The Role of the Catholic Church in Promoting Peaceful Coexistence among the Communities in the North Rift: Mile Stone, Challenges and Lessons

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Abstract

North Rift Kenya has been an epicenter for inter-community conflicts over the years. There are multi-sector government initiative operations to manage the skyrocketing banditry attacks that have paralyzed socioeconomic activities among these communities living in the region. The Catholic Church through its humanitarian and pastoral services has implemented several strategies as their contribution to addressing peace among the warring communities in this region. The main objective of this research is to analyze the role of the Catholic Church in promoting peaceful coexistence among the communities in the North Rift: successes, challenges, and lessons. The findings from this investigation synthesized the successes achieved by the Church, the challenges they faced in their programming, and deduced the lessons learned that can be used to inform policy and operations the government is currently carrying out in the region. The target population of the study was 129 employees who have participated in North Rift Peace Programmes from Nakuru, Eldoret, Kitale, Lodwar, Isiolo, Maralal, and Nyahururu. The study applied Nassiuma's (2000) probability systematic sampling formula to determine the 98 sample size. For rapid data collection, the investigator used a structured questionnaire administered online via Google Forms. Descriptive statistics and regression analysis techniques were used for quantitative data. The findings established that the strategies employed by the Catholic Church Peace Programme, the management of emerging challenges, and ploughing back lessons learned in the peace-building process have achieved several milestones in the peace-building process in the North Region where conflict has existed over several decades. The findings of the study will be useful to the policy of the North Rift Peace and also operations being undertaken by sector-wide agencies.

Keywords: *conflict resolution, communities coexistence, church program, resource conflict,*

community empowerment.

Introduction

Kenya has experienced various conflicts over the years, including secession attempts in North Eastern Kenya in the 1960s and persistent pastoral conflicts in North Western Kenya. These conflicts have been characterized by hostilities between different ethnic communities, such as the Pokot and Karamojong, Pokot and Marakwet, and Pokot and Tugens (Rohwerder, 2015; Gibbons, 2014 &Wanyande, 2003). According to Rohwerder (2015), contemporary high levels of conflict in Kenya have been precipitated by a range of factors. These factors include: i) Boundaries: Conflicts often arise when there are disputes over boundaries, particularly between neighboring communities or counties ii) Competition over land, pasture, water, and other resources: The competition for these resources can be intense, especially in areas where there is scarcity, and this can lead to conflicts iii) Migration of herders in search of pasture and water: Herders may move their livestock to areas where there is better grazing or water, and this can bring them into conflict with other communities iv) Political party zoning: The practice of dividing electoral constituencies along ethnic lines for political gain has been blamed for exacerbating inter-communal tensions in some areas v) Underdevelopment, poverty, and inequalities: These factors can create conditions where conflict becomes more likely, as communities compete for limited resources vi) Proliferation of small arms: The easy availability of small arms has been identified as a key factor in the escalation and intensification of conflicts, particularly in pastoral areas.

Turkana, Pokot, and Malire are pastoralists who live in the extreme North Rift region. They have frequently engaged in conflicts and clashes over animals, pasture, and water, as well as long-running violent ethnic conflicts (McCabe, 2004). Displacements of communities in North Rift and pastoral areas were inextricably linked to the loss of livestock, the primary source of subsistence, as well as access to land, pasture, and water, as well as related resources and markets (IDMC, 2014). Internal Displacement Monitoring Centre (IDMC) also emphasized conflict, violence, cattle rustling, and various forms of human rights violations as major causes of loss of life, livestock, and displacement. Other processes include natural disasters such as flooding and drought, as well as state and private interventions. According to the IDMC report, each of these processes has operated independently (in combination or sequence) to erode the social and economic well-being of pastoral communities, resulting in deaths and displacements. The conflict between the communities in the North Rift, Kenya dates back several decades, and it has been

characterized by intermittent violence, including cattle raids, ambushes, and retaliatory attacks. The conflict has resulted in the loss of lives, displacement of people, and destruction of property. The competition for resources such as water and grazing land has also intensified as the population of both groups has grown, and this has further fueled tensions between them (Daddah, 2022).

