding process that is headed by political actors. The belief is that such people often have hidden selfish interests and hence are not guided by the desire to find long-term solutions to peace (Nicholas, 2014). Youth group leaders one and two also contributed to this discourse and explained that depending on political inclined leadership to resolve conflicts has a low probability of achieving success. Subsequently, that will make it hard to progress because of all the protocol levels that must be observed and the imposition of such leaders to achieve their individual selfish interests (Wallenstein, 2015).

## **2.6 Summary**

This section presented the models used to promote peacebuilding in the selected churches. As presented above, the respondents stated that dialogue, arbitration, evangelism model, engagement in socio-economic development, and conflict resolution training model were utilized by the selected nations to initiate peacebuilding among the youth. The effectiveness of these models varied across the different churches. However, one outstanding fact that the researcher noted was that the models complemented each other. Hence, using more than one resulted in better outcomes in regard to realizing internal change among the youth to persuade them to become ambassadors of peace rather than perpetrators of violence.



## CHAPTER THREE

### YOUTH MENTORSHIP PROGRAMS UNDERTAKEN BY THE CHURCH AS PART OF PEACEBUILDING

#### 3.0 Introduction

The present chapter addresses the second objective of the study. It sought to investigate the church's youth mentorship programs as part of peacebuilding. As highlighted by the respondents, various mentorship programs are utilized by the selected churches (AIC, AGC, ACK and CC) in Kericho County to create and sustain long-term peace. These included motivational talks, seminars, in-church teachings, the Lenten campaign program and church sermons.

#### 3.1 Motivational Talks

All the coordinators and youth group leaders from all the selected churches agreed that the motivational talks played a critical role in helping the youth acquire a positive attitude towards important life issues that affected them differently including poverty, unemployment and diseases among others. As a result, they engaged in more church activities. The members of FGDs#3 and 4 also highlighted this point. The above responses concur with the discussion by Jeurissen (1993) on the motivational effect of religious peace attitude on peace action.

These respondents; YGL#8, C#8 and members of FGD#2,3,4 agreed that these motivational talks highlighted challenging issues facing them and subsequently suggested possible ways for them to overcome the challenges. Rather than resigning to their fate, the youth were encouraged to develop a proactive approach instead of a reactive one. They were also encouraged to develop a culture of tolerance regardless of the circumstance. The YGL#2 noted that many youths had been negatively

influenced because they were not enlightened on the significance of having a proactive approach to life. Such an approach would provide guidance to help them deal with a small issue before it escalated to a bigger one. For instance, they would seek spiritual direction from their pastors or attending centres of counselling before deciding to engage in social ills such as drug abuse. The members of FGDs#3 stated that given that the speakers stemmed from different backgrounds and professions, they provided a rich blend of experience that helped the youth to embrace open-mindedness while discarding ethnocentric tendencies. Through such professional interventions, counsellors create cultures of peace by working with the youth in the society (Supriyanto, Saputra & Astuti, 2019).

The members of FGD# 4 added to this discourse by noting that such tendencies largely triggered the youth to engage in violence because they are taught that their values, customs, and decisions were the best. That caused them to oppose all those who hailed from different communities, particularly when they held beliefs and values contrary to their own. The youth can become positive actors in peacebuilding in societies emerging from conflict situations (Global Development Commons, 2022).

Fourty (40) of the individual youth in all four FGDs concurred that the motivational talks allowed the youth to narrate their life experiences and challenges, especially those they could not discuss with their parents and close relatives. That was an important exercise as it provided the youth with an opportunity to vent their frustrations and identify positive ways of coping with challenges that did not have immediate solutions. These respondents added that they embraced the fact that life will always have challenges but they needed to use the proactive rather than the reactive approach. In doing so, they would not become easy targets for individuals

seeking to fulfil individual selfish interests like the politicians.

FGD#3, FGD#4 and interviewees acknowledged that all the motivational speakers encouraged them to develop a culture of peace. According to them, peace was the most important variable in creating a society that would celebrate diversity rather than condemn it. The gains of a peaceful society were underscored and juxtaposed with a contrary one. FGD#1-4 members acknowledged that they understood what lack of peace would mean for a nation both presently and in the future. They reiterated that as a result of the motivational talks, they were enabled to understand the future repercussions of engaging in violence (Slone & Mann, 2016).

Further, C#2 and C#3 explained that these speakers discussed the effect that minor conflicts based on ethnicity and cattle rustling among others had on the belligerent communities. As a result, the resource persons addressed the issues of ethnicity, and cattle rustling, while emphasizing the need for unity and developing a culture of honesty. By doing so, they would influence other youth to imitate that lifestyle of promoting peace (Naishoo, 2021)

The motivational speakers underscored the importance of permanently acquiring Christian values such as love and peace. All respondents agreed in their focus group discussions that the motivational programs were very important because they helped them learn many things. Further, it encouraged a culture of tolerance and togetherness given that occasionally, the programs included youth from other denominations. The respondents noted that most motivational speakers encouraged peacebuilding and the youth's engagement in socio-economic development. However, challenges such as lack of finance and ineffective church leadership demoralized some of the motivational speakers.

### 3.2 Seminars and Workshops

Forty-seven (47) respondents agreed that the church organized for seminars to provide information on peacebuilding. However, 6 YGLs stated that that the selected churches were not keen on enlightening its members about the existence of such initiatives. This information was acquired in response to the questions: “In your opinion, do church seminars provide sufficient information on Peacebuilding?” The respondents of FGD#3 agreed that their churches engaged in peacebuilding initiatives. They asserted that through the seminars, the church informed the youth of the need to champion peace, which had helped them prefer peace to violence (Healey, 2010).

The respondents of FGD#1 stated that the church through the seminars and workshops taught on peacebuilding. That was specifically through the application of the teachings of Christ, which were also rolled out through outreach programs. The other groups, particularly the members of FGD#4 held that the church was not doing enough (lack of consistent seminars) to encourage peacebuilding initiatives and suggested that focusing on scripture was insufficient in peacebuilding efforts. As a result, they suggested that the church needed to partner with other organizations to integrate peace components in the seminar programs.

The discussion of the above respondents aligns with the thoughts of Powers (2010) as he encouraged the churches to partner with other organizations. C#1 and C#2 suggested that churches can take advantage of their institutional resources and theological traditions to engage the youth in peacebuilding engagements. They recommended that the clergy could incorporate messages of peace in their seminars and workshops. Consequently, they can be shaped and enlightened to view peacebuilding as their responsibility in a chaotic world while guided by religious

doctrine. Sampson (2007) also concurred with the above argument and added that religion and spirituality provide essential dynamic and creative resources for peacebuilding. Religious communities have significantly contributed to conflict transformation in the past century and are mobilizing even more effectively in the new millennium.

Nicholas (2014) explained that faith-based organizations (FBOs) could engage with these constituencies to enhance peacebuilding impact of their activities. He argued that the church has a unique opportunity to influence people compared to any other situation. The members of FGD#2 greatly contributed to this discourse on church seminars. Members of YGL#1, 2 and 4 explained on how attending such seminars had impacted their lives in ways they would never have anticipated. The members of FGD#1 added that the church should organize frequent seminars and workshops as that would provide an opportunity for many of them to interact and realize that they are all human beings deserving of equal treatment. YGL#2 and 3 noted that politicians had a way of making them feel sidelined by society and viewing non-locals as the reason for their problems. That triggered them to drive non-locals out and forcefully take their property.

Six coordinators and five YGL noted that some seminars involved field trips that allowed a change of environment. They explained that the youth went out on these field trips under supervision. In such trips, facilitators guide various issues of discussions including the benefits of living in peace with others and bible teachings on peace among others topics of discussions. Places visited were majorly those affected by violence to provide the youth with the reality of the consequences of violence. Through field trips, youth were provided with opportunities to learn more

about assets in their community and their cultural heritage (Zimmerman, Stewart, Morrel-Samuels, Franzen, & Reischl, 2011). As a result, they acknowledged the importance of peace in their lives. YGLs#5 and 8 emphasized that through these teachings, the youth realized their great role in preventing the occurrence of conflict alongside acting as peace makers among warring communities.

### **3.3 In-Church Teachings**

All the respondents in all the FGDs were in consensus that church mentorship teachings emphasized unity regardless of one's ethnic group or race. C#1 specifically stated that peace was paramount in facilitating the creation of a peaceful society. C#7 added that the teachings were undertaken using lecture methods.

In all the FGDs, youth acknowledged that if they played an active role in being ambassadors of peace, then the world would be a better place for everyone. They also added that the probability of wars erupting would be greatly mitigated. Members #5 and 6 of focus group two explained that the teachings enabled the youth to realize their important role in strengthening community cohesion. Dennis (2018) discussed on this notion. He noted that true peace and cohesion is that which flows from reconciliation with the LORD and with each other. He elaborated that it is important to bring people together so as to reconcile the groups with opposing ideological positions.

The coordinators mentioned that the teachings were structured to demonstrate to the youth their great power in engaging in outreach and mobilization activities as part of in-church teachings. Lusambili et al., (2016) supports the church's responsibility as an instrument of peacebuilding through preaching peace, love, reconciliation, and repentance to humanity. Also, Powers (2010) suggests that churches can take

advantage of their institutional resources and theological traditions to engage the youth in peacebuilding activities. In doing so, they will develop a cohesive public theology that will be used to teach and enlighten the masses about the kind of citizenship and political activities they should engage in to promote peace.

All the coordinators and youth leaders suggested that the church invest more resources in teaching the youth. By doing so, the youth will be guided on many aspects of their lives, including their engagement with the elite in society to ensure their dignity is maintained. The FGD#3 discussion members explained that it is usually challenging to relate with the influential in society. This point was also emphasized by members of FGD#4 who discussed that the powerful in society have a way of making them feel hopeless and unable to make it in life on their own. They explained that politicians always told them that unless they agreed to be helped, they will never make it in life. They yielded to politicians because of anxiety and fear of the future.

### **3.4 Lenten Campaign Program**

Lenten campaign is a Catholic Church peacebuilding program run through the annual lent (40 days of fasting season) period. The objective is to sensitize Christians on issues that affect society especially on the promotion of peace (Sheridan, Landy & Stout, 2019). The message propagated by the Lenten campaign is that of creating an inclusive nation with accountability and good governance. That would positively impact on the building of a cohesive nation. It is founded on Nehemiah 2:17-18; “come, let us rebuild our nation”. The youth explained that their engagement in the Lenten campaign caused them to develop a new positive personality that triggered them to strive to build one another and the nation. Faith is the beginning point if we

want to achieve this state. As we follow the teachings of Jesus Christ, we acknowledge that we are all made in the image and likeness of God. As such, we would never resort to violence because of our differences in beliefs, values, or opinions.

Members 2, 4, and 10 of FGD#1 debated on what it meant to create an inclusive nation that would hold all leaders accountable for their actions on the pursuit of promoting good governance. These respondents explained that politicians were not practicing what they told them. On the contrary, they had twisted the discourse to make them feel that inclusivity meant ensuring that members of their community had all the opportunities at the expense of the non-members. That made them believe that they had a right to everything while non-locals did not. In fact, they explained that politicians caused them to view non-locals as a hindrance to their progress as locals. C#2, C#3 and C#8 and all the YGLs emphasized this fact by stating that the church needed to persist in preaching about the need and benefits of an inclusive nation. The above members were convinced that in doing so, the youth would resist the negative influence of the politicians.

The YGL#1 and 3 commented that the Lenten campaign program encouraged them to shun individuals who preached ethnicity and violence. They were enlightened on the benefits of a peaceful society and the disadvantages of a nation that had to engage in violence during every electioneering period. The campaign encouraged them to celebrate diversity and be each other's keepers. Sampson (2007, p. 273) explained that religion and spirituality provide essential dynamic and innovative resources for peacebuilding.



Religious doctrines establish ethical visions that can instruct those who believe in them to productive forms of committed action. Most religions prescribe moral reasons for resistance against unfair conditions, incorporating those that cause the emergence of conflict. That provides momentum for advocates to become accountable for preventing, improving, or remedying conflicts without violence (Paffenholz, 2010).

### **3.5 Church Sermons**

C#3, C#5 and C#8 stated that church sermons provided an effective platform to preach peace and reconciliation among the youth. They stated that the clergy always found a way of integrating peace in the sermons regardless of whether the day's theme was related to peace. The YGL#1 and 5 and six members of FGD#3 further explained that continuous preaching of peace caused them to view peacebuilding as a mandatory practise for all Christians. As a result, they began viewing the world from the viewpoint of peace rather than capitalizing on their differences and using them as the basis for fighting one another. However, 4 members of FDG and four respondents stated that some clergy just focused on preaching without applying it to the real world. They explained that doing so caused them to perceive the church as incapable of helping them in their daily struggles.

The YGL#5 and 7 and C#2 and 8 asserted that the church needs to ensure that the sermons are structured in a way that they will always have an application angle to demonstrate the ability of scripture to guide on all aspects of life. That is an argument also advanced by Githigaro (2012), who discussed the unique opportunity that religious leaders have to cause a change among their members. The coordinators and youth leaders agreed that, unlike other institutions, the church has a unique opportunity to address the youth's role in peacebuilding during sermons effectively.

