

PERCEPTIONS ON EFFECTIVENESS OF PEACE BUILDING AND CONFLICT MANAGEMENT PROGRAMS IN WEST POKOT SUB-COUNTY, KENYA

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ABSTRACT

Peace and stability are significant components of development in all spheres across the globe. These necessitated the emergence and growth of peace building and conflict management efforts world over. However, conflict related challenges continue to threaten the survival and continued existence of many groups, communities, states and regions in the world. In Kenya, an analysis of West Pokot Sub-County reveals the existence of multiple intervention efforts by the Government and several stakeholders in peace building and conflict management. However, little has been achieved so far as a result of these efforts. This study therefore examined peace building and conflict management programs in West Pokot Sub-County within the Republic of Kenya, and the residents' perceptions on the effectiveness of these programs in the Sub-County. Its justification was based on an argument that West Pokot conflicts have had far reaching consequences to the residents of this study area and country at large. This study further focused on the Pokot-Turkana conflicts and the subsequent peace building and conflict management initiatives in the area. Based on the outcome of this study, there were several peace building and conflict management programs in West Pokot Sub-County, many of which were carried out concurrently. Disarmament program was found to be unpopular with majority of respondents expressing disapproval due to its involvement of force and brutality, while the peace committee model was highly rated with most of the respondents approving it as largely inclusive. In conclusion, the Government should adopt a wholistic approach that incorporates all approaches and stakeholders, especially the local communities. In addition, the Government should also address social issues that escalate conflicts.

KEYWORDS: Peace Building, Conflict Management, Stability, Development, West Pokot

INTRODUCTION

Since the Cold War period, the world has witnessed many peace building efforts and peace agreements than any other time before the period. Some of these agreements have successfully contained violence and transformed conflicts into more constructive relations between states, communities, peoples and groups. On the other hand, others have utterly failed, and remained signatures on paper without any effect on the lives of victims of the warfare (Wallenstein, 2007).

In Kenya, West Pokot conflicts have provided great challenges to peace building efforts in West Pokot Sub-County, Pokot region and Kenya as a whole. These conflicts, coupled with recurring challenges associated with drought and cattle rustling, have combined to cause widespread socio-economic under-development in the Sub-County, as well as the entire Pokot County. Consequently, the ultimate consequences being further outbreaks and escalation of conflicts in the larger North Rift region of Kenya, resulting in massive loss of human lives and livestock, wanton destruction of property and widespread poverty (Mkutu, 2008).

Disparities between availability of pasture and water, and their demand make natural resource conflicts inevitable in West Pokot Sub-County and region at large (Derman *et al*, 2007). According to Berman and Lonsdale (1992), cattle and

human populations are on the rise, creating pressure and competition for access to existing natural resources particularly pasture lands and water. Several studies have asserted that violent cattle raids are the main manifestation of conflicts and socio-cultural fissures in the area. While the Pokot view livestock as a symbol of wealth and status, this has encouraged cattle raids that sustain conflicts in the area. Furthermore, emergence of the gun culture appears to have exacerbated such raids (Oucho, 2002). Due to its remoteness, rugged terrain, underdeveloped infrastructure and migratory nature, government security agencies have all along struggled to contain gun-related violence in the region, with little success (Burton, 1991).

Over the last 10 years however, the Kenyan government in collaboration with other stakeholders have developed, and also nurtured semi-formal structures at all levels to address these incidences. These include the peace committee model in response to the increasing need for promotion of local peace building and conflict management initiatives. Furthermore, the turn of the 2007 post-election violence in Kenya necessitated the cascading of peace building structures at all levels from the national to the grassroots. Indeed, it is consensually assumed that communities are better placed in making decisions that affect their circumstances (NSC, 2005).

Notably however, despite the broad consensus on the significant role played by these semi-formal initiatives in peace building and conflict management, cases of violent ethnic and resource conflicts as well as cattle rustling continue rising. This therefore, not only casts doubt on the efficacy of the various peace building initiatives, but also exhibits weaknesses in the entire exercise. As such, the conception that the approaches so applied in peace building are ineffective in dealing with the respective conflicts, and their impact on the affected communities insignificant cannot totally be said to be farfetched (NSC, 2007). Alternatively, there could be some underlying limitations in the existing peace building and conflict management initiatives, leading to the hitherto exhibited dismal performance. This formed the basis of the current study.

RESEARCH OBJECTIVES

This study examined the residents' perceptions on the effectiveness of various peace building and conflict management programs in West Pokot Sub-County, within the Republic of Kenya.