Religion can be a significant source and resource for restraining war or bringing ethnic conflict to an end through its normative rationales that go beyond traditional diplomacy. Religion often provides a moral and ethical framework for individuals and communities, and its teachings can offer guidance on how to resolve conflicts peacefully. According to Chepkorir (2019) some of the common strategies used in peacebuilding and reconciliation efforts; Dialogue: Involves bringing people from different groups together to have an open and honest conversation about their differences and to seek common ground; Coordination: Refers to the efforts to bring together various actors' involved in the peacebuilding process, including governments, civil society organizations, and international organizations; Reconciliation: Refers to the process of restoring relationships between individuals or groups who have been in conflict, often involving acknowledgement of past harms and efforts to make amends; Participation: Involves ensuring that all stakeholders, particularly those who are most affected by the conflict, have a voice in the peacebuilding process; Training: Involves providing education and training to individuals and groups on topics related to conflict resolution, mediation, and peacebuilding; Advocacy: Involves advocating for policies and actions that support peacebuilding efforts; Networking: Involves connecting individuals and groups involved in peacebuilding efforts to share information, resources, and strategies; Facilitation: Involves guiding a group through a process of discussion and decision-making; Negotiation: Involves the process of reaching an agreement between conflicting parties through discussion and compromise; Mediation: Involves a neutral third party facilitating discussions between conflicting parties in order to reach an agreement; Problem-Solving Workshops: Involves bringing together individuals from different groups to identify and work on specific problems related to the conflict.

According to Klopp (2007) the Catholic Commission for Peace and Justice in Kenya and the National Council of Churches of Kenya have been facilitating peace-building and reconciliation in ethnic conflict areas such as Kuresoi North. They also encourage civic engagement, conflict resolution, and democracy. The CJPC and NCCK representatives gather all conflict and other issue

information and relay it to the national office, which responds by providing food, shelter, and clothing. The challenge for religious-based organizations is that they are not always prepared for conflicts and have likely not dedicated resources and energy to preventing ethnic conflicts.

The existing literature has not adequately addressed the strategies implemented by faith led organizations in promoting peace among the warring communities in the conflict prone areas in Kenya by looking at the milestone, challenges, and lessons learned for sector-wide future innovative interventions necessary to engender peaceful and prosperous coexistence by the communities. The study particularly analyzed the challenges faced by the strategies implemented by the Catholic Church in promoting peace among the warring communities, the effect of the strategies on the milestones achieved by the Catholic Church in promoting peace among the warring communities to deduce the lesson that can be adopted by the sector-wide approach launched by the Government of Kenya through the police and the military.

Theoretical Review

The investigation was based on Problem-Solving Theory by Freeman and Fisher (2012). The problem-solving theory, in the context of peace and conflict, aims to address the gaps left by power politics theory by offering a different approach to resolving conflicts. This theory suggests that by understanding the underlying fears and needs of the warring parties, examining the history of the conflict, and working towards mutually acceptable solutions, durable resolutions can be achieved. Problem-solving theory recognizes that conflicts often arise from a complex interplay of factors, including historical grievances, unmet needs, and breakdowns in relationships. It emphasizes the importance of going beyond power dynamics and focusing on the underlying causes and dynamics of the conflict. According to this theory, a key step in resolving conflicts is to create a conducive environment for dialogue and negotiation. By facilitating open and constructive communication, the parties involved can gain a better understanding of each other's perspectives, fears, and needs. This process allows for the exploration of mutually acceptable solutions that address the root causes of the conflict and meet the interests of all parties involved.