They added that the youth are at a stage in life where they are easily influenced. With the right strategies, the church can achieve great gain by creating a youth population aligned towards peace making and keeping rather than violence.

Additionally, all the YGLs agreed that despite the many distractions that the youth have to deal with, they are always attentive during sermons. Hence, whatever is presented is highly likely to have a positive impact. Mitchelle (2010) noted that it is beyond any doubt that the Christian faith has spawned many movements for social good. Kumar (2017) holds that Christianity impacts people with moral values and these are necessary principles in human life. He explains that these values are responsible for the moral development of an individual as they reflect on one's personality, attitude, and behaviour alongside their vision and mission in life. These values are binding principles. They form the cornerstone of one's way of life. They facilitate an individual's interaction with other institutions in society.

YGL#1, 4 and 6 stated that a moral individual would not get involved in violence and other social evils. All the coordinators agreed with this assertion. They explained that when the youth are enlightened through sermons on the need for being morally upright and the subsequent benefits, they will always choose peace over violence. Moreover, through exposure to sermons that encourage the acquisition of morals, they will develop a compact moral fabric (Shah, Nawab & Mehmood, 2020). That will empower them to resist negative influence from individuals interested in pursuing individual interests even at the expense of the welfare of others, such as politicians.

### **3.6 Conclusion**

All the selected churches run various youth mentorship programs aimed at promoting peace and harmonious coexistence of various communities in Kericho County. They

include motivational talks, seminars, in-church teachings, Lenten campaign and church sermons.

The church sermons provided a spiritual platform for disseminating information on peacebuilding. The church has the mandate to preach and proclaim peace through the reading of scripture as well as mentorship programs that assist in promoting outreach programs to those who practice violence. Those who commented otherwise; some members of FGD#1 and 3 explained that the church did not create resources to handle peace programs.

The next chapter highlights how the church can involve the youth in peacebuilding through participation in socio-economic development activities. These activities will also help the youth attain financial independence. Financial empowerment is critical because it will empower the youth to become independent hence will not be easily influenced by politicians to cause violence. Besides financial independence, involvement in these activities will facilitate emotional and social growth. These are important traits because they create a breed of youth capable of relating well with others. Good relations encourage a sense of togetherness rather than discrimination and negative ethnicity. Additionally, the youths learn to control their emotions; a trait that motivates finding peaceful ways of resolving conflicts rather than resorting to violence.

**CHAPTER FOUR**  
**YOUTH PARTICIPATION IN SOCIO-ECONOMIC DEVELOPMENT**  
**PROGRAMS ON PEACEBUILDING IN THE SELECTED CHURCHES IN**  
**KERICHO COUNTY, KENYA**

**4.0 Introduction**

This chapter examines the Christian values and their effect on youth participation in socio-economic development programs in peacebuilding in the selected churches in Kericho County. That is in line with my third objective. The researcher identified the following socio-economic development activities in the selected churches: Sports, cultural activities, agricultural training, business entrepreneurship training, and financial support services. The discussion on responses and views from the respondents on each of the socio-economic activities is presented.

**4.1 Sports**

All YGLs noted that young people were engaged in various sporting activities, including athletics and ball games. Twenty (20) youth were willing to engage in athletics as that would help them maintain a healthy lifestyle and earn an income. Some of the youth also played volleyball. Participation in sports occupied the youth and ensured their free time was spent productively. As a result, sports were a great strategy to reduce the probability of engaging in violence. Through engagement in sports, the youth were helped to deal with issues such as economic stress and associated levels of un- and under-employment, lack of access to quality education, poor governance and high levels of inequality particularly among ethnic groups and resource scarcity (C#5). These risk factors always trigger the onset of violence (Inter-Agency Network on Youth Development Working Group on Youth and Peacebuilding, 2021). Violent experiences can have long-lasting consequences for a

whole generation of children and youth. Adolescence is a critical developmental phase in the life of an individual. There is a negative impact on growth and development when young people fail to get into employment/entrepreneurship and marriage life among other areas (Inter-Agency Network on Youth Development Working Group on Youth and Peacebuilding 2021). Sporting activities are critical in helping the youth learn to deal with their life issues amicably (C#1, 2, 4 and 5).

Cardenas (2013) highlights the importance of sports for peacebuilding. He advances that sports can be used to initiate development and peace, a technique labelled SDP. C#6 and 8 noted that sporting is a way society can deal with many social issues, particularly in areas significantly affected by poverty, violence, and conflict. Peace actors, including the UN, international development agencies, and NGOs, have validated sports as an important social catalyst because it can support peacebuilding and conflict resolution processes in various ways.

#### **4.2 Cultural Activities**

Three of the selected churches (AIC, AGC and CC)' respondents noted that their churches regularly organized music and dances to encourage the youth to utilize their energy in productive activities. C#3 and 7 explained that young people were encouraged to dress traditionally by wearing ankle belts alongside flutes, horns, and drums. These were also integrated with modern instruments such as pianos. The members of FGD#2 and 3 and C#4 emphasized that such activities preoccupied the youth and encouraged nurturing a culture of peace. According to Keng (2017) African youth are active in the creative industry and so reshape contemporary youth culture in music, fashion, sports, and movie-making. Hence, participating in these cultural activities could help some youth land in these lucrative industries (YGL#5).

YGLs#1, 3 and 7 asserted that participation in the cultural activities caused them to appreciate that regardless of ethnic affiliations, they were all human beings capable of coexisting, contrary to the discourse propagated by the politicians. C#6 and 8 also added to this conversation. They explained that involvement in cultural activities enabled the youth to have a good time together. It also caused them to feel as though they were all descended from the same parents. That was a great outcome as it greatly reduced the chances of participation in violent activities and other social evils.

C#1, 4, 5, 7, 8 and FDGs# 1, 3 and 4 explained that music allowed them to express their suppressed feelings and emotions, giving them a great sense of relief. It provided a safe avenue for venting their emotions. The above is underscored by Pruitt (2013) when she discusses music as an expression, creation, and inspiration that can provide numerous distinct perspectives on transforming conflicts modifying our comprehension and realizing positive change in society. This unique capacity of music is due to its distinction from other communication forms. Pruitt argues that music is an accessible medium that has the power to transform human thinking style and communication practices in daily interactions. She explains that rhythm guides the mind to new places that could realize desired change.

Keng (2017) acknowledged that the evolution and expansion of the movie industry, especially the Nigerian brand Nollywood, has created many jobs through content creation, production, commercials, and distribution value chain. The music industry draws greater enthusiasm and passion from across the region as African music has significantly dissolved cultural boundaries and replaced them with a more continental fusion of hip hop, Afro beats, and jazz music which allows young artists to convey the way they feel about society and their place in it. Such collaborations in music

promoted young people's understanding as a positive role in promoting peace and unity among community members (C#7). It is possible for Kenyans to also focus on the development of local programming and make an impact in the world, just like Hollywood and Nollywood (C#8).

Young people are at the forefront of many advocacies that impact community development and civic engagement (Agbiboa, 2015). As YGLs #2 and 6 opined, “we need to move from presence to active participation.” While certain youth groups have made progress in spheres and activities outside the murky terrain of politics, others have become deeply involved despite the obvious challenges. Keng (2017) in line with the above noted that the AU has committed itself to integrate youth in all its activities cultural activities.

### **4.3 Agricultural Training**

Fifty respondents agreed and acknowledged that agricultural training was offered in their churches. Forty-four respondents agreed that the church engaged the youth, in agricultural training and that contributed to their development and self-dependence. Fifty-three respondents agreed that the training empowered the youth to become self-dependent. The church has a role to play especially in promoting agricultural programs that assist the young people in developing skills, knowledge, and passion for agricultural projects and improving the youth. This training enhances peacebuilding leading to harmonious co-existence in the community (FDG#2).

Fifty-one respondents agreed that they had participated in agricultural training and began their financial projects. C#4, 5, 6, 8 and YGL#2, 4, 7, 8 had attended various agricultural trainings and as a result, they had started poultry farming projects. They added that they had acquired many skills, for example, in irrigation, maintaining the

ground's fertility, and planting drought-resistant crops and plants.

According to C#4, Kericho County was a highland zone hence making agriculture a lucrative activity for the youth. The church was responsible for enlightening, encouraging, and facilitating the youth to take advantage of this opportunity. Eventually, all youth would be engaged, and none would be available for exploitation by politicians. The agriculture sector remains the only sector that can accommodate all those not in the formal sector or unable to get a job in the informal sector (Zedekia Sidha and Ntabo Mabururu, 2016). Those who do not have land but are youthful may decide to engage in vigilante activities (YGL#4). To avoid such a scenario in Kericho County, the youth should be engaged in agricultural activities. To help them, the church has organized several training programs to make the youth more productive. Agricultural extension and training programs assisted the youth in developing skills, knowledge, and passion for agricultural development (FGD#1).

Six YGLs and Five Coordinators explained that the importance of participating in economic development was that it raised the level of self-reliance and independence of the young people. They further stated that such activities improved young people's self-confidence, financial ability and enhanced community peacebuilding. Moreover, these activities preoccupied the youth and were thus not available for negative political manipulation by politicians.

These respondents: C#1, 3, 6, 7, 8, YGLs 1, 3, 4, 6, 7, 8 and FGD#3 and 4 acknowledged that the agriculture sector remains the most lucrative source of employment in Kericho county. Maina and Maina (2012) revealed the factors that instigate youth participation in agriculture. He asserted that there ought to be a strong association among agencies interested in encouraging youth participation in



agriculture developed through legislation and policy implementation. This move would ensure the emergence of training programs, credit facilities, and land accessibility to youth that would accelerate agricultural development. Knowledge of the factors that promote peace is important as it enables the church to devise strategies to attract the youth to participate in agricultural activities. That would not only provide a source of income but also keep them preoccupied (C#1, 3, 4, 6, 7 and 8).

According to members of FGD#4, most socio-economic development and peacebuilding initiatives are linked to a non-governmental peace initiative. The selected churches in Kericho had also provided knowledge on biblical information regarding financial management on aspects such as tithing, giving savings, and working hard. The findings revealed that these programs were significant since they assisted in the creation of self-employment and self-reliance and thus promoted peacebuilding. Kericho County is endowed with enormous human and agricultural resources. With all these, it still experienced conflict where the youth had been used to cause violence. Strategies and policies by various governments have not been effectively implemented. Hence, the selected churches had a critical role to play as a change agent in promoting peacebuilding.

#### **4.4 Business Entrepreneurship Training**

In response to the question on the explanation of personal understanding of business entrepreneurship training, C#1 noted that it involved business development training undertaken by the majority of the churches and included providing business skills to the youth. That training was conducted through seminars and workshops to improve the socio-economic development of the youth. Seven YGLs stated that they were in a family care group. Family care groups are basic units created by Christian churches to

promote togetherness of their members in neighbourhood. The family care groups supported the youth by encouraging entrepreneurs to develop socially and economically. The entrepreneurship training included: Financial management skills on how to run various small businesses, knowledge on how to apply to institutions where they could get loans among others among other forms of training that would impact positively in their business adventures. Such resulted in the improvement of their financial status and that helped them meet their obligations including paying school fees among other financial duties. Engagement in these entrepreneurship activities provided a stable source of income for them (FGD#2). Thus, the selected churches played a significant role through youth engagement in the social and economic programs to encourage positive development among the youth (YGL#2).

Katsos and Van Buren III (2022) explore the link between entrepreneurship and peacebuilding. The authors assert that entrepreneurship is the dominant embodiment type of endeavour in settings characterized by conflict. The article highlights inclusive interactions, personal transformation, social contributions, conflict trigger removal, and inter-group policy persuasion as avenues for pro-peace entrepreneurship. The above authors shed light on the business for peace (B4P) debate that advances on how business activity can aid peaceful ends. The proposition is that entrepreneurs have a role to play in promoting peace.

Forty-eight (48) respondents agreed with the fact that the selected churches offered training related to business development and that it positively improved business. The respondents stated that the scenario was made possible through training in various business skills. They also agreed that the church played a significant role by encouraging the social and economic development of the youth. They further

explained that the churches helped the needy and provided scholarships. These respondents added that seminars and workshops were conducted to assist in socio-economic development.

YGL#2 noted that business development training was undertaken by the churches and included providing business skills to the youth. That training was conducted through seminars and workshops to improve the welfare of youths.

Concerning the question of training related to business development and its contribution to business-sponsored training, thirty-nine respondents acknowledged that there was no business training that targeted the youth, while five respondents disagreed. Those who agreed purported that it helped develop entrepreneurship, leading to youth empowerment and self-reliance. Some respondents (FDG#3) explained that it added value to the youth. Thus, this training empowered the youth to become self-reliant and as a result aided in reducing violence and criminal activities that affected peace in the community.

Business training supported the youth in providing skills to do various economical activities. Such led them to build their financial independence and self-reliance. With such financial capability, they were unavailable for manipulation to cause chaos. Therefore, it is evident that business entrepreneurship skills promote peace.

#### **4.5 Financial Support institutions**

In response to the question of whether the churches had financial support institutions, the leader of YGL#3 commented that their churches had no youth financial support institutions. He noted that the churches directed them to seek for financial capital to start their businesses from banks and Saccos. However, these institutions require

guarantors among other securities which the youth did not have or afford.