A NOTE ON METHODOLOGY

This study adopted a cross-sectional household survey. Data was collected through scheduled interviews. Data was also collected through dialogue with officials involved in peace building and conflict management initiatives as well as through researcher's field observations, while secondary information was obtained from existing data. Respondents for this study were selected using multi-stage sampling technique. In the first instance, the study worked on the selected target population of 108 household heads to get the required sample. This figure was purposively chosen because the victims, having suffered conflict related displacements, had relevant and required information. Secondly, these victims could easily be accessed based on the records in the offices of the county security officers. This study subsequently worked on the selected target population of 108 household heads using the method by Kathuri and Pals (1993), to get the required sample of 84 respondents. The sample size for this study therefore consisted of 84 heads of households in West Pokot Sub-County who had been resettled by the Government between the years 2007 to 2010 having suffered conflict related displacements. In addition, this study also involved 39 Key informants (5 and 10 members of SCSIC and SCPC respectively, the 4 Assistant County Commissioners, and the 20 Chiefs in the Sub-County). This group of Key informants was important because they were believed to have the required information, which was important in corroborating the data obtained from household heads (whose information was at times affected by emotions arising out of their past

experiences). Data was analyzed both qualitatively and quantitatively. Data from household heads was specifically analyzed using pie charts, percentages, likert scale and frequency tables. On the other hand, data collected from Key informants was organized according to themes and analyzed appropriately.

RESULTS AND DISCUSSIONS

Residents' Perceptions on the Effectiveness of Existing Peace Building and Conflict Management Programs in West Pokot Sub-County

Responses to different conflicts call for diverse corresponding variety of interlinking intervention mechanisms (NSC, 2007). However, ultimate healing requires adopting a process that reduces a conflict to a more productive level (Zartman, 1999). Nevertheless, whereas the community's unique approaches may vary, people generally rely on similar basic procedural modes of handling conflicts such as avoidance, negotiation, mediation, arbitration and adjudication (Mutiru, 2000). Nevertheless, perceptions of residents of West Pokot Sub-County on the effectiveness of existing methods of dealing with conflicts have varied depending on the perceived success or failure of the peace building program applied. This study generally focused on government, as well as grassroots or local conflict resolution mechanisms.

Government Approaches to Peace Building and Conflict Management

According to Broom and Philip (1973), every society has some established machinery for upholding norms, settling disputes and dispensing justice. In simple societies, law shades into customs and is upheld through informal procedures and sanctions. In complex societies however, the legal order is more clearly distinguished and carries a heavy burden of social integration. Likewise, legal recognition lends coherence, regularity and acceptance to social forms and cores of conduct, and sustains social organizations by defining conduct of society members. Indeed, legal order is more than merely a system of rules. Fisher (1969), states that the government must strive to accumulate a large volume of social and economic capital, prepare for the widespread application of science and technology, and plan for the use of human resources to reduce resource based conflicts. He argued that a region lacking minerals or other natural resources, or suffering from remote location, may compensate for these drawbacks by developing in other directions including its human skills and resources. This study was therefore significant since it evaluated the residents' perceptions on the effectiveness of various approaches, including government approaches, in peace building and conflict management in West Pokot Sub-County.

Grassroots Approaches to Peace Building and Conflict Management

Grassroots approaches refer to community based peace building processes which assume that people and culture are the best resources for building and sustaining peace. It is a peace building approach that is primarily concerned with strengthening the role of local people and their institutions as a means of promoting peace (NSC, 2009).

Shahnoun (1994), while analyzing the Somali conflict criticized the top down approach to peace building arguing that the process is often filled with hatred and suspicion of the government leadership. Likewise, Prunier (2008) noted that peace cannot be achieved overnight through the gun. While analyzing the conflict in Northern Uganda, he argued that the solution to the Northern Uganda conflict rested in dialogue and not the gun. Similarly, Busede in Down and Reyna (1998), argued that the socio-cultural knowledge of local initiatives makes them more effective than external actors in wholistically meeting a variety of needs of ex-combatants. This view agrees with the argument that peace building requires the widest legitimacy, and that the process must not only be accepted by a sizeable proportion of the host population, but should also be in accordance with the culture of the local population (Cappon, 2009). In addition, Lederach (1988), also supported this claim when he argued that in order to effectively deal with intra-state conflict, it requires a creative and complex approach,

which can penetrate into the web of the relationships in which the conflicts are entangled, bring genuine reconciliation, and produce a better and wider set of interdependent relationship. His emphasis therefore focused on the need to move beyond short term crisis orientation often applied by the government.