The problem-solving theory also emphasizes the importance of building trust and improving relationships between conflicting parties. The theory emphasizes the importance of improving the relationship between the conflicting parties. By building trust, fostering open communication, and promoting understanding, the theory asserts that the parties can create an atmosphere that is

conducive to resolving the conflict. Through dialogue and engagement, the parties can identify shared interests and work towards mutually acceptable solutions. This approach recognizes that sustainable resolutions to conflicts often require addressing the underlying issues and needs of all parties involved, rather than solely focusing on power dynamics or imposing one side's interests over the other (Freeman & Fisher, 2012). Problem-Solving Theory was the basis that the investigator explored to establish the role of the Catholic Church in promoting peaceful coexistence among the communities in the North Rift.

Empirical Review

Religious social doctrine refers to the body of teachings and principles that are rooted in the scriptures and official teachings of various religious traditions, including Christianity. These teachings emphasize the importance of social justice, peace, and the common good, and provide a framework for understanding and addressing social issues. International religious organizations have developed various methodologies for promoting peace and reconciliation in conflict-affected areas, which could be adapted and applied in North Rift. These methodologies often involve community engagement, dialogue, and mediation, and aim to foster a sense of shared humanity and common purpose among conflicting parties (Appleby, 2010).

The Church is actively serving victims of conflict, defending human rights, and promoting education for both children and adults in areas affected by violence. Furthermore, they are also defending the space of civil society from the oppression of violence, indicating their commitment to promoting social justice and peace. The Church offers a remarkable network of people across the world, suggesting that Christians have a global reach and a strong presence in many regions affected by conflict. This network of people may include individuals and organizations that are actively involved in humanitarian aid, peacebuilding, conflict resolution, and community development. The network is transitional, constantly moving people, goods, services, information, and ideas, allowing for much of today's peace-building. Thus, religious-based organizations ought to be proud of their contributions to global peacemaking and peace-building efforts. They should, however, constantly promote peace rather than wait for ethnic conflicts to erupt (Bartoli, 2005).

According to Appleby (2004), Catholic Relief Service (CRS) has carved out a niche in the world of Strategic Peacebuilding (SP) through its international development agencies. Some of the roles CRS has played include: facilitating peace agreements, providing safe spaces for conversation

between parties in conflict, reaching out to rebel groups, and directly working with victims of war. The CRS has also worked with different religious leaders in promoting dialogue and understanding.

Inter-religious dialogue has been important because it fosters understanding, mutual respect, and tolerance among different religious groups, which can reduce tensions and promote peace. Religious leaders often facilitate such dialogues and use their moral authority to promote peace and reconciliation. Trauma healing and psychosocial work are also crucial in areas affected by ethnic conflicts, as they have helped individuals and communities cope with the psychological and emotional effects of conflict. Religious organizations can provide counselling, support groups, and other forms of psychosocial assistance to those affected.

Advocacy and citizen diplomacy have also been used effectively as tools for peace-building and reconciliation. Religious organizations have used their influence to advocate for policies and actions that promote peace and justice, and mobilize their members to engage in the engendering peaceful coexistence. The Catholic Church, in addition, has contributed to development and reconstruction efforts in post-conflict areas. For example, the Church have provided micro-enterprise development programs to help people rebuild their livelihoods and have supported infrastructure development projects to improve access to basic services such as healthcare and education. Overall, the Catholic Church has made significant contributions to peace-building and reconciliation efforts in areas affected by ethnic conflicts. The church's involvement has complemented the work of other institutions, such as peace and justice commissions, and helped to address the root causes of conflict and promote sustainable peace (Appleby, 2004).

Devine (2016) identified the underlying causes of the conflict as: core resources, political economy, and infrastructure insecurity, were identified and explained by Devine (2016). The second hypothesis discovered that state-level approaches to conflict resolution are ineffective. Concerning the third hypothesis, it was demonstrated that some of the Catholic Church activities significantly contribute to conflict management and these strategies have not been adequately documented. This suggests that more research is needed to clarify the nature and dynamics of the Catholic Church's activities in contributing to conflict management.