FGD#1, 3, YGL#2, 4 and all the coordinators explained that the church provided biblical information on finance, such as tithing, giving, and saving, though they had not developed any financial youth support institution. They noted that young people were encouraged to work hard toward personal development. Thus, the church played a significant role in mentoring and coaching to encourage youth to be self-reliant and improve their socio-economic performance (Njoroge, 2015). YGL#7 added that the coordinators participated in educating and mentoring youth to become positive contributors to their social and economic development.

Members of FDG#2 explained that the socio-economic programs in the church on self-dependence and peacebuilding enhanced peace by engaging their time and energy in economic activities. Three coordinators argued that churches encouraged self-reliance and validity by building capacity and empowering young people on financial skills. They asserted that through socio-economic programs in the church, individuals developed self-dependence and peacebuilding skills. The youth were empowered with ways of being self-employed and self-reliant as that would mitigate violence and unrest, hence promoting peacebuilding.

C#4 and YGL#8 commented on youth financial support and stated that the socio-economic programs had greatly contributed to youth financial independence. Through the training, they said that the youth enhanced their financial ability. The literature reviewed unveiled that financial support institutions also provide an avenue for peacebuilding. With John Paul Lederach's model for building peace as a theoretical basis for argument, Pugh (2016) justifies the significance of incorporating peacebuilding processes within a network of existing local institutions. This could

include several projects that align with an extensive strategic plan targeting subsystem change alongside creating inclusive spaces for engagement with people from different backgrounds.

Five YGLs indicated that the Church had encouraged the youth to take charge of their lives. Members of FGD#1 stated that the Church organized workshops and seminars and engaged resource persons from different careers to empower the youth to become self-reliant. Forty two (42) agreed that the church programs aimed at ensuring food security, sustainable development, and tackling poverty reduction. The aim of this is to alleviate human suffering and prevent unrest. The move is aimed at averting a dependency mentality. All YGLs noted that unemployment was a major factor contributing to the youth engaging in acts of violence. The young people felt discriminated against in various sectors of the economy, and thus they cited the need to be integrated into the mainstream of the economy. Also, all the respondents identified that there was no non-profit financial church-based institution that could assist them by providing a loan for business. Below is a diagrammatic summary of the socio-economic activities in the selected churches:

#### **4.6 Conclusion**

All selected churches (AIC, AGC, ACK AND CC) engaged young people in sports, cultural activities, agricultural and business entrepreneurship training as a way of promoting peace and cohesion among the community members.

It was noted that the selected churches need to do more to support the young people financially. One major gap that the study has established is that the Church does not have a comprehensive economic empowerment program for the youth to start their businesses. It largely lacks financial institutions that can provide loans to her youth

under friendly terms. The church youth is therefore forced to uplift themselves economically under tough conditions that challenge their morals.

Fowler's theory of faith development argues that when individuals go through all the stages of faith development, they acquire a personality modelled around Christian values, morals, and principles and will thus not become an easy target for politicians and other manipulative individuals.

## CHAPTER FIVE

### INTEGRATION OF CHUCH VALUES IN PEACEBUILDING

#### 5.0 Introduction

This chapter discusses the findings on integrating Christian values in the selected churches. That is in line with objective four of my research. The presentation will begin with the general understanding of Christian values, and then the examination of specific Christian values that the respondents majorly identified will follow. The respondents highlighted the following values as having been integrated into various peacebuilding activities: Love, compassion, respect, courage, justice, and peace. This chapter will also analyse the effects of integrating Christian values in the selected churches.

#### 5.1 The General understanding of Christian values

It was established that the respondents benefited from the church's teaching on Christian values. The following respondents: C#5, YGL#3,5,6, and FGD#2,3,4 explained that the Christian teachings enabled spiritual growth in society. These teachings are obtained from the Bible as it is the foundation of Christian belief. Verses such as John 6:27 and 12:34, Mark 13:31, 1<sup>st</sup> Peter 1:23 elaborate on how Christian teachings are based on God's word. The values such as patience, love, compassion and justice are outlined as essential for Christian growth and development. YGL#2,5,6 and members of the FGD#2 and 3 said that the church coordinators acted as role models. They corroborated the argument by explaining that they benefited from the church through learning about forgiveness and how to live a life of forgiving others. Forgiveness is a key component in Christian faith. The Bible underscores the significance of forgiveness among brethren. We are encouraged to be forgiving towards one another because we have also been forgiven through the

sacrifice of the Blood of Jesus; Matthew 6:14-15, Mark 11:25, and Luke 6:37. Notably, the church encouraged peace amongst those residing in Kericho County by always integrating the theme of promoting unity and love in sermons, seminars and workshops and other platforms as opportunity availed itself. In general, the young people were taught mutual love, compassion, courage, justice, and peace as the principles which enhance peace and harmonious co-existence in the community. These principles assisted in peacebuilding through scripture teaching and doctrine.

These respondents' responses align with the arguments of Odey E. and Agwey O. (2011), who proposed using relevant teaching skills such as mental reorganization through inspirational teaching techniques of moral values. They emphasized that the good old traditions and application of the Biblical stories to real life would empower the youth to lead sober lives. Ultimately, they would be encouraged to lead a morally upright life which will not entail engagement in violent activities, for instance. Kumar (2017) holds that moral values are necessary tenets in human life. They are responsible for all the moral development of an individual as they reflect on one's personality, attitude, and behaviour alongside their mission and vision in life.

Concerning the question of the need for cooperation and unity, YGL#5, C#6, and members of FGD#1 agreed that the church encouraged people to help one another. Many participants, particularly members of focus group three, explained that the youth helped one another, cared for the welfare of one another, participated in charity and environmental works, experienced spiritual growth, and engaged in guidance and counselling processes within the Church. The acquisition of these values and character traits is the most important for youths more than any wealth they can ever acquire. Rajeev (2018) also contributes to the discussion on youth and moral values.



He reiterates Albert Einstein's assertion that we should strive to be individuals of value rather than success. An individual that has acquired values is enabled to make the right decisions because they are empowered to think independently rather than being influenced by other people especially the politicians. Most of the respondents further stated that the youth would benefit from programs in the church by becoming church coordinators and participating in the praise and worship teams. Through their engagement in the church choir, praise, worship, and joining community-based church group fellowships, the youth integrated Christian values in their lifestyle and that had a positive impact on their perception regarding living in harmony with other people. The following are the major specific values that the respondents identified;

## **5.2 Love**

YGL#3,4,6,8, C#1,4,6,8, and members of FGD#3 and 4 stated that love is an important and integral Christian value. The members of youth group 4 responded that love is accepting, tolerating and sharing with others, especially when in need. God loves us and calls us to love others through our actions. God commands us to love in the Gospel of John 13:34, John 15:9-10, Hebrews 12:5-6, Psalms 86:15, Psalms 136:26. Thus, the Church, as explained by the majority of these respondents (55), has pushed the youth to shift from merely speaking about love to practicing it. The same was instilled in young people through seminars and sermons. Love can traverse social evils such as tribalism, nepotism, corruption, and violence against one other. The Bible in 1<sup>st</sup> Corinthians 13 outlines many attributes of love including: Love is kind, patient, not rude or self-seeking, does not delight in evil but rejoices in the truth, does not keep a record of wrongs among other characteristics. Thus, love is the most important of all as it includes all the others. When the church focuses on inculcating

love among the youths for instance, they will strive to promote and sustain peace rather than engaging in violence. They will also strive to avoid engaging in social ills.

By avoiding engagement with social ills in all the selected churches, the youth have tried to embrace a life governed by Christian values. Most of the church's social teaching encouraged love as it stated that individuals should love their neighbours as they loved themselves. Loving someone means you must forgive them and be ready to work together in harmony (Focus group discussion 2). It was stated that congregations are usually taught to model Jesus to a larger extent. The main recurring theme is that love motivates peace that is achieved through forgiveness and reconciliation. St. Francis of Assisi believed that peace would transform darkness into light, take away sadness and replace it with joy (Boff, 2001). The integration of Christian values such as love, compassion, peace, and compassion leads to the change of mind-set of youth and ultimately transforms their behaviour. Hence, the church must provide preaching and teaching that enable communities to forgive and practice reconciliation (Focus group discussion 4).

Kumar (2017) explains that young people are caught in the vicious cycle of crime and violence because they have lost their moral values due to the new lifestyle dictated by the modern world. The author explains that moral values are needed for developing qualities such as truthfulness, honesty, tolerance, courage, and love for humanity, justice, and peace among all members of society. The YGL#7 and C#2,4 and 7 reported that engagement in the socio-economic programs encouraged them to embrace the virtue of love. In Christianity, love is a core attribute of God's character. Christians love because God first loved them, according to 1 John 4:19.

YGL#1,2,5,6 and C#4,5,7,8 agreed that the teachings on love were sufficient to attain sustainable peace. The members of focus group two and four also underscored this notion. Youth group leader one commented that love was the foundation of demonstrating care for their neighbours and promoting peace. The members of focus group three and four corroborated that love was paramount to enhancing peace and harmonious co-existence. Other arguments revolved around God's love given that love knows no evil. Three members of FGD#3 and 4, YGL#2,3,6, explained that love was insufficient because people do not put it into practice. Thus, it is imperative for the church to practically demonstrate the applicability of love in promoting peace. They could begin by being the role models that the youths can emulate; extend love to them so that they learn to reciprocate. Fowler's theory demonstrates how the Church has a critical role in influencing individuals' behaviours and world views. This should not just be through faith development but also by practical manifestations of love.

Regarding the question on the programs the church conducted in the integration of love to help the youth learn to view their neighbour as a brother or sister, the members of focus group discussion one highlighted that seminars, meetings, and youth camps have assisted in building their love capacity. According to coordinator 2,3 and four, and YGL#5,6 and 7, seminars, workshops, retreats, pilgrimages, empowerment training, and socio-economic development programs have greatly assisted in changing their perception towards one another regardless of their ethnic, cultural, and religious differences. As they interact, they gradually realize that they are all the same. Consequently, the stereotypes they have held about others fade and they learn to prioritize tolerance and accommodation. That notion was reiterated by all the coordinators who mentioned that programs used by churches included youth seminars, camps, peacebuilding, and soccer tournaments. The statement further

strengthened the argument that the church conducted discipleship training, home visits, crusades, youth fellowship, and sermons. Hence, most programs included workshops, camps, retreats, crusades, and church activities. In these engagements, the youth learnt on the importance of loving one another.

The programs motivated an increase in the frequency of gathering together as one and finding ways of leading lives as God would want. The young people were encouraged to demonstrate love to each other through kind acts and encouraging kind words. Drawing inspiration from God's sacrifice, where he sent his only son to die for our sins, the youth learned to love and care for one another. God is love, and hence love is a core Christian value and should be encouraged in our societies; "Let all that you do be done in love" 1 Corinthians 16:14. The youth were encouraged to hold on to love as the basis of everything they engaged in. They learned to have sincere self-love and love for their neighbours and the entire world as these were creations of God. Bible stories, including "the feeding of the 5000, the lost sheep and lost son," demonstrate the essence of love in Christianity (John 6:1-14, Mathew 18:10-14).

In 1 Corinthians 12:27, Christians are identified as the body of Christ. Thus, churches are expected to demonstrate the highest level of love in society by advocating for peace and love amongst themselves. Ethnic conflicts are a serious threat and can be curbed by teaching the youth to love one another as members of the same family of the Body of Christ. The Church is premised on Christ whom Christians consider being the Prince of Peace (Isaiah 9:6; Ephesians 2:14). According to these scriptures, Christ came to the world so that it could have life in abundance. Therefore, love, that translates to peace as the building blocks of the Christian faith cannot be separated.

Youth leaders four, six, and eight quoted the following verses of the Bible: "Love must be sincere. Hate what is evil and cling to what is good. Be devoted to one another in love. Honour one another above yourselves" (Romans 12:9-10); 'A New Commandment I give to you, that you love one another: just as I have loved you, you also are to love one another' John 13:34; 1 Corinthians 13:4-6, Love is patient, love is kind, it is not envious. Love does not brag; it is not puffed up. It is not rude; it is not self-serving; it is not easily angered or resentful. It is not glad about injustice but rejoices in the truth. It bears all things, believes all things, hopes all things, and endures all things." They suggested that the virtue of love should always be included in Church sermons regardless of the clergy's theme of discussion of the day. Love defines the world and hence youths would not engage in violence if they had love (Bass, 2019). Members three, seven, and twelve of focus group one also stated that learning about love had caused a significant transformation in their lives, particularly in how they viewed the world. Further, the eight youth group leaders agreed that the teachings of the Church had greatly impacted the lives of the youth. The concept of love has been entrenched in the lives of the youth and subsequently transformed them greatly.

### **5.3 Compassion**

The youth group leaders 1, 2, and 5 also reported that engagement in the socio-economic programs caused them to develop compassion. They became conscious of the significance of caring about each other's feelings alongside attempting to comprehend these feelings. The Bible provides stories such as The Good Samaritan, Jesus heals a leper, and Baby Moses in the Bulrushes that show the importance of compassion in Christianity and, by extension, its role in helping us to live at peace with all. The willingness to always be ready to help motivates peacebuilding. Jesus

always acted compassionately, so we are called to do the same as Christians (Focus group discussion 2). Fowler's theory highlights the importance of inculcating Christian values such as compassion from a tender age. He argues that values should be taught progressively throughout the life of an individual because they provide the direction needed particularly in the adolescent stage. This stage is often characterized by confusion which implies that individuals require proper guidance to empower them make informed choices.

