

COMMERCIAL IN CONFIDENCE REPORT

TO



United Nations Entity for Gender Equality
and the Empowerment of Women

**FEMINENZA'S
FORGIVENESS AND RECONCILIATION
COUNSELLOR TRAINING PILOT
FINAL REPORT**



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Some are identified in www.cheptais.com; a website which will carry their stories in 2012. Many must remain nameless.

Table of Contents

Acknowledgements	2
List of abbreviations	7
Chapter 1 Executive Summary	9
Background	9
A test of UNSCR 1325 in Kenya	9
Community outcomes	10
Surveys.....	11
Major reductions in fear levels, much lower depression, greater confidence	11
Conclusion.....	12
Chapter 2 Introduction and Background	13
Violence in Kenya	13
Women were the first victims. Women are crucial to the nation’s recovery.....	13
Feminenza’s approach to the challenge	14
Initial objectives for the pilot	16
Subsequently delivered as four platforms of change	16
Target communities and focus of intervention.....	17
Project management	18
Structure of this report	19
Chapter 3 Lessons from the Discovery Stage.....	21
Most official statistics did not reflect the reported carnage in 2008.....	21
DCs and DPCs ill equipped for the challenge	22
DPCs do their best, but unable to keep track of risk and interventions.....	22
Participants talented, overworked, needing focus.....	22
Lessons learned	24
Chapter 4 Development Stage	25
A survey of participants’ challenges.....	25
The final face to face education package	26
One needs to change attitudes, not just provide knowledge.....	27
Lessons from the Development Stage.....	29
Chapter 5 Key lessons from the Assessment Stage.....	31
Monitoring activities, outputs and outcomes.....	31
Log frame Development	32

The Testing Procedure	32
Project Assessments	32
Chapter 6 How much of the learning managed to transfer effectively?.....	33
Reference points for assessment	33
Management of Fear	34
Forgiveness	34
Reconciliation.....	35
Using Media	36
Project Planning	37
Summary	37
Chapter 7 What Difference Did We Make To The Communities Involved?	38
The impact we were seeking.....	38
Context.....	38
Turkana, Pokot and Tepeth	40
Mount Elgon.....	40
Burnt Forest, Eldoret	41
Barut - Nakuru	42
Rongai	43
Solai	43
Kisii.....	44
Kericho	44
Borabu-Sotik.....	45
Conclusions about the impact of this pilot	46
A formula for success?.....	46

ILLUSTRATIONS

Figure 1 This pilot’s role in breaking the cycle of violence	15
Figure 2: Planks addressed in each location.	17
Figure 3: Project Board Roles	18
Figure 4 Timetable of Discovery Stage	21
Figure 5: Framework of the platform for this Pilot	23
Figure 6: testing of knowledge, skills and attitudes	33
Figure 7: Results of Summative Assessment.....	33

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List of abbreviations

CBO	Community Based Organisation
COPA	Coalition for Peace in Africa
DANIDA	Danish International Development Agency
DC	District Commissioner
DEO	District Education Officer
DO	District Officer
DPC	District Peace Committee
DSO	District Security Officer
FGM	Female Genital Mutilation
IANWGE	Inter-Agency Network on Women and Gender Equality
ICC	International Criminal Court
IDP	Internally Displaced Person
INSTRAW	The International Research and Training Institute for the Advancement of Women
KNDR	Kenya National Dialogue and Reconciliation
MARPS	Most at Risk Persons
MDG	UN Millennium Development Goal
NCIC	National Cohesion and Integration Committee
NGO	Non Governmental Organisation
PEV	Post-Election Violence
PRINCE2	Projects in Controlled Environments
RWPL	Rural Women Peace Link
SMART	Specific, Measurable, Achievable, Realistic and Time
SPIN	Situation, Problems, Implications, Needs
TJRC	Truth, Justice and Reconciliation Commission
UNESCO	United Nations Educational, Scientific and Cultural Organisation
UNSCR 1325	United Nations Security Council Resolution

Chapter 1 Executive Summary

Background

In January 2008 conflict erupted in Kenya. The causes were long standing and complex, brought to a head by the same catalysts that had previously led to the Rwandan genocide in 1994: (i) politicians driving up tension along ethnic lines (ii) the mass media encouraging ethnic intolerance on affirmative action (iii) checks and balances failing (iv) militia and youth gangs organising progressing looting and carnage into play.