In the past, the Catholic Church has used aspects of conflict management theory in its activities aimed at assisting people in realizing their full potential. This entails addressing basic human needs, transforming conflict at the individual, relational, institutional, and cultural levels, and leading to reconciliation based on peace, truth, justice, and mercy (Njue, 2010; Devine, 2016). Throughout the 1990s, the Catholic Church became more active in monitoring political, development, and human rights issues affecting the two communities through its own justice and peace commissions. Despite strong opposition from the local chief, a government appointee, they opened a justice and peace office in Lodwar among the Turkana in 1993 and West Pokot in 1999 (Dolan, 2007). The Catholic Church believes that the State's conflict management policies and structures are insufficient to deal with the conflict or provide an alternative way of life to those involved (Diocese of Lodwar Pastoral Plan, 2007).

According to Simion, Koech, and Ayanga (2022), the Church's peace-building models included the Mounting of Humanitarian Response Model and Policy Advocacy, which were carried out through dialogue, seminars, evangelism, sports, and cultural events. These approaches helped to some extent, to reduce tension and violence in the region to some extent. The Church's youth mentorship programs helped to instil the values of unity, honesty, peaceful coexistence, and self-reliance in the region's and society's youth.

Financial resources are often a challenge for organizations engaged in peace-building efforts, including those based in the Church. Without sufficient funding, it can be difficult to sustain peace-building programs over long term and to see lasting positive impacts in communities affected by conflict. For example, some organizations have developed social enterprise models that generate revenue through the sale of goods or services, which can then be reinvested in peace-building programs. Other organizations have developed partnerships with government agencies, international donors, or private foundations to secure long-term funding commitments (Simion, Koech, &Ayanga, 2022).

Magondu (2012) established that the Kenyan Catholic Church's leadership has the necessary skills to manage conflict, and the church's attitude toward conflict is positive. Communication and change management are important conflict resolution tools in the Kenyan Catholic Church. The implementation of measures to prevent, prepare for, and transform conflict improves the effectiveness of conflict management in the Kenyan Catholic Church. According to the study, the

Kenyan Catholic Church's conflict management can be improved through mediation processes, creating equal opportunities for all parties to be heard, advocacy for just outcome, putting emphasis on reconciliation, addressing the true root causes of conflicts, encouraging tolerance, appreciation of individual strengths and flaws, recognition of each individual contribution to the conflict, and calling sincere apology from the perpetrators of violence.

Chirchir (2019) conducted a study in the Kerio Valley Basin to investigate the effects of social conflicts on household livelihoods and the necessary intervention measures. The study discovered that the main causes of conflict were cattle theft, access to and control over pasture and water. The study also discovered that social conflicts have hurt the lives and livelihoods of communities through, among other things, loss of household income when livestock, the primary source of family income, is stolen; loss of lives; strained relationships among family members and neighbours; and loss of marketing opportunities.

Methodology

This study adopted a descriptive research design which is commonly used to describe the characteristics of a particular population or phenomenon. It involved collecting data from a sample of the population and summarizing the data using statistical methods such as frequency distributions, measures of central tendency, and measures of variability. The target population of the study was 129 employees who have participated in North Rift Peace Programmes from Nakuru, Eldoret, Kitale, Lodwar, Isiolo, Maralal, and Nyahururu. The sampling formula by Yamane (1967) was adopted to arrive at a 98 sample size that gave the required information strategies implemented by the Catholic Church in promoting peace among the warring communities in the North Rift, Kenya: milestone, challenges and learned innovations. The questionnaire was converted into Google Forms and a link was sent to the respondents who in turn filled out the forms that were automatically submitted to the database. Once the data was extracted from Google Forms, the researcher used SPSS Version 23 to generate descriptive statistics; means, medians, and standard deviations, to summarize the data. Further analyses were the Analysis of Variance (ANOVA), and regression analysis, to test hypotheses or explore relationships between variables. Data visualization tools, such as charts and graphs were used to present the results.