When youths learn to be compassionate, they will always be willing to engage in charity works and help one another lead quality lives rather than causing pain and suffering that usually accompanies violence. A compassionate individual is one who is sensitive to the pain of others and will try to the best of their ability to avert such pain. The Bible in Ephesians 4:32 and 1<sup>st</sup> Peter 3:8 instructs that we should be kind and compassionate to one another, forgiving each other just as Christ forgave us. We are encouraged to be like-minded, sympathetic, love one another, be compassionate and humble. Kindness to all is the philosophy that guides compassion. Through compassion, we are empowered to become not only sympathetic but also empathetic (Swinton, 2017). We learn to view other people's pain as our own pain and thus are motivated to find ways of alleviating it. Coordinator eight discussed the Biblical perspective of compassion and how as Christians, we are expected to practice compassion by quoting the following verse:

‘The Lord is gracious and compassionate, slow to anger, rich in love. The Lord is good to all; he has compassion on all he has made.’  
Psalm 145: 8-9; finally, all of you, live in harmony with one another; be sympathetic, love as brothers, be compassionate and humble.” 1  
Peter 3:8.

According to him, the inculcation of the virtue of compassion would help the youths to follow in Christ's footsteps and be ready to sacrifice their comfort for the benefit of

others. Just like Christ laid his life for the redemption of humankind, the youths would learn to help rather than fight one another.

Amingo and Nwaokugla (2006) findings reveal that values including patience, truthfulness, honesty, compassion, integrity, responsibility, respect, tolerance, loyalty, dignity, and respect determine people's identity and cultural continuity. They are essential and influence individuals' perceptions of morality and moral consciousness. The authors explain that youth who have acquired the value of compassion will not take part in social evils. They explain that compassion causes individuals to view one another as belonging to one family and hence develop the desire to care for and help each other. Despite the incentives given by politicians to encourage the youth to engage in violence, a compassionate youth will not wage war against another simply because they belong to different tribes. Instead, they will focus on how to help one another to improve their quality of life. This can only be feasible when a youth views the other as an equal and deserving of leading a life free from any forms of violence. Compassion is thus a critical component in helping to promote peacebuilding.

#### **5.4 Respect**

YGL# 5,6,7, C#3,4,6,7, and members of FGD#1,3,4, stated that respect was a vital Christian value that positively impacted on the peacebuilding process. The respondents explained that respect was a virtue that could be motivated through participation in the socio-economic programs. Coordinators 3 and 5 enlightened on the importance of respecting every person because we are all made in the image and likeness of God. As they engaged with one another in the different activities, the youth acknowledged that they were transformed. It is this transformation that caused them to be unique. Fowler in his faith development theory advanced that guiding the

youth to acquire and develop their faith through the various stages provided the direction needed and ultimately made them unique individuals with the ability to make independent decisions. Such an individual is rarely influenced to engage in social evils. When individuals' respect one another, they will celebrate their differences rather than condemn them. The youth will learn that the same way they want to love and be treated, they should also treat others. Youth leader two quoted the following verse: *'Encourage one another and build each other up' 1 Thessalonians 5:11*. He asserted that this should be a slogan for all the clergy and should be chanted every Sunday and in every seminar and workshop to the point that the youth memorize. In that way, the verse will become a guide in their daily lives and thereby help them make the right choice.

The members of FGD#1 and 4 stated that through the church engagements, they were enlightened that respect is a fundamental attribute in their lives and an important factor in promoting peace in their community. Respect reflects God's love when we learn to embrace one another and celebrate our differences. Eventually, we develop high tolerance levels and would always prefer peace to violence (Mac Ginty, 2014). With time, individuals normalize the culture of peace and hence become less vulnerable to influence by politicians to cause chaos.

Ime (2014) also contributes to the discourse on instilling moral values among the youth in a changing society. Respect is one such moral value. He holds that young people are the future of any society, so anything targeted at them should be worthwhile and directed at helping them fulfill their purpose. The young people must acquire moral standards or values that will mould them into personalities ready to promote justice, peace, respect and cooperation of community members. All the youth



leaders and coordinators also contributed to this discussion. They explained that youths who have morals are easy to guide and counsel. Moreover, they are not easily swayed to engage in unlawful activities regardless of the kind and level of influence.

### **5.5 Courage**

YGL#3,4,6 and C#1,2,4, five members of FGD#1 and three members of FGD#2 agreed that the church teachings motivated and empowered them to develop the courage to deal with the many challenges in life. The members of FGD#3 and 4 explained how fear has always controlled them and pushed them to seek refuge among politicians. They felt that it was only these politicians who would protect them. The youths said that they did not necessarily agree with the behaviour of politicians and were not also happy with their actions. However, they agreed to execute what they were told because of the anxiety that life had in store. Five out of the eight coordinators, and six youth group leaders added that most youths did not have the attribute of patience and were uncertain about their future. The anxieties of life caused them to engage in violence and other social evils because of the fear of the unknown.

Christian teaching on fear was invaluable as it assured them of a higher power that could protect them whatever the circumstance. They learned to wait on God's help and provision rather than depending on human beings. This assurance was further emphasized by scripture. The phrase "do not fear" that appears 365 times in the Bible. That underscores that God is keen on helping Christians develop courage because he is always there to watch their back. It is such reassurance that the youth need to help them have confidence, have hope and believe in their abilities rather than depending on politicians. The youth is a stage in life where individuals are still in the process of discovering themselves. As such, they are easily influenced to engage in social evils

with the justification that they are in the process of discovering their identities (Bushman et al., 2016).

Rajeev (2018) also contributes to the discussion on youth and moral values. He reiterates Albert Einstein's assertion that we should strive to be individuals of value rather than success. Rajeev holds that values regulate and guide human behaviour and action in daily life. The argument is that a moral youth will have courage rather than anxiety when facing an uncertain future. He explains that the degradation and erosion of values are due to the absence of extra-curricular activities on inculcation of values, over-emphasis on the cognitive domain in the curriculum, negligence of the affective domain, focus on money making, and lack of mutual respect among teachers, parents, and peers. Courage is a critical value that needs to be taught among the youth.

The members of focus group two engaged in an in-depth discussion about the value of courage. The majority of them agreed that many things they got involved in that were socially unacceptable were due to fear of the unknown future. The fear of the unknown is a real predicament for most youths. It is what drives them to get involved in things that they later regret. Some of them engage in social evils to escape from their problems in life (Runions & Bak, 2015). Politicians entice the youth with handouts accompanied with false promises on providing them with employment opportunities. Due to the high level of desperation that most youths are often in, they cave. It is worse for those that have not been nurtured in church. Fowler explains that the six faith developmental stages are critical in helping to determine the kind of a person an individual becomes. Despite the fact that most youths can deviate from the right path even when they were brought up in a Godly way, the Bible asserts that when we train our children in the way they should go, they will not depart from it

when they become adults; Proverbs 22:6. The eight youth group leaders and coordinators explained that the church needs to incorporate the message of the importance of courage in every sermon because many were making wrong decisions and joining the wrong companies because of fear. Youth leaders five, seven, and eight also contributed to this discourse and stated that many got involved with politicians because they were promised financial stability. They added that financial stability is what every youth desires to attain at all costs.

### **5.6 Justice**

The following respondents: YGL#4,7,8, C#2,3,5,6 and members of FGD#3 and 4 highlighted the virtue of justice as instrumental in promoting peacebuilding. Lederach and Montville's ideas (1995) advance that acts like justice strengthen and boost acknowledgment of one's role in creating a cohesive environment to live in. The members of FGD#1,2,3 and 4 reiterated that justice entails pursuing restoration, righting wrongs, and creating right relations founded on equity and fairness. Seeking justice involves defending the harmed, openly acknowledging the wrongs, and making things right. In such a society, populations will be interested in maintaining harmony rather than engaging in violence. When the youth are taught on the principles of justice, they will understand that justice will always prevail. Consequently, they will strive to be law-abiding citizens. According to eight members of the focus group discussion 2, justice is a basic human need that should be addressed to prevent ethnic conflicts in Kericho County and other parts affected by these conflicts.

Coordinator four noted that justice brings peace and harmonious coexistence. That concurred with the ideas of Zehr (1990) and Kariuki (2015) who stated that justice is

a precondition for closure. Pope Paul II (2002) states that there can be no peace without justice, and justice cannot be achieved without forgiveness. These authors put religious organizations and leaders to task in pursuing justice through approaches that respect people and restore relations founded on recognition and amendment of injustices in line with the most basic human rights norms. That was in agreement with the discussion of members of focus group five. Another strategy that can be applied by religious organizations and people in the pursuit of peacebuilding and reconciliation is forgiveness through confession (C#2 and YGL#7). The Bible instructs Christians to have a forgiving heart. God loved us to an extent that he sent his only son for the forgiveness of our sins. We are commanded to forgive up to seventy times seven times; in other words, we should always be willing to forgive regardless of the many times people offend us.

Justice can also motivate forgiveness. When one receives a just treatment, they can be encouraged to forgive their offenders in order to repair broken relationships and create a cohesive society. Shriver (1995) explains that one of the steps in seeking reconciliation is forgiveness. He defines forgiveness within a political context as an action geared towards joining moral truth, empathy, forbearance, and commitment to restore broken human relations. Apologizing and forgiving calls for a moral re-evaluation of past occurrences, which need to be logically grounded on mutual knowledge and understanding of the past. When this happens, the affected populations often feel some sense of justice for their case. Forgiveness is a religious approach that supports peacebuilding and reconciliation in places plagued with ethnic conflict (Focus group discussion three). That is because it creates a friendly atmosphere where people are willing to look past the faults and forge ahead. The focus is always on what to do to ensure that such scenarios do not happen again rather

than desiring to punish perpetrators (Raj & Wiltermuth, 2016). Forgiveness is critical especially in cases where even rendering justice does not lead to harmonious existence among warring populations.

The youth leader three explained that the church's values entail justice, a much-invoked claim and a controversial concept. The members of focus group two also added to this discourse by stating that justice is a topic that has triggered many disputes and arguments. Justice has been characterized as a social norm. Kumar (2017) argues that justice provides a guideline for actions. It is 'probative' to mean that judging whether an action is unjust demonstrates approval and disapproval for the stated action. Finally, it is obligatory; to judge a given action to demand that a person in a similar situation has to do the same thing (Ime, 2014). Youth leaders five and six and coordinators one and eight explained that looking at the qualities of justice, it is important to state that it is a value that can be instilled in individuals from the time they are young. This underscores Fowlers discussion on the importance of the six stages of faith development. As a human grows, the Church must facilitate them through the six stages. An individual that has a good Christian foundation from when they are young are likely to develop a great personality. They believe in their abilities and can say no to negative influences. Moreover, they are able to detect lies and false promises which means that they are not easily persuaded to engage in activities that they are unwilling to. Information is power which is a great tool to wade off negative influencers (Fatima & Yalim, 2015).

Although the injunction to 'do justice' (Micah 6:8) has been a constant in the Christian tradition, understandings of what injunction means and how to undertake justice are probably as numerous as the Christians who respond to that injunction.

There are, however, some differences. The Catholics, for instance, have generally grounded the requirements of justice on natural law, as guided by Thomas Aquinas (2009) and other laws such as the Canon law that provides guidelines on all areas of life; what should be done in what case. The Protestants on the other hand are guided by Martin Luther's ideas who is more flexible regarding adherence to laws. The belief is that the grace of God is sufficient (Rajeev, 2018). Irrespective of this difference, the concept of justice in both traditions carries a common rationale.

### **5.7 Peace**

All the respondents identified peace as one of the Christian values encouraged in the engagement of harmonious co-existence and unity among the community members. Youth leader four stated that peace is underscored in the Bible as a gift from God and quoted the following verse; "Let us, therefore, make every effort to do what leads to peace and mutual edification." – Romans 14:19. She explained that the verse encouraged them to strive to make peace with all. She emphasized that the Church needs to structure scripture around such verses to help them overcome temptations from negative societal influencers such as politicians. Focus Group Discussion four members noted that attaining inward and external peace is crucial in promoting national and global peace. The youth noted that attaining peace caused them to be at rest and in harmony. Rather than being upset and restless, a prerequisite for engagement in violence, they attained peace that caused them to love peace and strive to promote it. Knowing God's sovereignty and faithfulness encouraged them to seek peace (youth group leaders two and three).

According to youth leader six, peace is guided by the philosophy that God causes all things to work for good to those who love God. This is reflected in Romans 8:28-39.

The respondent added that by attaining peace with God, we are empowered to maintain peace with all people as dictated in the scriptures; Rom 12:18; Col 3:15. To emphasize his teachings, Christ proclaims that peacemakers are blessed because they will be identified as God's children (Matthew 5:9). Accordingly, through Christ's teachings and the philosophical underpinnings of Christianity, the Church is required to mitigate the conflicts that arise in the society to live up to its mission (Focus group discussion 3, 4 and 7).