An enormous response was made, internationally and locally, to learn from what happened and to restore stability, leading to documentation of the events, a review of the land issues, constitutional and electoral reform, realignment of the police force and judiciary, engagement of the youth in development and encouragement in civil and democratic participation.

A test of UNSCR 1325 in Kenya

Efforts were also made to address the deeper, internal human causes and consequences of the carnage. Within this vast response, UN WOMEN co-sponsored Feminenza to provide women community leaders with the tools to bring balance and intactness. Violence was, at the start of this pilot, a well tried and tested option; most communities were still at considerable risk.

The mission

Women playing a pivotal leading role in establishing capacity and resolve for peace, founded upon the management of fear, the development of forgiveness, the promotion of rehabilitation and commitment to resolving the long term causes. Supporting UNSCR 1325.

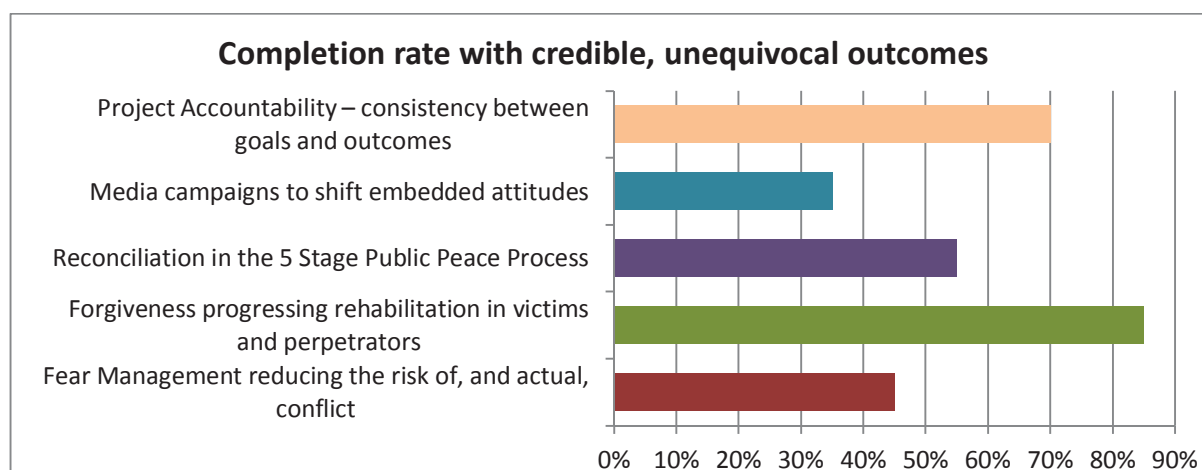
The areas covered by this pilot – in particular Brook (near Kericho), Kericho Town, Barut (Nakuru), Rongai, Solai, Borabu and Sotik, Kisii, Turkana, Pokot, Emia and Cheptais (in Mount Elgon), Burnt Forest, Eldoret and Kenyenyia (Kisii) were profoundly affected, accounting for 87% of fatalities and injuries from the 2008 post-election violence (PEV).

The pilot took on challenges which could not be described as small: to prove that women could lead change – and to demonstrate that fear management, forgiveness and reconciliation would effectively, significantly and measurably reduce both actual conflict and the risk of conflict. **A rigorous and demanding verification framework was therefore adopted.**

25 women were selected, trained and individually mentored over 9 month, providing advice on any matter relating to their community intervention, in four areas:

Platforms of intervention	Intervention	Measure of effectiveness
1. Managing fear The primary <i>internal cause</i> of human conflict.	Affected individuals provided with a process which enables them to significantly strengthen resolve, face out their fears and remain intact under duress.	Progress made by affected communities, particularly victims, in handling their fears and addressing the challenges of returning to a normal life
2. Forgiveness. Effective with, or without restorative justice in freeing communities from the horrors of the past.	To educate affected communities on why, where and how forgiveness is remedial to conflict.	Communities adopting forgiveness as a basis for reconciliation.
3. Sustainable Reconciliation. Vital for community cohesion.	To educate affected communities on how to utilise their energies and resources productively in a staged reconciliation process.	Progress made in reconciliation, measured against the 5 Stage Public Peace Process.
4. Rehabilitation. With or without restorative justice, is effective for offenders and victims, individually, or as communities.	Mainly individually based counselling and reflective exercises to stimulate the affected individual to be reintegrated.	Productive efforts being made by victims and offenders and victims, individually, or as communities to recover and put the past behind them.

At the end of the pilot the participants were tested and their project outcomes reviewed; independent verifications were secured of activities, outputs and outcomes.



Most performed well. Those who undertook the serious, inner work¹ and programmed themselves with the necessary skills and attitudes to guide their communities well, yielded a significant results upon their communities. A few however, who had not applied the learning, *also failed to produce any significant impact in their communities.*

Community outcomes

Fear is a crucial driving force in conflict, for the individual or the groups affected, both as a cause and as a result of conflict. Attitude surveys revealed that some of the communities at risk underwent a significant, sustained change. In some communities the risk of conflict receded altogether.

¹ Such work involves constant reasoning and the building of specific qualities, which entails continuous work, including more education and mentoring.

Forgiveness seemed to play a vital, even therapeutic role in every intervention. In Nakuru it was instrumental in building tolerance in areas where dialogue had never before existed. A school which had been ravaged by its own students in the conflict and subsequently had difficulty keeping its senior staff, turned a corner. Students previously known to have severe anger management problems together formed ways of addressing their problems quietly, no longer requiring staff to intervene. The District Education Officer has since asked Feminenza for assistance to roll out the model to other schools. In Kericho the forgiveness work led to a markedly improved health status in Most At Risk People (MARPS). In some areas of Pokot and Turkana it reduced significantly the number of raids between the tribes.

In Mount Elgon the work on forgiveness and fear management was taken to individual victims and perpetrators, resulting in a quiet process of rehabilitation and restoration of their lives, re-integration within communities, and a fresh atmosphere of confidence.² In Burnt Forest the elders reported that the forgiveness work had enabled stolen property to be returned; that they could sleep in the homes of tribes 'on the other side of the lines'; something never before thought possible.

Reconciliation and rehabilitation was evident in all the community interventions, with efforts in Kisii, Mount Elgon and Pokot leading to particularly strong outcomes. These were the first effective recorded reconciliations between communities in conflict in these three areas.

Surveys

In addition to the expected verification processes for the 13 community interventions we conducted two surveys to measure the degree to which the interventions had actually reduced fear and/or the underlying risk of conflict; and to assess the impact of the forgiveness efforts on the target communities. The surveys polled 7.2% of those who had received assistance on forgiveness issues, and 12.7% of those who participated in the fear reduction activities. Both surveys were carried out twice: once before our intervention began and again, at the end. The shift in community attitudes was then studied.

Major reductions in fear levels, much lower depression, greater confidence

Between 1/3 and a half reported, following intervention, being more able to grasp and address deeply set fears, to exercise self-control, to trust others under stress and to leave the past behind. Women reported being more willing to make decisions for themselves in future. The levels of underlying anxiety, guilt shame and depression dropped; self-awareness and self-control markedly increased. The changes in attitude represent a significant risk reduction, enough to halve the risk of conflict. In two areas the risk had lowered enough to prevent further conflict taking hold.

Of these, 10-15% saw the importance of giving themselves and others a fresh start in life (as a basic principle behind a decision to forgive). More (about 1/3) were ready to move beyond the past, had grasped that forgiveness is a device for change, that it starts at home with the individual; that the priority is to change oneself, not others.