Throughout the study, the researcher observed legal and ethical requirements by obtaining all necessary authorization from the relevant authorities before conducting the study. Participants

were given consent form to sign, ensuring that they were well informed about the purpose of the study, what their involvement entailed, and any potential risks or benefits. Adhering to the principle of voluntary participation means that participants were free to withdraw from the study at any time.

Results and Discussions

This section presents the descriptive statistics and regression analysis results of strategies implemented by the Catholic Church in promoting peace among the warring communities in the North Rift, Kenya: milestone, challenges and lessons learnt for sector-wide innovations. The first section presents results and discussions of the descriptive statistics whereas the second section presents regression analysis results.

Table 1: Peacebuilding Strategies

Statement	SD (%)	D (%)	N (%)	A (%)	SA (%)
Ethnic conflict reconciliation Strategy	2	9	2	60	27
Peace-building workshops	11	7	2	44	36
Prayer movements to address inter-ethnic conflicts	9	7	3	50	31
Involve community leaders in peace convention	3	9	3	49	36
Alternative livelihood	7	6	2	51	34
Providing alternative water sources	9	2	5	47	37
Providing an enabling environment for dialogue	6	3	1	52	38
Comprehensive inter-community peacebuilding	11	18	5	39	27

Key: SD-Strongly, D-Disagree, N- Neutral, A- Agree, SA-Strongly Agree

Results on inter-ethnic conflict reconciliation strategy' revealed that the majority of respondents (87%) agreed that ethnic conflicts has led to the lack of inter-ethnic harmony among the communities in the North Rift, Kenya. Concerning 'peace-building workshops' the study revealed that the majority of respondents (80%) agreed that the peace-building workshops have been useful in imparting peace-building skills and advocacy, thereby enhancing inter-ethnic harmony among the communities in the North Rift, Kenya. Further findings on 'prayer movements to address inter-ethnic conflicts' revealed that prayer movements to address inter-ethnic conflicts have facilitated healing and hope for the future of the victims among the communities in the North Rift, Kenya. Results on 'involving the community leaders' peace convention revealed that the majority of

respondents (81%) agreed that involving community leaders' peace convention to address inter-ethnic conflicts has facilitated healing and hope for the future for the victims among the communities in the North Rif.

Concerning 'alternative livelihood' the results revealed that the majority (85%) of the respondents agreed that providing alternative livelihoods like growing crops to support the conflicting communities in providing food for their households has facilitated healing and the victims with hope for the future. The majority of respondents (84%) agreed that 'providing alternative water sources' through sinking deep wells and distributing water for cattle and household have facilitated healing and hope for the future. Further finding on an enabling environment for dialogue revealed that the majority of respondents (90%) agreed that 'providing an enabling environment for dialogue' as an alternative to fighting has facilitated healing and hope for the future of the victims among the communities in the North Rift. Lastly, findings on comprehensive inter-community peacebuilding revealed that the majority of the respondents (66%) agreed that the church has developed a participatory comprehensive inter-community peacebuilding policy and facilitated healing and hope for the future of the victims in the communities.

Table 2: The challenges faced by the church in strategies implementation

Statement	SD (%)	D (%)	N (%)	A (%)	SA (%)
The poor road network	7	4	6	45	38
The poor communication technologies	9	2	3	46	40
Engraved cultural practices	2	7	6	39	46
Cruelty among warring communities	2	8	8	46	36
Lack of inter-sectoral coordination	11	8	2	55	24
The harsh terrain in the area	18	17	4	41	20
The hard-liners taken by opponents	12	9	0	48	31
Lack of political goodwill	8	6	2	57	27
Sparsely populated area	14	4	2	40	40
Existing high levels of poverty	7	8	7	41	37