The meaning of peace goes deeper than the absence of war, terror, and violence (negative peace). It is rooted in the 'tranquillity of a just and dynamic order of liberty' (positive peace). (Wadell, 2009). Peace requires transcending the conditions that limit human potential and assuring opportunities for self-realization. Peace in the positive sense is a high goal that has always been worked for in a new way. When peace is defined narrowly (in the negative sense), it can imply passivity and the acceptance of injustice. Since respect is essential to condition peace for rights and justice, it has also been defined as the work of justice (Wadell, 2009). In an extended definition, violence is any condition that prevents a human from achieving their full potential.

Justice and peace are realities that need to be realized at various levels of development, beginning with family, intermediate communities, religious bodies, nations and groups of nations. The term 'development' is the act or process of growing or advancing in life. It represents a process of growth, differentiation, and progress. Understood this way, development is grounded on complex cultural, social, and environmental factors and their interactions within a society. It is impossible to realize development in the absence of peace.

## **5.8 Integration of Christian Values in Peacebuilding and Co-Existence in Kericho County**

According to coordinator 3, instilling Christian values in young people promotes peacebuilding in the community. Love leads the youth to accept, tolerate, and share resources rather than fighting for them. They will always be ready to forgive and work together. Practical love will encourage them to embrace love for neighbours and thereby preach peace. Thus, the church can help populations realize significant success in peacebuilding if values are integrated and adopted by all the members. If the society adopts the right values, it will aid in the elimination of conflicts that lead to violence.

When youths are taught about the significance of compassion, they will learn to care about each other's feelings and will strive to be kind to all. Compassion moulds people's identity to that of a tolerant person. Individuals who are accommodative find ways of peaceful coexisting with others rather than viewing their culture as superior. As a result, they will be reluctant to take part in conflicts as they will view one another as belonging to one family.

Integrating the virtue of respect in the youths' life helped them to understand that all human beings are made in the image and likeness of God. It encouraged the youth to strive to build one another. Respect persuaded them to prefer peace to violence and thus moulded them into personalities ready to promote peace.

Courage on the other hand encouraged the youth to face and deal with the many challenges in life and hence helped them make the right decision. It guided their behaviour and action in daily life. Subsequently, it drove them to speak and adhere to truth as the right thing.



The virtue of justice helped the youth to pursue restoration and created appropriate relations founded on equity and fairness. The attainment of justice brought peace and encouraged harmonious co-existence.

Exercising peace promoted unity, togetherness and coexistence. It encouraged the youth to become rooted in the just and dynamic order of the society. Following that, it enabled growth and development of the society. The youth became interested in pursuing peace rather than engaging in social evils such as violence.

Members two, three, ten, and twelve of focus group discussion three and youth group leader 4 expressed that the church holds as its priority and duty to promote peace through the elimination of prejudice. It is primarily focused on ensuring solidarity through the promotion of justice. The personal attitudes of justice, sensitivity to others, freedom from prejudice, tolerance, ability to compromise, and readiness for reconciliation are important preconditions for peace. Even at the higher levels—the church advocates for peace among people that emanates from their hearts and conscience. Peace between humans ultimately presupposes peace with God and the recognition of his will. Only where a man can live in peace with God can a comprehensible, durable peace exist in human relations. The members of FGD#4 asserted that peace with God, peace with oneself, peace in one's own heart, and peace among humankind all belong together.

Coordinators two and seven noted that the church's role in peacebuilding is important because it helps people who are experiencing problems in their lives. These problems may result in alterations to their belief systems. The faith development theory suggests that the church can help individuals sort out their problems during life crises and empower them always to be capable of dealing with them in the future when they

recur. As a result, counsellors educated in faith development theory can draw on it when working with individuals simultaneously experiencing life problems and faith stage transitions, whether these problems influence the transitions or not.

Most respondents recognized that the selected churches emphasized moral/ethical standards. Through her staunch social teachings, the church fulfils its responsibility to facilitate justice and peace. Numerous challenges characterize the world in which the church operates presently. Never before have forces working to create a unified world society appeared so powerful and dynamic. They are rooted in the awareness of the right for all humans to be treated with dignity. The church is responsible for making known the moral foundations of peace and justice. As the forces of division and antagonism seem to be increasing today, so must the Christian church's moral responsibility also increase (Focus group discussion 4).

The church's purpose is to inform people about the one who has chosen many for eternal life and to facilitate access to God's kingdom. It also has a responsibility to nurture the faith of the Christian. The implication is that the institutional church is limited to church duties and can neither advocate for social justice nor be a voice for the victims of injustice. There are several occasions where the institutional church needs to speak out about societal injustices (coordinator seven). Most respondents (49) noted that the church institution must broadly articulate the appropriate aims that social policy should stand for. The church ought to speak out and work to protect all its citizens against acts of violence. She needs to task herself with seeking to answer the political question of how a given society can, in the most optimal way, achieve its set goal. That is to say that the church should generally give more attention to policy statements.

Youth group leader six reinforced that Christian-specific contribution to justice is the day-to-day life of the individual believer acting like the leaven of the gospel within society. The gospel, in addition to the formal religion's social teachings, emphasizes the need for justice at various levels of societal life. Irrespective of this, many Christians fall short of the responsibility to maintain equity and social justice.

Focus group discussions five and eight members expressed that while the church is bound to give witness to justice, she must recognize that anyone who ventures to speak to people on justice must first be just in their own eyes. The point that needs to be emphasized here is that rights must be preserved within the church. The church recognizes everyone's right to freedom and equity. Justice, to be complete, should include speed in its functionality. That is particularly necessary in cases where we are needed to promote peace while eliminating violence. Putting an end to injustice requires the church to be committed to the fair distribution of all resources, which abounds for the entire community. The local church is a community organization with the potential to positively impact violence through awareness, education, and intervention. As leaders of the church, the clergy is a natural source of assistance, counsel, and support for religious individuals and members of the local community (Youth group leaders four and five). The clergy is often the first source of help that victims of discrimination, injustice, and violence often consult. Therefore, their attitudes towards war and violence, and their willingness and preparedness to respond are paramount to successfully attending to victims' unique physical, emotional, and spiritual needs (Focus group discussions two, five, and eight).

According to members of the focus group discussion seven, the Churches need to put aside all judgment and train the mind always to be ready and prompt to obey in all

things. The church is called to serve God and neighbours and cannot use its authority for selfish gains and to dominate others. In contrast, the church must sacrifice willingly. That is stated in (Matthew 20:25-26). When the various issues and perspectives are recognized and evaluated in the light of scripture, the church can more clearly emerge and bring glory and honour to God while creating gains for adherents. Nicholas (2014) states that there is great potential among faith leaders and their congregations to engage in peacebuilding activities in a conflict environment positively, whether before or post-conflict. Youth leader one stated that the church represents the entire Christian body which is universal and not limited to any place or people but includes true believers of all places, times, and peoples.

Youth leaders four, six, and eight noted that conflicts in Kericho originate from ethnic tension, political incitement, militia gangs, poverty, and land injustices. All these require proper attention and handling. The results further revealed that the Church peacebuilding programs enabled the youth to identify hidden talents, leading them to participate in the church choir, praise and worship, and community fellowships. Most focus group members confirmed that they had been taught about forgiveness, reconciliation, and confession. Church intervention and other stakeholders have reduced ethnic polarization and enabled communities to develop sustainable peace not only in Kericho but also in regions like Uasin Gishu. The Youth must be at the forefront of peacebuilding initiatives. To achieve this, the church should continue providing youth with programs encouraging peace-building even at micro levels (Focus group discussions one and four).

It was also stated by coordinators five and eight that there existed cooperation and unity that was instilled in the youth through church teachings. The overall proposition

was that youth were taught about conflict resolution, love, and unity, among other Christian values. Peacebuilding initiatives through reconciliation programs and sustainable relation-building within the community as solutions to preventing conflict have been embraced by the church in Kericho. The results further revealed that forgiveness and reconciliation were encouraged in churches to ensure that love and harmony exists in society. That was enabled through seminars, workshops, retreats, pilgrimage, and empowerment training (YGL#5 and 8). Faith-based actors engage through reconciliation, humanitarian aid, mediation, and development work to suppress conflict and thereby fostering peace and reconciliation in the nations. Religious groups, through Christian values, should support collaboration and partnership through faith-based approaches. These have been implemented in Kericho County to a great extent. The church understands that partnering with faith groups provides an effective solution to the conflict and promotes peace in the country. The Church has participated in mediation, prevention, and reconciliation as a peacebuilding process.

Focus group discussions one, two and three emphasized that the Church does not have enough resources, which has forced her to restrict peacebuilding activities in the selected churches. They further noted that the church values ought to be made practical. That can be made possible by allowing the youth to get involved in the running of societal affairs actively. They also added that young people should be allowed to participate directly in formulating and implementing policies based on Church values. Instilling the values of integrity in the youth and failing to allow them to exercise the same in their community does not assist them in growing as responsible citizens. According to the discussions in focus groups, society should give the youth a chance to create and influence society with their God-given values. There

is a great challenge that the church faces in its attempt to influence the youth positively due to the societal force in neutralizing the positive values that the Church has instilled in the youth. The church needs to devise more productive strategies to ensure that the youth is well-grounded in church teachings so that they are not swayed by the worldly influences.

### **5.9 Conclusion**

Church programs are important in promoting the integration of Christian values for personal integrity that eventually translates to societal integrity. Guidance and counselling assisted in families and society's forgiveness and reconciliation process. In addition, discipleships or home fellowship assisted in training the youth to live in unity and peace. Seminars, workshops, and fun days were critical in instilling Christian values and principles. Also, positive values such as love, compassion, peace, justice, cooperation, and unity, among others, were encouraged through the seminars and workshops to promote peacebuilding. The youth agreed that cooperation and unity were important values in discouraging violence and encouraging a peaceful society.

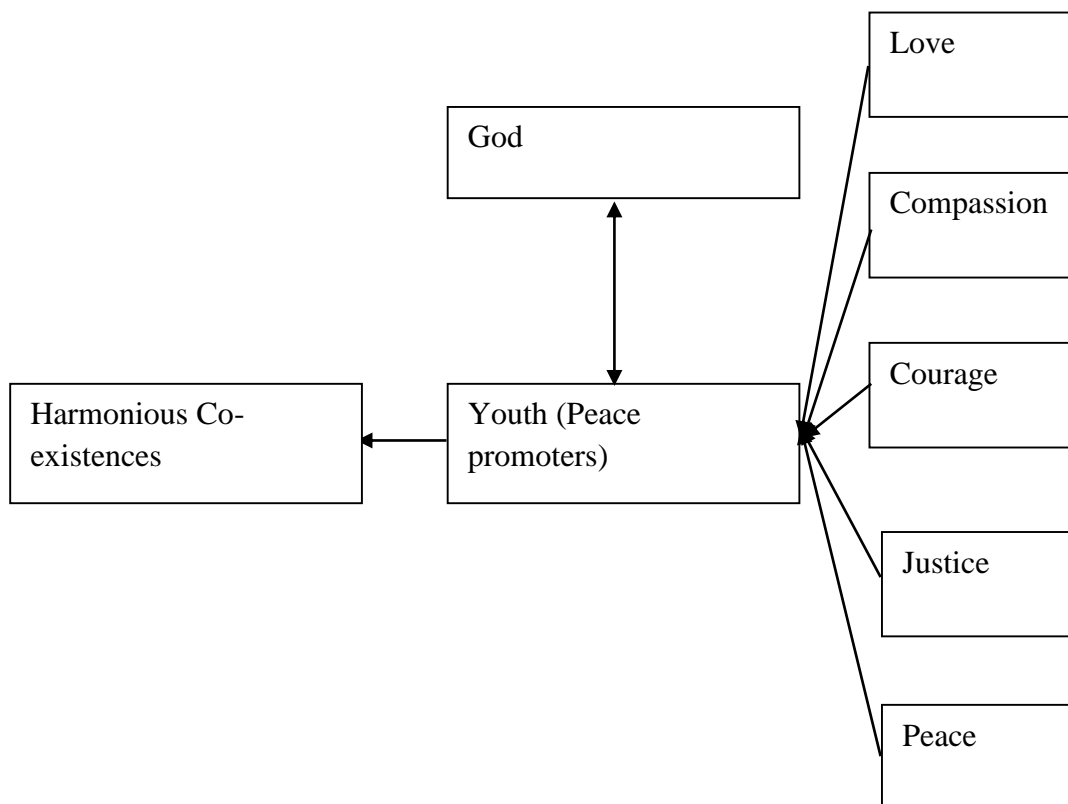
Further, participation in acts of service such as hospitality, caring for the sick, visitations, and fellowships encouraged cooperation and unity. It was also agreed that Christians are taught to love one another and live in unity while youth from diverse social and cultural backgrounds work together in activities to build their social life. In this way, all youth are encouraged to love and exist in unity, creating a conflict-free environment and developing 'Ubuntu' or 'Harambee' ideologies. Most youth agreed that the teachings of the Church have greatly impacted their lives and helped them adopt many Christian values. The concept of love has been entrenched in the youth's

lives and transformed them greatly.

Further, understanding Fowler's theory, especially in stage six, would help the religious leaders to work with each other. Martin Luther and Mahatma Gandhi are cited as individuals who were religious but worked well with other faiths. Sectarianism will not help the Church to achieve much.