Grassroots peace building have also been credited on their ability to bring local groups together to explore constant reconciliation processes as participants learn to apologize and accept apologies, ask for forgiveness and to forgive, to heal and to close conflicts (Galtung, 2000). In the process, such notions as large group dialogue, micro-culture and totalization in the process of peace building, become highly relevant for they open up all forms of group interaction in the process (Kelma, 2002). In another study carried out by the centre of Ubuntu in Burundi, community groups in peace building make efforts to incorporate the work of other groups in the bottom up peace building process (Down and Reyna, 1988). This leads to bonding, bridging and a coordinated approach. Indeed, L'Abate in Lederach (1988), attempted to counter the conventional argument that non violent unarmed forces can only be effective in small scale conflicts. He emphasized that external intervention in large scale conflicts are often ineffective, often contributing to escalation of the conflict. This therefore calls for grassroots peace building on the strength that it involves long term commitments in the society, multilevel engagement, and the development of new skills of conflict transformation based on the knowledge of the culture of the contending parties.

Leading scholars Albrecht and Ehrhant (2005) harshly criticized the use of security apparatus such as the military and the police in seeking sustainable peace. To them, the decision makers in institutions such as military and police are usually outside the conflict context, and are hence mostly unaware of the current realities on the ground, and the ongoing dynamics of the conflict. In most cases, the interest of the top decision makers of the military is to maintain their functions and sustain their existence. Indeed, global trends show that the greater the intensity of the conflict, the higher the spending of the military and therefore, a higher budget will be received for the years of the duration of the conflict. In addition, Mutiru (2000) concluded that the traditional customs in peace building have both significant psychological and practical impact on the lives of the indigenous population, and in turn the well being of the whole community. On the same note, Peterson (1991) stated that efforts should be made to link informal grassroots peace building activities to the formal (top down level) approaches. He further noted that a non-inclusive and top down approach to peace building has huge ramifications. On the other hand, Galtung (2006) further added that a peace culture and the force necessary to confront the dynamics and structures of violence and transform them towards peace cannot be found in institutions and organizations coming from 'above' or 'outside'. It can only be found in broad social involvement in community participation in peace building.

Despite all these support for grassroots approaches in peace building, other scholars have challenged the veracity of these views. For instance, Beatnx (2006) emphasized on the need for all peace builders to understand that conflict resolution is not just the successful defeat of the enemy and an end to fighting, but the restoration of order, social and economic stability, the guarantee of peoples' human rights, rehabilitation of the structures of society and government, the re-establishment of peaceful relations and the ending of the structural violence which precede the manifest violence.

In a similar argument, Jacoby and Charlotte (1971) noted that peace is not a one dimensional phenomenon, built alone by one person or based entirely on a single aspect of human relations. Just as conflict is complex often involving individuals and groups, grassroots and leadership, economic and identity dynamics, historical and future visions, and everything in between, peace building as well engages a myriad of human experiences. Subsequently, no one approach by itself holds the solution to any protracted conflict. Education and youth programs are only possible where human security supports human survival. On the other hand, forgiveness and reconciliation cannot be divorced from reasonably

open economic opportunity for all. Elders within communities carry a weight that national courts might not within the grassroots context, while national courts have influence far beyond the localized role of community elders.

Indeed, Harbottle (1994) supported the need to move from disarmament to the strongly hands on approach at grassroots level. To him, the grassroots approach often incorporates the spiritual base which he considers extremely significant in all peace work. He further called for a new focus to peace building, discouraging external interventions based on their inability to function effectively without the involvement of the local communities in the conflict area. As Mutiru (2000) noted, the only solution to most conflicts is for groups concerned to work through their problems in an analytical way, supported by third parties acting as facilitators, and not authorities. Balancing the interests of justice and pursuit of sustainable peace therefore requires a response to the rebellion that goes beyond strict legal accountability for serious crimes (Lederach, 1988). A flexible combination of traditional, local, and national justice brings about a middle ground, and offers a chance for a flexible architecture for establishing accountability for crimes committed by parties.

Perceptions of West Pokot Sub-County Residents on the Effectiveness of Various Peace Building Initiatives in the Sub-County

Residents of West Pokot Sub-County reported different perceptions on the effectiveness of various peace building and conflict management programs. This aspect was responded to by the aforementioned victims of conflict related displacements and some Key informants, particularly the local Chiefs. These results are presented in Tables 1 and 2.