SD-Strongly, D-Disagree, N- Neutral, A- Agree, SA-Strongly Agree

Table 2 presents the challenges faced by the church in implementing peace strategies in the region. First, concerning road networks, the results revealed that the majority of respondents (83%) agreed that 'the poor road network' has hampered the implementation of peace-building strategies among the communities in the North Rift. Second, concerning communication technology the results

revealed that the majority of respondents 86% agreed that 'poor communication technologies' including telephone communication have hampered the implementation of peace-building strategies among the communities in the North Rift. Third, concerning cultural practices the results revealed that the majority of respondents (85%) agreed that 'engraved cultural practices' among warring communities have hampered the implementation of peace-building strategies among the communities in the North Rift, Kenya. Fourth, findings on warring communities revealed that the majority of respondents 82% agreed that 'cruelty among warring communities' has hampered the implementation of peace-building strategies among the communities in the North Rift, Kenya. Fifth, further findings on inter-sectoral coordination results revealed that the majority (79%) of respondents agreed that lack of inter-sectoral co-ordination has hampered the implementation of peace-building strategies among the communities in the North Rift, Kenya. The hard-liners taken by opponents have also hampered the implementation of peacebuilding strategies among the communities in the North Rift, Kenya. Sixth, concerning the terrain in the region, the results revealed that the majority (61%) of respondents agreed that the harsh terrain in the area has hampered the implementation of peace-building strategies among the communities in the North Rift. Seventh, findings on politics revealed that the majority (84%) of respondents agreed that 'lack of political goodwill' has hampered the implementation of peace-building strategies among the communities in the North Rift. Eighth, further findings on population distribution in the region revealed that the majority (80%) of respondents agreed that 'sparsely populated area' has hampered the implementation of peace-building strategies among the communities in the North Rift, Kenya. Lastly, findings on poverty revealed that the majority (78%) of respondents agreed that the existing 'high level of poverty' has hampered the implementation of peace-building strategies among the communities in the North Rift.

Table 3: Milestones Achieved in Peacebuilding Process

Statement	SD (%)	D (%)	N (%)	A (%)	SA (%)
Increased inter-community cohesion	5	4	4	49	38
Reduction of conflict	2	5	8	52	33
Increased community participation	3	6	6	49	36
Increased self-knowledge of conflict resolution	7	2	3	52	36
Sustainable use of commonly shared resources	6	4	11	52	27
Reduced incidences of conflicts over resources	7	4	3	53	33
Inter-ethnic tolerance	7	6	9	46	32
Enabled sharing ideas	11	3	3	49	34
Avenues for conflict resolution	4	6	3	51	36
Achieved the development of a policy framework	7	3	6	55	29

SD-Strongly, D-Disagree, N- Neutral, A- Agree, SA-Strongly Agree

Concerning inter-community cohesion, the results revealed that the majority (87%) of respondents in the investigation agreed that there is 'increased inter-community cohesion' among the warring communities, which was achieved through the Catholic Church peace promotion and that there is an increased self-knowledge of conflict resolution among the warring communities. There are also avenues for conflict resolution among the warring communities that have been achieved through the Catholic Church peace promotion initiatives. Results on the status of conflict revealed that the majority (85%) of respondents agreed that there is 'a reduction of conflict' among the warring communities achieved through the Catholic Church peace promotion and that there is increased community participation in peace-building initiatives among the warring communities achieved through the Catholic Church peace promotion. Concerning the status of shared resources, the findings revealed that the majority (79%) of respondents agreed that there is a 'sustainable use of commonly shared resources' among the warring communities through the Catholic Church peace interventions. Further findings on the status of conflict over resources revealed that the majority of respondents 86% agreed that there are 'reduced incidences of conflicts over resources' among the warring communities achieved through the Catholic Church peace promotion. The peace intervention by the Catholic Church also led to a number of conflict transformation scenarios. Concerning tolerance, results revealed that the majority (78%) of respondents agreed that there is 'inter-ethnic tolerance' among the warring communities; on information sharing and avenues for

conflict resolution, the results revealed that the majority (83%) of respondents agreed that there is an enabled sharing of ideas among the warring communities; on 'the development policy framework', the results indicated the that majority (84%) of respondents agreed that there is need to improve the policy framework that fosters partnership between the church, government, and grass root communities among the warring communities.