Church integration of Christian Values has been present since the start of Christianity. Faith-based peacebuilding was and will always be a mandate of any religious grouping. The Church acts as a peace mediator in politics, war, and acts of terror through conflict prevention, resolution, and peacebuilding initiatives (Wadell, 2009). Advocacy, mediation, observing, education, transitional justice, intra-faith, and inter-faith dialogues are some general tools applicable at the point of conflict and war. The focus group results indicated that the majority benefited from church teachings of Christian values of forgiveness, peace, unity, and love within the community. It was agreed that there is a need for the church and other religious institutions to prevent conflict and bring peace before the youth are radicalized by terror groups, politicians, and other bad influences.

The church can use faith development theory to examine its meaning-making process and recognize the differences between faith and religion in situations where one is not necessary (Fowler, 1981). The theory will guide the church towards providing insight on how they can assist in peacebuilding by identifying the most crucial age group that if affected, can contribute to positive peacebuilding. Even though youth may present a problem in society that may not seem related to faith, looking at the problem through the lens of Fowler's theory, proper guidance can be established on how the church can help the youth.



**Figure 5.1: Summary of integration of Christian Values by the youth**



## **CHAPTER SIX**

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

#### **6.1 Summary of the Findings**

The chapter provides a summary of the study's findings, conclusions and recommendations in line with the study objectives and in the order of their presentation as outlined in chapter one.

##### **6.1.1 The models of youth participation in Peacebuilding initiatives**

The study findings revealed that several models were used in the selected churches in Kericho County for peacebuilding. These included: Dialogue, arbitration, innovative grassroots engagements, evangelism, socio-economic activities, and conflict resolution models.

Dialogue was a crucial tool for peacebuilding. The church had identified ways the youth could be incorporated into peacebuilding activities through dialogue. By engaging the youth from different communities in dialogue, the church has identified what forms the world view of the youth. Through dialogue, the church identified issues concerning ethnocentrism and negative ethnicity as having greatly influenced the youths. There are annual general church meetings where among other activities, the church elders engage in dialogue and provide reports on peacebuilding programs that involve the youth. Dialogue is an important component in helping make peace.

The arbitration method was also used for peacebuilding. In the event of conflicts, the church has acted as a neutral dispute resolution partner. These churches obligated their members to arbitrate on specified disagreements through their church instead of pursuing their issues in the civil law courts. The respondents noted that employing the

arbitration model for resolving their disputes has more advantages than resolving litigations in civil law courts. According to the respondents, some of the reasons include offering a faster approach for solving disputes with no legal fees, manageable monetary awards as compared to those of civil law court judgments, little or no punitive damages. As a neutral party in the conflicts, the church has used arbitration to solve conflicts. By adopting an arbitration policy, the churches have compelled memberships to settle given disputes through their church instead of pursuing their claim in the civil law courts. The respondents cited the following reasons for favouring arbitration: A much faster resolution of disputes, often lower legal fees, and monetary awards are often minimal as compared to civil court judgments.

Evangelism was productive. The respondents explained that the Church's teaching and preaching openly condemned acts of violence and incitement contrary to what was the situation before. The Churches have become bold in rebuking hate mongers. They organized public prayer meetings to reach out to the Kericho residents with the message of peace. It also emerged that the Church was using evangelism as part of the liberal peace model of peacebuilding. The youth have been at the forefront in broadcasting this message. They have gone through mentorship programs that have enabled them to effectively reach out to their society. Through evangelism, the church has come out strongly by openly rebuking acts that lead to violence and calling on those who have engaged in the violence to repent or face the wrath of God that will come upon every sinner. Fowler's theory of Faith has been embraced by the church in Kericho. The church has made it a mission statement to transform the youth who is the society of tomorrow. Through her evangelism programs, the church will ensure that Fowler's six stages of faith are strictly followed and reinforced. The church recognizes that the secular world is a great influencer of the youth in a negative way

and easily instigates them into violence. Unlike in the past, the church was aware that serious campaigns encouraging the Christ culture were paramount. However, with the constant violence being seen, the Church must seriously campaign for a Christ-like culture.

Engagement in socio-economic development programs was also a very productive tool for peacebuilding. The engagement of youths in the activities which included sports, cultural activities, agricultural training, business entrepreneurship training and financial training encouraged them to view one another as equal members of society and subsequently respect one another. The respondents also added that these engagements helped them to understand that they were all human beings with the same feelings and emotions, contrary to what most politicians influenced them to believe. Engagement in social activities that promote the welfare of all in the society reduces the chances of populations engaging in acts of violence and instead become committed to the call to serve humanity.

The conflict-resolution model was also mentioned as an effective tool for peacebuilding. The respondents explained that the approach was well-positioned to allow navigation among the leaders and ordinary people. They noted that this was an advantage that other models did not have. The church provides a platform where leaders who spearhead the conflict resolution process do not have political or military power. On the contrary, their power stems from progressive relationships based on friendship. As a result, it was easier to exert influence and progress with ease among populations.

### **6.1.2 The type of youth mentorship programs undertaken by the Church as part of Peacebuilding.**

The mentorship programs included motivational talks, seminars and workshops, in-church teachings, Lenten Campaign program and church sermons. These programs have assisted in solving minor and major conflicts, provided knowledge about peace, and empowered the youth to gain the socio-economic benefits of a peaceful environment. The mentorship programs, however, focused on the Christian perspective to peacebuilding while some problems needed political and legal solutions. The Church in Kericho should realize that using experts in mediation, non-violence, and promoting the peace culture is most likely effective in peacebuilding. The mentorship programs are currently not open to young adults who hold diverse views and are from different backgrounds but strictly for individual church members.

The respondents were in consensus that motivational talks played a critical role in helping the youth acquire a positive attitude towards important life issues that affected them differently, such as poverty, unemployment and diseases among others. Due to these motivational talks, they were encouraged to participate in other church activities.

The seminars and workshops approach entailed the investment in professionals to engage and equip the youth with relevant peacebuilding skills. They aimed to deepen participants' understanding of the interplay between the church and politics in violent political conflicts. Seminars were run within one day to a week as programmed in the church calendar. Members provided some amount for facilitation. These seminars included camps for the youth, fun days to increase interaction and engage in activities that created a bond among the youth groups or individual youth, retreats for prayers,

tree planting, music festivals, vocational bible study, and other educative forums to promote peace. The sports and cultural events helped them reach individuals affected by the violence.

The respondents stated that church mentorship teachings emphasized on unity regardless of one's ethnic group or race. The teachings underscored that living in harmony was paramount in facilitating the creation of a peaceful society. The teachings were undertaken using lecture methods. The youth acknowledged that if they played an active role in being ambassadors of peace, then the world would be a better place for everyone. They also added that the probability of wars erupting would be greatly mitigated.

Lenten Campaign was another effective mentorship program that encouraged peacebuilding. The youth explained that their engagement in the Lenten campaign caused them to develop a new positive personality that triggered them to strive to build one another and the nation. The message propagated by the Lenten campaign is that of creating an inclusive nation with accountability and good governance as that would lead to the building and development of a nation.

Also, church sermons provided a platform for engagement with the youth to encourage them to become peace ambassadors. Church sermons provided an effective platform to preach peace and reconciliation among the youth. They stated that the clergy always found a way of integrating peace in the sermons regardless of whether the day's theme was related to peace.

### **6.1.3 Youth participation in socio-economic development programs on Peacebuilding.**

The youth were engaged in various socio-economic development programs to promote peacebuilding. In Kericho, the socio-economic development programs that empower the youth are centred on family care. These programs facilitate discussions that encourage support and sharing of information to assist in social and economic development.

The youth were engaged in various sporting activities, including athletics and ball games. They were willing to engage in athletics as that would help them maintain a healthy lifestyle and earn an income. Participation in sports occupied the youth and ensured their free time was spent productively. Sports was a great strategy to reduce the probability of engaging in violence. Through engagement in sports, the youth were helped to deal with societal challenges.

The churches regularly organized music and dances to encourage the youth to utilize their energy in productive activities. Participation in the cultural activities enabled the youth to appreciate that regardless of ethnic differences, they were all human beings capable of coexisting, contrary to the discourse propagated by the politicians. Involvement in cultural activities enabled the youth to have a good time together.

In Kericho County, the church unveiled that most youth practice agriculture. To help them, the church has organized several training programs to make the youth more productive. Agricultural extension and training programs assisted the youth in developing skills, knowledge, and passion for agricultural development and passed relevant knowledge to them.

Business entrepreneurship training was undertaken by the churches and included training them on business skills to. This training was conducted through seminars and workshops to improve the socio-economic welfare of youth. However, there is too much politicization and lack of goodwill from the political elites. That has resulted in the youth lacking trust in the institution for not considering their welfare.

The Church in Kericho has also provided biblical knowledge on financial management in tithing, giving, savings, and working hard. The findings revealed that there is a need for these programs since they motivate creation of self-employment self-reliance and enhanced peacebuilding. The Church does not have a comprehensive economic empowerment program for her youth that can advance loans to them under friendly terms like the Muslim Banks. The youth is therefore forced to uplift themselves economically under tough conditions that challenged their morals.

#### **6.1.4 Integration of Christian values in peacebuilding and co-existence.**

The Christian values identified by the respondents in the selected churches included: Love, compassion, respect, courage, justice, courage, and peace.

Love is an important Christian value. The respondents reiterated that it is an integral Christian value. It entails accepting, tolerating and sharing with others, especially when in need. God loves us and calls us to love others through our actions. Love can traverse social evils such as tribalism, nepotism, corruption, and violence against one other.

Youth engagement in the socio-economic programs caused them to develop compassion. They became conscious of the significance of caring about each other's feelings. When youths learn to be compassionate, they will always be willing to

engage in charity works and help one another lead quality lives rather than causing pain and suffering that usually accompanies violence.

Respect was a virtue motivated through participation in the socio-economic programs. As they engaged with one another in the different activities, the youth acknowledged that they were transformed. Through the church engagements, the youth were enlightened that respect is a fundamental attribute in their lives and an important factor in promoting peace in their community.

The church teachings motivated and empowered the youth to develop the courage to deal with the many challenges in life. The assurance of a higher power that could protect them whatever the circumstance motivated them to wait on God's help and provision rather than depending on human beings like the exploitative politicians.

Acts like justice strengthen and boost acknowledgment of one's role in creating a cohesive environment to live in. Justice entails pursuing restoration, righting wrongs, and creating right relations founded on equity and fairness. Justice brings peace and harmonious coexistence. It is a basic human need that should be addressed to prevent ethnic conflicts in Kericho County.

All the respondents identified peace as one of the Christian values encouraged in the engagement of harmonious co-existence and unity among the community members. The youth noted that attaining peace caused them to be at rest and in harmony. Rather than being upset and restless, a prerequisite for engagement in violence, they attained peace that caused them to love peace and strive to promote it. Knowing God's sovereignty and faithfulness encouraged them to seek peace.



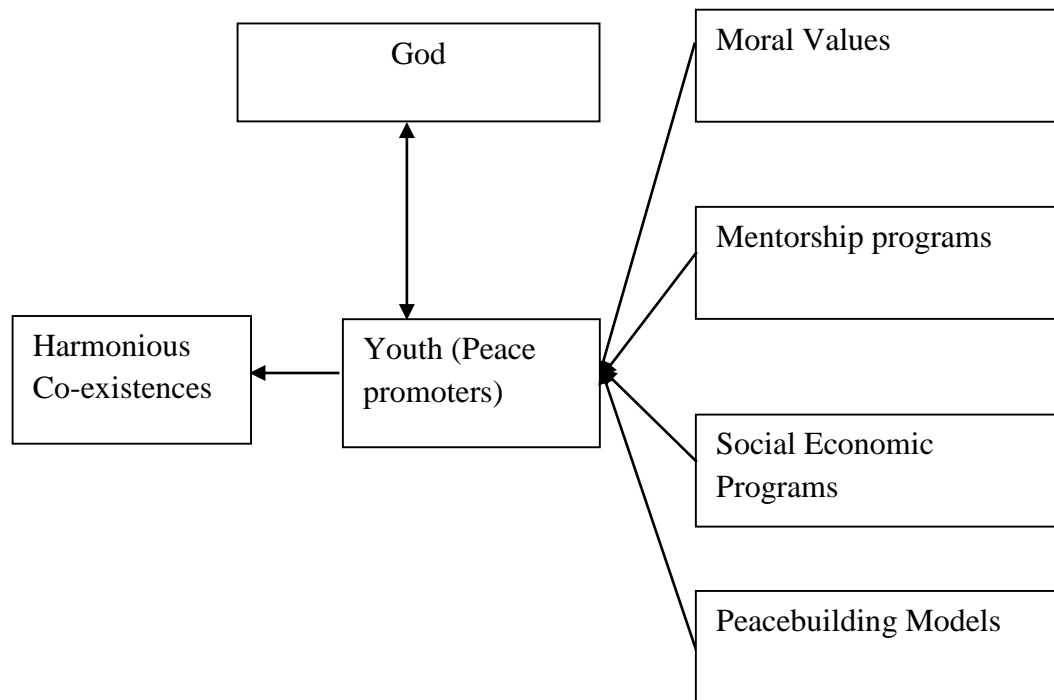
### 6.1.5 Summary

Christian values contribute to justice in the day-to-day life of the individual believer and thereby acting like the leaven of the gospel within the community. The gospel, in addition to the formal religion's social teachings, emphasizes the need for justice at various levels of societal life. Many Christians are drawn to give authentic witness on how justice can prevail when we our actions are guided and inspired by love and grace received from God. Based on the faith development theory, the church can examine its process of meaning-making while recognizing the differences between faith and religion in situations where one is not necessary. The theory guides the church towards providing insight on how they can assist in peacebuilding by identifying the most crucial age group that if affected, can contribute to positive peacebuilding. Even though youth may present a problem in society that may not seem related to faith, looking at the problem through the lens of Fowler's theory, we can generate insights on how the youth can be helped.