Table 1: Effectiveness of Peace Building Programs (Based on Household Respondents)

| Peace Program | Very Effective | Effective | Ineffective | Vey Ineffective | Total |
|--|----------------|-----------|-------------|-----------------|-------|
| Peace building in conflict situations | 36% | 31% | 18% | 15% | 100% |
| Development to address poverty and development gaps | 19% | 35% | 21% | 25% | 100% |
| Social justice and human rights to counter violations and discrimination | 17% | 20% | 26% | 37% | 100% |
| Community empowerment in order to fill capacity gaps at community level | 18% | 23% | 24% | 36% | 100% |
| Issues of environmental protection and conservation | 30% | 29% | 21% | 20% | 100% |
| Addressing land issues | 35% | 29% | 20% | 16% | 100% |
| Other reasons such as health issues and HIV/AIDS | 24% | 20% | 26% | 30% | 100% |
| Guaranteeing security | 31% | 25% | 26% | 18% | 100% |

This study analyzed the element of effectiveness from the point of view of the actual perceived outcomes of peace building and conflict resolution programs. As a result, the following items specifically addressed “effectiveness”: Peace building in conflict situations, enhanced development to address poverty and development gaps, focus on social justice and human rights to counter human rights violations and all forms of discrimination, and Community empowerment to fill capacity gaps at community level. Other initiatives included environmental protection and conservation, and addressing land issues. In addition, there were such aspects as health and/or HIV/AIDS, and guaranteeing security. These items are illustrated in Table 1 above using percentages to describe their relative importance. Overall, the initiatives that were considered largely effective were: Peace building in conflict situations, addressing land issues and guaranteeing security.

Table 2: Effectiveness of Peace Building Programs (Based on Key Informants)

| Peace Program | Very Effective | Effective | Ineffective | Vey Ineffective | Total |
|--|----------------|-----------|-------------|-----------------|-------|
| Peace building in conflict situations | 37% | 30% | 18% | 15% | 100% |
| Development to address poverty and development gaps | 38% | 31% | 21% | 10% | 100% |
| Social justice and human rights to counter violations and discrimination | 17% | 20% | 26% | 37% | 100% |
| Community empowerment to fill capacity gaps at community level | 18% | 23% | 24% | 36% | 100% |
| Environmental protection and conservation | 30% | 29% | 21% | 20% | 100% |
| Addressing land issues | 37% | 31% | 18% | 14% | 100% |
| Other reasons such as health issues and HIV/AIDS | 24% | 20% | 26% | 30% | 100% |
| Guaranteeing security | 31% | 25% | 26% | 18% | 100% |

Results in Table 2 indicate that based on Key informants, the most effective peace building and conflict management program is by addressing poverty and development gaps. This is followed by addressing land issues and application of peace building activities in conflict situations. By comparing the results of both household respondents and Key informants, addressing land issues and peace building efforts in conflict situations are very significant initiatives in dealing with conflicts in West Pokot Sub-County.

While examining the perceptions of West Pokot residents on the effectiveness of various peace building and conflict management programs in the Sub-County, this study focused on the following respondents as shown in Table 3.

Table 3: Respondents' Categories

| Category | Frequency | Percent (%) |
|-----------------------------------|-----------|-------------|
| House hold heads | 84 | 73.7 |
| Sub County Peace Committee (SCPC) | 10 | 8.8 |
| Chiefs | 20 | 17.5 |
| Total | 114 | 100 |

Source: Field notes (2013)

Table 3 above indicates that this study majorly focused on people who had been resettled by the Kenya Government, having been displaced by conflict (84 or 73.7%). This current study also involved 10 (8.8) members of Sub-County Peace Committee (SCPC) and 20 (17.5) Chiefs. This group was not only considered to fairly represent the views of the community but was also viewed as unbiased.

This current study sought views on the above described categories of respondents on their perception of the government disarmament process. Their responses are indicated in Table 4.