Table 4: Lesson Learned from the Peace-Building Strategies by the Catholic Church

Table 4 presents the findings of the lesson learned from the peace-building strategies by the Catholic Church. Lessons learnt are important in sharing such lessons with future intervention in inter-ethnic conflict resolutions in Kenya.

Statement	SD (%)	D (%)	N (%)	A (%)	SA (%)
That justice system that uses local strategies	6	3	1	52	38
Community-led conflict resolution strategies	7	6	7	48	32
Empowered communities lead conflict mitigation	9	10	4	44	33
That confrontational approach is a strategy	8	4	5	55	28
Warring community views on the conflicts	8	4	6	46	36
Full representation of the warring communities	2	7	7	47	37
Comprehensive stakeholders' analysis	9	11	5	34	41

SD-Strongly, D-Disagree, N- Neutral, A- Agree, SA-Strongly Agree

The findings on local justice systems revealed that the majority (90%) of respondents were fully in support of a 'justice system that uses local strategies.' On community lead conflict resolution revealed that the 80% of respondents were in support of the 'community-led conflict resolution strategies'. On community empowerment the majority (77%) of respondents were in support of 'empowered communities-led conflict mitigation' and peacebuilding has been one of the lessons learned from Catholic Church peacebuilding in the North Rift. Concerning the confrontational approach, the results revealed that the majority (83%) of respondents were in support of the 'confrontational approach as a strategy' that cannot work. On representation in peacebuilding, the findings revealed that the majority (84%) of the respondents supported 'full representation of the warring communities' in terms of age and gender has been one of the lessons learned from the Catholic Church peacebuilding in the North Rift, Kenya. Finally, concerning stakeholders' analysis strategy, the majority (75%) of the respondents supported that interventions should

include comprehensive stakeholders' analysis for purposes of involvement and ownership of the interventions agreed on in conflict resolutions and Peacebuilding in the North Rift, Kenya.

Effect of Strategies, Challenges, and Lessons Learnt on Peacebuilding Milestone

This section presents the regression analysis results of the effect of strategies, challenges, and lessons learned on peace milestones achieved by the Catholic Church Peace Programmes in the North Rift Region. First, the marginal contribution of the strategies, challenges, and lessons learned variability to the peace milestone achieved which was measured in terms of the R^2 followed by the P-value which measured the significance of model prediction. Lastly the beta results of the relationship between strategies, challenges, lessons learned, and peace milestones achieved with results presented in Table 5.

The R^2 value, which is the coefficient of determination, represents the proportion of variance in the dependent variable (milestone achieved in the peace-building process) that can be explained by the independent variable (peace-building strategies, the challenges faced by the church on strategies implementation, and lesson learned from the peace-building strategies by the Catholic Church). An R^2 value of 0.964 indicates that 96.4% of the variability in the dependent variable was explained by the independent variable, which suggests that the data was well-fitted to the regression line. Based on the information provided, it can be inferred that the regression model was able to predict the outcome variable with statistical significance. Therefore, the model can be considered to have statistically and significantly predicted the outcome variable.