Further, the essence of cooperation and unity instilled in the youth through church teachings enhanced peacebuilding. The overall proposition was that youth were taught about conflict resolution, love, and unity, among other Christian values. Peacebuilding initiatives through reconciliation programs and sustainable relation-building within the community as solutions to preventing conflict have been embraced by the church in Kericho.

Religious groups, through the inculcation of Christian values, should support collaboration and partnership through faith-based approaches. These have been largely implemented in the selected churches in Kericho County. The church understands that partnering with faith groups helps in finding a long-term solution to

conflict and promotes peace in the country.



**Figure 6.1: Summary of the peacebuilding process**

## 6.2 Conclusion

This study has analysed youth participation in peacebuilding in the selected churches. The first objective discussed peacebuilding models. From the findings discussed above, it can be concluded that the selected churches engaged the youth in peacebuilding through various models. However, there is a need to seek more support in training more peacebuilding coordinators. Enhanced peacebuilding materials and curricula can be developed. The churches and the Christian community can make peacebuilding activities part of their spiritual mandate to preach peace to humanity. Thus, when all Christians learn peacebuilding as their Christian core mandate in this world, we will reap great benefits on peacebuilding endeavours.

The stumbling blocks to attaining peace included: Lack of enough funds, propaganda, lack of people to take the initiative, lack of training in peacebuilding, lack of motivation, and political polarization. There is need for the church to collaborate with other partners to enable them to support and coordinate peace initiative programs. Generally, the church has played a significant role in attempting to support conflict resolution in society. The study concluded that the church encourages peacebuilding initiatives through seminars, Barazas, and assisting the less fortunate in society. Rallies, missions, charity, workshop training, Lenten campaign, sports and fun days, special prayers, and fasting are some of the church's programs that help promote peace.

Concerning my second objective, which was to examine the type of youth mentorship programs undertaken in peacebuilding in the selected churches, it can be concluded that these mentorship programs enhanced peacebuilding initiatives in the community. This study noted that the major topics in mentorship programs included: Unity, Honesty, elimination of theft in society, tribal hatred, and tribalism. The education obtained from these programs enabled the community to create a peaceful environment for growth. A majority of the church members provided adequate information for peacebuilding. In addition, the church utilized seminars and workshops, leadership skills, exchange programs, and inclusivity to promote peace. The church also consistently increased the number of motivational speakers who addressed many issues, including unemployment. The programs also aided in conducting sports and cultural activities to foster peacebuilding. Some motivational speakers focused on democracy, leadership, human rights, guidance and counselling, promotion of peace, motivation to success, community diversity, land injustices, and tribalism.

Concerning the third objective, which was to evaluate the effect of youth participation in socio-economic development programs on peacebuilding in the selected churches, the study has unveiled that the socio-economic status of the young people is paramount in peacebuilding. Enhancement of this has enabled young people to get involved in financial entrepreneurship for their growth, self-fulfilment, and financial independence. Such can lead them to make informed decisions and resist the negative influence of politicians who can manipulate them to cause violence. Through active involvement in socio-economic activities, young people become occupied and subsequently enhance the community's productivity. Such will give them no time for idling and hence become unavailable for violent activities.

The socio-economic development programs were enabled through family care. Family care provided help to the less fortunate, gave material support, and cared for the needy by providing financial support. The study also concluded that churches had enabled the youth to get more information through agricultural and business training. These activities have enabled the church to increase self-reliance and create employment among the youth. The training has also assisted the youth in gaining knowledge on biblical information on financial management regarding tithing, giving, savings, and working hard. The study also concluded that Christian church values enabled the teaching of forgiveness, peace, unity, and love. The teaching of forgiveness, reconciliation, and confession has also enabled peacebuilding in the community. The church has promoted peacebuilding through seminars, workshops, retreats, pilgrimage, and empowerment training.

Concerning my fourth objective, which was to assess the effect of integration of Christian values in peacebuilding, it can be concluded that positive moral values are

essential for realizing peace in the community. Values make young people understand humanity's oneness, similarity, and unity. Thus, they learn the essence of humankind and become capable of celebrating diversity, including language differences, ethnic groups, gender, and colour. Politicians normally emphasize the latter as they always take advantage of young people's ignorance. Also, through the integration of values, the youth develop a positive attitude towards all humankind and their relationship with others also improves. Finally, by integrating values, young people will be ready to serve and care for others in their community.

Thus, the church needs to partner with the government, private sector, non-governmental, and interdenominational organizations to enhance peace in Kericho County and other parts of Kenya.

### **6.3 Recommendations**

The researcher recommends adopting a church-based model founded on the virtues and teaching of the Christian faith, which is without bias. It suggests adopting a model that combines the spiritual, social and economic aspects in Kericho County and other areas. Christian values have a huge potential in peacebuilding. They can facilitate and foster a good environment that allows for peaceful relations amongst the different communities for peacebuilding and the betterment of society. Such a model can integrate Christian teachings and reinforce the value and understanding of persons as the image and likeness of God.

The study also recommends that peace mentorship programs be undertaken more consistently. That can happen when the community, private, government, and non-governmental organizations engage in partnership, sponsors, or integration processes. That will address the problem of lack of funds as well as facilitation fees for seminars

and workshops. There is need for society to support the youth who join youth mentorship since it not only brings peace but also socio-economic development in society. It is also recommended that the churches increase the frequency of seminars and workshops, training on leadership skills and exchange programs, and inclusive initiatives. Motivational speakers should be regularly invited and always incorporate the topic on unemployment. Sports and cultural activities should be frequently organized to bring the youths together.

Further, the study recommends the development of non-profit financial institutions by the churches. Such institutions can lend money to the youth at low-interest rates. With such arrangements, the youth can practice the learned entrepreneurship skills. Lack of capital is one of the challenges young people face in their pursuit to do business.

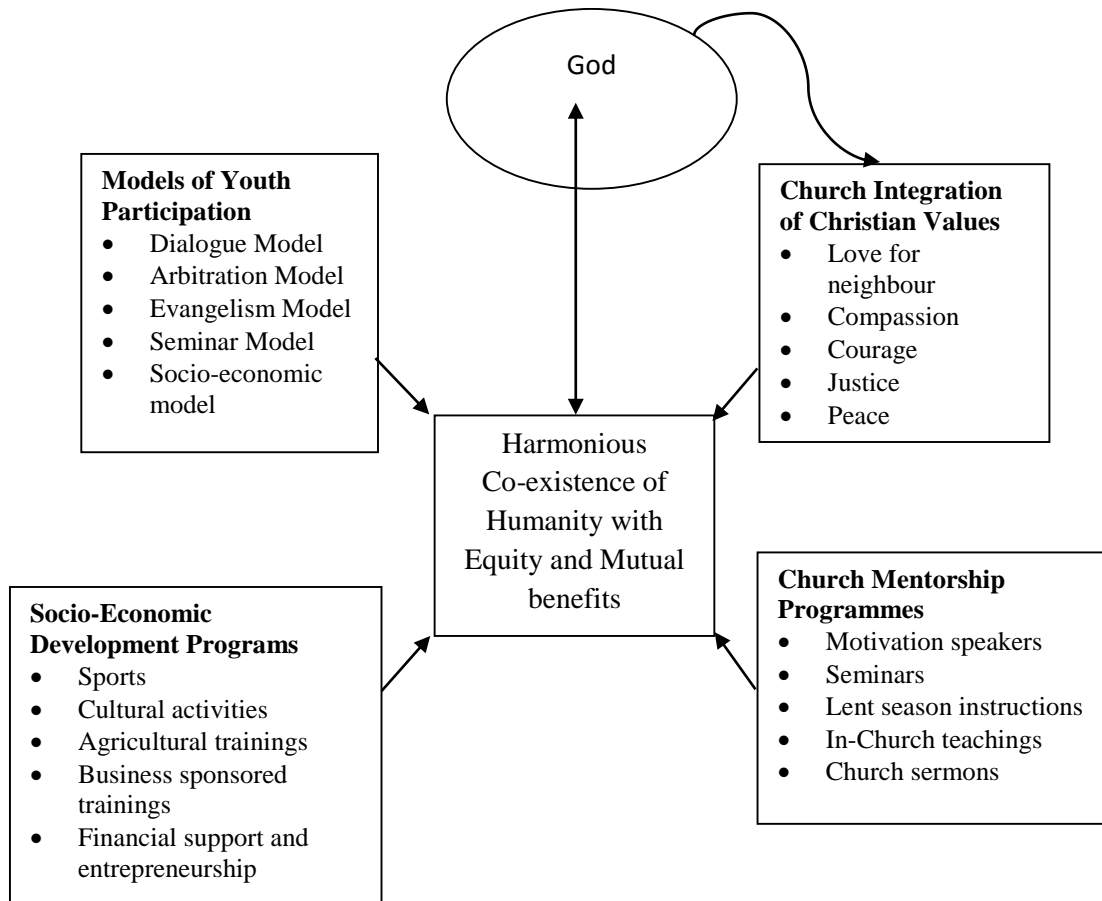
The study also recommends that the church should not only cater for spiritual growth but need to continue equipping the youth with skills in agriculture, business, and other socio-economic development. There is need for those who are enlightened on agriculture, business, and other economic activities to share their expertise to enhance youth development.

My fourth objective was to assess the integration of Christian values in the selected churches in Kericho County. The study recommends that the church should incorporate the teaching of positive moral values in all their activities. Peacebuilding needs to be of concern to all institutions. All must enhance a value culture of peace and harmonious co-existence of all human beings. With the promotion of peace, human development becomes assured and progressive.

The study recommends that the church should enhance its peace programs by inviting government, non-government and private sectors to offer support financially and

through prayer petitions. This inclusivity will increase the impact on more people and overcome the limitation of funding. The church should also devise strategies to deal with the stumbling blocks including the government, political influence, social and economic problems in order to generate collective solutions.

Finally, the researcher recommends that the church intensifies its efforts to incorporate church values since more youth are being persuaded to follow the way of the world. Mentorship and role modelling are also necessary to motivate the youth to embrace peacebuilding efforts. Also, it is recommended that forgiveness should be promoted as a necessary tool for true reconciliation in Kericho County. Religious leaders must compromise for dialogue to be possible. Forgiveness is essential in the liberation and transformation of both the victims and perpetrators of violence. Jesus Christ commands forgiveness and instructs that the number of times we should forgive each other should be limitless.



**Figure 6.2: Summary conclusion of Vertical and horizontal peacebuilding and harmonious co-existence of Humanity led by the youth**

#### **6.4 Recommendation for Further Studies**

The study recommends further research on the spiritual and socio-economic model, particularly on how best it can be incorporated into all peacebuilding mechanisms.

The study suggests that further research should be undertaken on socio-economic activities that the church can incorporate to promote peacebuilding. That is because most youths are unemployed and focus their strength on other non-productive activities.



The study recommends that further studies to be undertaken on developing and operating church non-profit-based financial institutions that can lend money to low-interest youth and guide them in entrepreneurship initiatives.

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## APPENDICES

### Appendix 1: A Letter of Introduction

Simion Kiprotich Korir

Department of Philosophy, Religion and Theology

Moi University,

P. O. Box 3900,

Eldoret, Kenya.

Dear respondent,

### **RE: YOUTH PARTICIPATION IN PEACEBUILDING IN SELECTED CHURCHES IN KERICHO COUNTY, KENYA**

I am a DPhil student at the School of Arts and Social Sciences, Moi University. I am undertaking research on Youth Participation in Peacebuilding from a Christian Perspective. Your church was selected to participate in this study whose findings will be of great value to all the peacebuilding organizations and researchers.

Be assured that the information you provide will be treated with confidentiality and will be used for this study and for no other purposes.

I intend to visit your church in April 2020 to collect some data.

That is, therefore, to notify you of the intended visit and kindly request you to make the necessary arrangements.

Thanking you in advance.

Yours Faithfully,

Simion Kiprotich Korir,

**SASS/D.PHIL/REL/01/20**

**Cellphone: 0728968409**

**Email Address: korirsimon101@gmail.com**



## **Appendix 2: Interview Guide for Youth Coordinators**

### **Youth Participation in Peacebuilding in selected churches in Kericho, Kenya**

Dear Sir/Madam,

The purpose of this interview is to elicit information on the understanding of peacebuilding from a Christian perspective concerning the youth, the extent of youth participation, and the Christian response to the challenges faced by the youth in Peacebuilding. Your honest answers are very vital to this research and will be handled with utmost confidentiality. Your answers will be used only for this particular study and no other purpose.