Table 4: Respondents' Perception on Government Disarmament Program

| Response | Frequency | Percent (%) |
|---------------|-----------|-------------|
| Very friendly | 2 | 1.9 |
| Friendly | 5 | 4.8 |
| Unfriendly | 22 | 19 |
| Very friendly | 85 | 74.3 |
| Total | 114 | 100.0 |

Table 4 above indicates that majority 85 (74.3%) of the respondents reported the government disarmament process to be very unfriendly. In addition, 22 (19%) of the respondents reported that the disarmament exercise was unfriendly. Accordingly, 93.3% of the respondents never liked the government disarmament exercise. It was reportedly

characterized by force and brutality. Those who are found to be in possession of guns and ammunitions are roughed up and in some instances victims sustain lifelong injuries. This process also hurts innocent residents because the operation involves all the residents of the area suspected to have illegal weapons. Its application of excessive force makes some residents as well as victims of the concerned area to migrate even before the operation commences.

Regarding the effectiveness of the government disarmament process, respondents' responses are presented in Table 5.

Table 5: Effectiveness of the Government Disarmament Program

| Response | Frequency | Percent (%) |
|------------------|-----------|-------------|
| Very effective | 2 | 1.9 |
| Effective | 7 | 5.8 |
| Ineffective | 80 | 70 |
| Very ineffective | 25 | 22.3 |
| Total | 114 | 100.0 |

Table 5 above shows that majority 80 (70%) of the respondents involved in the study acknowledged that the government disarmament process was ineffective. Furthermore, 25 (22.3%) of the respondents of West Pokot Sub-County indicated that disarmament process was very ineffective. Therefore, cumulatively, 92.3% of the respondents noted that disarmament process by the government was ineffective. This was attributed to the nature of the process which involves excessive force and brutality forcing gun holders as well as other residents to run away to unaffected areas or even cross over to neighbouring countries only to return after the exercise. Accordingly, the government should be friendly in engaging residents in disarmament process to encourage them to participate fully. In addition, the government should involve community elders and religious leaders in encouraging gun holders to surrender them to the government.

This study further sought to establish respondents' perception on Sub-County Peace Committees. It was established that majority of the respondents had surrendered firearms and ammunition as a result of Sub-County Peace Committee initiatives. Subsequently, respondents acknowledged the importance of the Sub-County Peace Committee in convincing residents to surrender illegally acquired firearms to the government. These committee members were perceived to be genuinely involved in peace building and conflict resolution initiatives.

Respondents' perception on the effectiveness of the peace committee in peace building and conflict resolution within the Sub-County was also sought. These results are indicated in Table 6.

Table 6: Effectiveness of Sub-County Peace Committee

| Response | Frequency | Percent (%) |
|------------------|-----------|-------------|
| Very effective | 80 | 76.9 |
| Effective | 7 | 6.7 |
| Ineffective | 10 | 9.5 |
| Very ineffective | 7 | 6.7 |
| Total | 104 | 100.0 |

Table 6 above indicates that majority 80 (76.9%) of respondents acknowledged that West Pokot Sub-County Peace Committee was very effective. This was further enhanced by 7 (6.7%) of respondents who rated its effectiveness as effective. Therefore, cumulatively, 83.6% of the respondents acknowledged that the peace committee model was quite an effective peace building program in West Pokot.

DISCUSSIONS

This study examined perceptions of West Pokot residents on the effectiveness of peace building and conflict management programs in the Sub-County. In the process, the study established that there existed several peace building and conflict management programs in this Sub-County. As Wallensteen (2007) noted, peace building is a process that is complex, multifaceted and even contradictory. This agrees with the argument that peace building requires the widest legitimacy, and that the process must not only be accepted by a sizeable proportion of the host population, but must also be in accordance with the rules and culture of the local population (Galtung, 2006).

True to these arguments, residents of West Pokot acknowledged the application of various peace building and conflict management programs in their Sub-County with varying degree of success. These included: peace and reconciliation talks, peace committee model, establishment of educational institutions, traditional conflict resolution systems, cross border sports, disarmament, the formal justice system, mediation and signing of peace accords among many others.

This study however established that many of these initiatives were generally carried out concurrently, either by the same or different organizations. These findings therefore seem to agree with the ideas of Montville (1981), in Olson *et al* (2003), who introduced what he called multi track diplomacy which involves official Governmental actions and unofficial efforts by Non-Governmental Organizations in resolving conflicts. Founded on these ideas, Diamond and McDonald (1991), in Olson *et al* (2003) expanded the number of tracks and argued that these tracks were connected to each other in a circle, and no one single track is more important than the others. In addition no track is independent of the others. They operate together as a system in an inter-dependent and inter-related manner. Consequently, in the process of peace building, the issue of inter-dependence and inter-relatedness of the various programs must be appreciated.