Table 5: Effect of Peacebuilding Strategies, Challenges, and Lessons Learnt on Mile Stone Achieved in Peacebuilding Process

Model		Unstandardized Coefficients		Standardized Coefficients		
		B	Std. Error	Beta	T	Sig.
1	(Constant)	.357	.209		1.708	.092
	Peacebuilding strategies	.791	.144	.814	5.477	.000
	Challenges	-.565	.137	.516	4.131	.000
	Lessons learned	.763	.019	.928	40.689	.000

Concerning peace-building strategies results revealed a positive and significant relationship between peacebuilding strategies employed by The Catholic Church peace programs and milestones achieved in the peace-building process, β=0.791, p=0.000<0.05 indicating that peace-building strategies employed by the Catholic Church peace-building programs contributed to the milestone achieved in the peace-building process by The Catholic Church peace programs in Kenya. The results indicated that the beta value was significant (β=.791, p=0.000). The findings indicated that an increase in peace-building strategies employed by the Catholic Church peace programs by one (1) unit will lead to an increase in the milestone achieved in the peace-building process by 0.791 multiple units.

Further results on the challenges faced by the church on strategies implementation by the Catholic Church peace-building programmes revealed a negative and significant relationship between the challenges faced by the church on strategies implementation by the Catholic Church peace-building programs and milestones achieved in the peace-building process. The value indicate β=-0.565, p=0.000<0.05 which meant that when the challenges faced by the church on strategies of implementation, the milestones achieved in peace-building process by The Catholic Church peace programmes in Kenya is likely to reduce. The results indicated that the beta value was significant (β=-.565, p=0.000). The findings indicated that an increase in the challenges faced by the church on strategies of implementation by The Catholic Church peace-building programmes by one (1) unit will lead to a decrease in the milestone achieved in the peace-building process by -0.565 multiple units.

Other findings concerning lesson leant from the peace-building strategies by the Catholic Church revealed that a positive and significant relationship between lesson leant from the peace-building strategies by the Catholic Church and milestone achieved in the peace-building process. The results indicated β=0.763, p=0.000<0.05, which meant that lessons leant from the peacebuilding strategies by the Catholic Church contributed to the milestone achieved in the peace-building process. The results indicated that the beta value was significant (β=.763, p=0.000). The findings revealed that an increase in lesson leant from the peace-building strategies by the Catholic Church by one (1) unit will lead to an increase in the milestone achieved in the peace-building process by 0.763 multiple units.

Conclusions

The main aim of this study was to investigate strategies implemented by the Catholic Church in promoting peace among the warring communities in the North Rift, analyzing the milestone, challenges and lessons learnt for sector-wide innovations. First, the study established the Catholic Church uses a myriad of strategies for peace interventions among the warring communities living in the North Rift Region. These include: inter-ethnic harmony, peace-building workshops, prayer movements addressing inter-ethnic conflicts, community leaders' peace conventions, provision of alternative livelihood and creation of enabling environment for dialogue and participatory comprehensive inter-community peacebuilding policy.

Second, the study also established that the Catholic Church Peacebuilding process has faced several challenges. The key challenges that the interventions by the Catholic Church Peacebuilding Initiative has faced include; difficulty in accessibility of communities due to poor the status of the road network; poor communication technologies, cultural practices, the warring communities, inter-sectoral coordination, politics, population distribution and poverty. Third, the study further established that the Catholic Church peace-building process has achieved various milestones including; improved inter-community cohesion, reduction in the conflict, increased community participation, improved conflict resolution techniques, better appreciation of resource sharing, reduced conflicts on resources, better tolerance among the communities evidenced by sharing of information like markets, politics, some level of community-driven conflict resolution and community-driven peacebuilding policy building framework. Fourth, the experience of the Catholic Church in peacebuilding in the North Rift region has given birth to several lessons that other agencies running peace-building programmes in the region can learn including; the use of a community-driven justice system, how to use community lead peace resolution strategies, the effectiveness of community empowerment conflict mitigation strategies, harnessing community views on conflict mitigation strategies, representation strategies and stakeholders analysis strategies to ensure all-inclusiveness and community cohesion. Finally, the study established that the strategies employed by the Catholic Church Peace programme have achieved several milestones in the peace-building process in the North Region where conflict has existed for several decades.

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