#### SECTION A

Date of the interview:

Age of the informant:

Are you a youth coordinator?      Youth Coordinator [  ]

Where do you live? Urban [  ] Rural [  ]

#### **SECTION B: Youth Participation in peacebuilding**

##### **Part 1: Peacebuilding models**

1. In your opinion, does your church support peacebuilding initiatives with the youth?

Please explain your response.

2. What models does it use?

3. Which of the models in your opinion contribute more to peacebuilding?

3. As youth coordinator to whom do you report on peacebuilding progress?

4. Do you have annual general meetings? Please elaborate.

5. During such meeting are you given space to report on church peacebuilding progress involving the youth? Please elaborate.
6. What are some of the peacebuilding programs you are involved in?

### **Part 2: Church Peacebuilding Mentorship Programmes**

1. What mentorship programs do you get involved in?
2. Which ones of these programs do you find most effective?
3. Do these programs specifically deal with peacebuilding? Please explain your response.
4. Do church service and sermons contribute to peacebuilding? Kindly expound your answer.
5. Are there specific training of peacebuilding coordinators in your church? Explain your answer.
7. In your opinion, how effective are these trainings or workshops?
8. In your opinion, does the church mentorship programme increase awareness in peacebuilding? Please explain.

### **Part 3: Socio-Economic Development Programmes by the church for peacebuilding**

1. What socio-economic programs do you have?
2. Briefly explain the socio-economic programs you have mentioned in question one.
3. What is the role of socio-economic programs in the peacebuilding processes.
4. Does the church offer agricultural training workshops? Kindly explain using examples.

5. In your view what is the contribution of these to the socio-economic independence of young people?
6. a) Explain the business entrepreneurship that you have.  
b) How do these help in the promotion of peacebuilding?
7. What is the church doing to encourage youth's participation socio-economic programs?
8. Does the church have their own financial institutions that can lent money to the youth on non-profit term? Please elaborate.

#### **Part 4: Integration of Christian Values in the Church**

1. What do you understand by the term Christian values? Give examples
2. How are these values integrated into peacebuilding activities?
3. In your opinion does the church emphasize the need for cooperation and unity? Please briefly explain.
4. What is the role of the church in instilling values for the promotion of individual integrity of the young people?

#### **Part 5: Youth Participation and Peacebuilding in the church**

1. In your opinion, what is the role do the youth play in conflict resolution?
2. What is the position of the church in promoting youth participation in peacebuilding?
3. How does the participation of the youth enhance their individual integrity?
4. What is the contribution of the youth participation to peacebuilding programs and processes?

### **Appendix 3: Interview Guide for Youth Group Leaders**

#### **Youth Participation in Peacebuilding in selected Churches in Kericho County**

Dear Sir/Madam,

The purpose of this interview is to elicit information on the understanding of peacebuilding from a Christian perspective concerning the youth, the extent of youth participation, and the Christian response to the challenges faced by the youth in peacebuilding. Your honest answers are very vital to this research and will be handled with utmost confidentiality. Your answers will be used only for this particular study and no other purpose.

Simion Kiprotich Korir,

**SASS/D.PHIL/REL/01/20**

**Cellphone: 0728968409**

**Email Address: korirsimon101@gmail.com**

#### **SECTION A**

Date of the interview:

Age of the informant:

Are you youth? Yes [  ] No [  ]

Where do you live? Urban [  ] Rural [  ]

#### **Part 1: Peacebuilding models**

1. In your opinion, does your church support peacebuilding initiatives for the youth?

Please explain.

2. What models does it use?
3. Which of the models are more effective?
4. As youth coordinator, to whom do you report on peacebuilding progress?
5. a) Do you have annual general meetings? Kindly elaborate.  
  
b) During such meetings, are you given space to report on church peacebuilding progress involving the youth? Please explain.
6. What are some of the peacebuilding programs you are involved in?
7. Are these programs effective? Please explain with the use of examples.

### **Part 2: Church youth Mentorship Programmes for peacebuilding**

1. What mentorship programs are you involved in?
2. Which ones of these programs do you find most effective?
3. Do these programs deal with peacebuilding? Please explain.
4. Does church service contribute to peacebuilding? Please elaborate.
5. Are there specific trainings of peacebuilding co-ordinators? Please explain your answer.
7. In your opinion, how effective are these training or workshops?
8. In your opinion, does the church mentorship programme increase awareness of Peacebuilding activities?

### **Part 3: Socio-Economic Development Programmes for peacebuilding involving the youth**

1. What socio-economic programs do you have?

2. What is their purpose in the peacebuilding programs and processes?
3. Does the church offer agricultural training? Please give examples.
5. In your view what is the contribution of these to the socio-economic independence of young people?
6. a) Explain the business entrepreneurship that you have.  
b) How do these help in the promotion of peacebuilding?
7. What is the church doing to encourage youth' socio-economic programs?
8. Does the church have their own financial institutions that can lent money to the youth on non-profit term? Please explain by giving examples.

#### **Part 4: Integration of Christian Values in the Church**

1. What do you understand by the term Christian values? Give examples.
2. How are these values integrated into peacebuilding activities?
3. In your opinion does the church emphasize the need for cooperation and unity?  
Please explain.
4. What is the role of the church in instilling values for the promotion of individual integrity of the young people?

#### **Part 5: Youth Participation in peacebuilding in the selected churches**

1. In your opinion, what is the role do the youth play in conflict resolution?
2. What is the position of the church in promoting youth participation in peacebuilding?
3. How does the participation of the youth enhance their individual integrity?
4. What is the contribution of youth participation to peacebuilding programs and processes?

## **Appendix 4: Schedule for Focused Group Discussion**

### **Youth Participation in Peacebuilding in selected Churches in Kericho, Kenya**

The purpose of this focused group discussion (FGD) is to elicit information on the understanding of peacebuilding from a Christian perspective concerning the youth, the extent of youth participation, and the Christian response to the challenges faced by the youth in peacebuilding. Your honest answers are very vital to this research and will be handled with utmost confidentiality. Your answers will be used only for this particular study and no other purpose.

Date of FGD:

.....

Group:

.....

Place of FGD:

.....

## **SECTION B: Youth Participation in Peacebuilding**

### **Part 1: Peacebuilding models**

1. In your opinion, does your church support peacebuilding initiatives for the youth?

Please explain.

2. What models does it use?

3. Which of the models are more effective?

4. As youth coordinator, to whom do you report on peacebuilding progress?

5. a) Do you have annual general meetings? Kindly elaborate.

- b) During such meetings, are you given space to report on church peacebuilding progress involving the youth? Please explain.
6. What are some of the peacebuilding programs you are involved in?
7. Are these programs effective? Please explain with the use of examples.

**Part 2: Church youth Mentorship Programmes for peacebuilding**

1. What mentorship programs are you involved in?
2. Which ones of these programs do you find most effective?
3. Do these programs deal with peacebuilding? Please explain.
4. Does church service contribute to peacebuilding? Please elaborate.
5. Are there specific trainings of peacebuilding co-ordinators? Please explain your answer.
7. In your opinion, how effective are these training or workshops?
8. In your opinion, does the church mentorship programme increase awareness of Peacebuilding activities?

**Part 3: Socio-Economic Development Programmes for peacebuilding involving the youth**

1. What socio-economic programs do you have?
2. What is their purpose in the peacebuilding programs and processes?
3. Does the church offer agricultural training? Please give examples.
5. In your view what is the contribution of these to the socio-economic independence of young people?
6. a) Explain the business entrepreneurship that you have.



- b) How do these help in the promotion of peacebuilding?
7. What is the church doing to encourage youth' socio-economic programs?
8. Does the church have their own financial institutions that can lent money to the youth on non-profit term? Please explain by giving examples.

#### **Part 4: Integration of Christian Values in the Church**

1. What do you understand by the term Christian values? Give examples.
2. How are these values integrated into peacebuilding activities?
3. In your opinion does the church emphasize the need for cooperation and unity? Please explain.
4. What is the role of the church in instilling values for the promotion of individual integrity of the young people?

#### **Part 5: Youth Participation in peacebuilding in the selected churches**

1. In your opinion, what is the role do the youth play in conflict resolution?
2. What is the position of the church in promoting youth participation in peacebuilding?
3. How does the participation of the youth enhance their individual integrity?
4. What is the contribution of youth participation to peacebuilding programs and processes?

## Appendix 5: Introduction Letter From the University



**MOI UNIVERSITY**  
**SCHOOL OF ARTS & SOCIAL SCIENCES**

Tel: (053) 43093  
(053) 43620 Ext 2515  
Fax: (053) 43047  
E-mail: deanarts@mu.ac.ke

P.O Box 3900  
ELDORET  
KENYA

11<sup>th</sup> December, 2019

NACOSTI (National Commission for Science, Technology and Innovation),  
P.O. Box 30623,  
Utalii Hse,  
**NAIROBI.**

Dear Sir/Madam,

**RE: SIMION KIPROTICH KORIR - SASS/D.PHIL/REL/01/10**

This is to certify that the above named is a bonafide student at Moi University, School of Arts and Social Sciences. He is a Doctor of Philosophy (PhD) student in Religious Studies.


He has completed his coursework component and proposal and has now embarked on Thesis writing.


His Thesis is entitled: **“Youth Participation in Peace Building in Kericho County: A Christian Perspective”**

Any assistance accorded to him will be appreciated.

**PROF. MARY WAHOME**  
**ASSOCIATE DEAN, SCHOOL OF ARTS AND SOCIAL SCIENCES**


**Appendix 6: Research License- NACOSTI**

  
REPUBLIC OF KENYA

  
NATIONAL COMMISSION FOR  
SCIENCE, TECHNOLOGY & INNOVATION

Ref No: 642478 Date of Issue: 16/March/2020

**RESEARCH LICENSE**




**This is to Certify that Mr. Kevin Kiprotich Simon of Moi University, has been licensed to conduct research in Kericho on the topic: Youth Participation in Peace Building in Kericho County: A Christian Perspective, for the period ending : 16/March/2021.**

License No: NACOSTI/P/20/3898

642478  
Applicant Identification Number

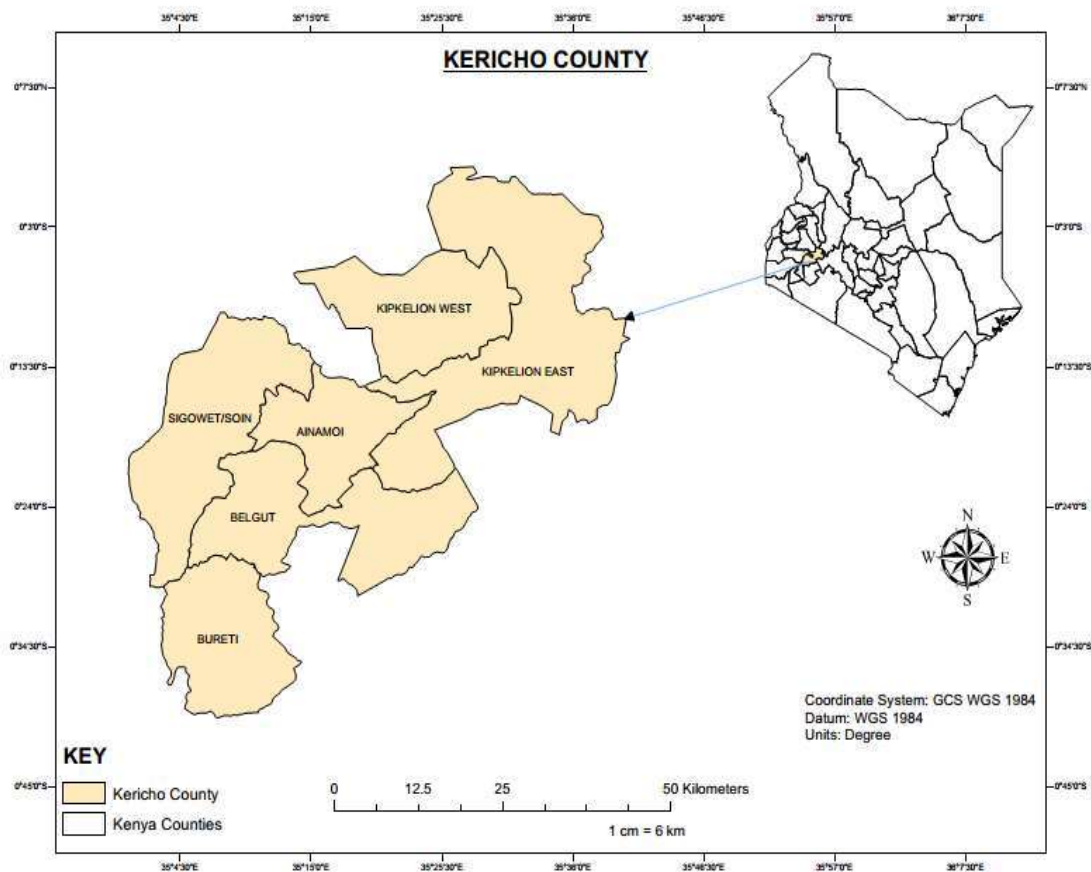
  
Director General  
NATIONAL COMMISSION FOR  
SCIENCE, TECHNOLOGY &  
INNOVATION

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**Appendix 7: Map of Study Area**



Source: GIS Moi University