Perceptions of West Pokot Residents on the Effectiveness of Peace Building Programs

This study specifically made a comparison of Government disarmament program and Sub-County Peace Committee model. It was noted that a section of residents felt that disarmament was a significant program in peace building and conflict management in West Pokot. Its significance was based on the fact that it reduces conflicts by withdrawing the weapons that escalate manifest conflicts. Consequently, it was concluded that government security operations are necessary in reducing manifest conflicts. This agrees with the position of Oucho (2002), who stated that no one should expect the military to abandon their original mandate of defense and deterrence. He also argued that in undertaking peace building, military forces are significant in the initial stages to restore public order. Similarly, Jacoby and Charlotte (1971) emphasize that unless all parties feel secure, any peace process is likely to fail. Hence, the security function of any nation, usually vested in the state security apparatus including the military and the police, becomes fundamental.

Unfortunately however, it was established that support for disarmament among residents of West Pokot was very low at only 23%. Majority (77.5%) of respondents did not like the government disarmament exercise, and instead favoured the peace committee model. Disarmament program was characterized by use of force and brutality. It was further established that government disarmament also hurts innocent residents because the operation involves all the residents of the area suspected to have firearms. These findings are in line with the ideas of Harbottle (1994) who supported the need to move from disarmament to the strongly hands on approach at grassroots level. To him, the grassroots approach often incorporates the spiritual base which he considers extremely significant in all peace work. He further called for a new focus

to peace building, discouraging external interventions based on their inability to function effectively without the involvement of the local communities in the conflict area.

In addition, leading scholars Albrecht and Ehrhant (2005) also harshly criticized the use of security apparatus such as the military and the police in seeking sustainable peace. To them, the decision makers in institutions such as military and police are usually outside the conflict context, and are hence mostly unaware of the current realities on the ground, and the ongoing dynamics of the conflict. In further support of the above positions, Oucho (2002) also emphasized that certain circumstances actually require certain conflicts to be referred to community elders rather than state institutions. He argued that their understanding of the conflict context and their influence are crucial in negotiation, reconciliation, dealing with the root causes of the conflict and the entire peace building exercise, for sustainable peace to be achieved. Indeed, this study's findings concluded that the most effective program is that which incorporates the participation of local communities. Accordingly, peace committee was rated as the most effective peace building program based on its recognition and incorporation of locals.

CONCLUSIONS

Residents of West Pokot acknowledged the existence and application of a myriad of intervention mechanisms within their Sub-County. Key among them included: peace and reconciliation talks, cross border sports, peace committee model, disarmament, mediation and signing of peace accords among many others. It was however noted that in several instances, many of these initiatives were carried out haphazardly and in a disjointed manner by the various organizations, with no sense of unity among them. Consequently, the Kenyan Government should establish a stakeholders' co-ordination team to harmonize all the existing peace building initiatives by the various organizations involved in peace building and conflict management in this study area.

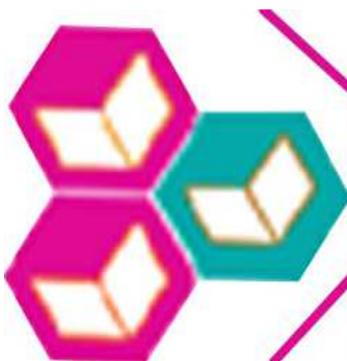
These residents however had different perceptions on the effectiveness of various peace building initiatives. Majority of respondents never liked the government disarmament exercise. It was found to be characterized by use of force and brutality. This program however played a significant role in withdrawing weapons from the prospective combatants and in the process denying them the means of attack. This further significantly reduces the impact of conflicts in terms of casualties in case of an attack. On the other hand, residents of West Pokot acknowledged that peace committee model was an important component in peace building and conflict management in the Sub-County. Peace committees were readily accepted because their memberships were largely drawn from the locality. As a result, peace committees enhanced healing and reconciliation processes. They were also involved in educating community members to engage in income generating activities such as bee keeping, crop growing, sports activities and nurturing other talents in the young people. Unfortunately however, this program faced widespread resource challenges which limited its members from traversing the expansive Sub-County, with its rugged terrain, in their peace building activities.

Based on these arguments, the Government should abandon disarmament program and adopt a friendly approach that involves the local administration and communities without the use of force. This is because due to its application of force and brutality, disarmament was established to be highly ineffective. At the same time, the Government should support and empower Peace Committees to enhance their effectiveness in peace building and conflict management. This is because the Sub-County (District) Peace Committee was rated as one of the most important stakeholder in peace building and conflict management in West Pokot Sub-County.

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