² For further information see www.cheptais.com

Conclusion

Across the board women do make a difference in bringing peace and reconciliation. The training the women received during the pilot transformed the perception held by their chiefs about of the role of women. In every area targeted by this pilot, the Chiefs and DCs are now looking to women as agents of peace, stability, well-being, and harmony. The de-politicization of the role of chiefs certainly helped. A strong trend of dialogue has developed, however the women will need continued sponsorship.

An accredited Feminenza Forgiveness and Reconciliation Counsellor must successfully complete three years of action centred learning in order to guide communities at risk safely through fear management, rehabilitation, forgiveness and reconciliation. This pilot proved however that women, even with only one year of basic training, could be effective, under tight supervision, in leading their communities to secure significant, verifiable, and sustained outcomes. The thirteen community interventions showed that women can, and do, enable their communities to move to a place where conflict is no longer viable.

However, in the drive for peace, the pilot has also shown that success comes not in enrolling the masses, but by enabling each life, one at a time, to face his or her fears, forgive and reconcile to life as it now presents. As a result, stability has been secured and a complete change of sentiment established, in diverse environments ranging from the inner city urban schools torn by conflict in Nakuru, to the remote settings of Mt. Elgon and the wilderness of Pokot and Turkana.

Twenty women completed the pilot. They contributed to UN Millennium Goal 3 by leading significant, measurable change in their communities and making verifiable progress in combating violence against women and girls. Exemplary of UNSCR 1325: they led their communities through fundamental changes in attitude which reduced the risk of conflict, strengthened peace within their target communities, and rehabilitated victims and perpetrators. They represent today for Kenya the promise of the Beijing Declaration of 1995 Platform for Action, by assisting communities, which had come to know of fear and violence as an everyday feature of life, through the decisions and collaborative actions needed to reduce the risk of further violence.

As this report is written, as the ICC 6 are brought to book and the country approaches the 2013 elections, their work continues.

Chapter 2 Introduction and Background

Violence in Kenya

In January 2008 conflict erupted in Kenya. The causes were long standing and complex, brought to a head by the same catalysts that had previously led to the Rwandan genocide in 1994: (i) politicians manipulating ethnic tension into ethnic violence (ii) the mass media broadcast ethnic intolerance on a large scale (iii) militia and youth gangs were encouraged in that climate to organize, bypass civil society's checks and balances and, as a new, invigorating rite of passage, progress carnage and looting into play. Small scuffles exploded into unprecedented destruction, looting of private property, gang rape, kidnapping and bloodshed.

Women were the first victims. Women are crucial to the nation's recovery

'It was more than a mere juxtaposition of citizens-to-citizens opportunistic assaults. These were systematic attacks on Kenyans based on their ethnicity and their political leanings. Attackers organised along ethnic lines, assembled considerable logistical means and travelled long distances to burn houses, maim, kill and sexually assault their occupants because these were of particular ethnic groups and political persuasion. Guilty by association was the guiding force behind deadly "revenge" attacks, with victims being identified not for what they did but for their ethnic association to other perpetrators ...

Because of the context in which it took place, the sexual violence experienced took the form of gang and individual rapes ... as well as horrendous genital mutilation. Women and children's labia and vaginas were cut using sharp objects and bottles were stuffed into them. Men and boys, in turn, had their penises cut off and were traumatically circumcised, in some cases using cut glass. Furthermore, entire families, including children often were forced to watch their parents, brothers and sisters being sexually violated. Aside from the above life shattering events, many victims of sexual violence experienced other injuries, lost family members, their houses, property, had no place to go or to turn for help, and have ended up alone or in IDP camps without a means of earning a living.

Perpetrators of sexual violence were not just ordinary citizens, neighbours, and gang members, but also significant numbers of security forces. ... victims attacked by those they thought would help them. Members of the security forces also participated in gang rapes ... Perpetrators often told victims the sexual violence inflicted upon them was punishment for belonging to a specific ethnic group or purportedly having supported a particular political party.

Other than the extraordinary physical and psychological trauma stemming from being a victim of sexual violence, victims also suffered acute injuries, permanent disabilities, contracting incurable diseases like HIV AIDs and hepatitis B, ostracism, abandonment by their husbands and parents, loss of abode and income, as well as extreme feelings of humiliation. The Commission learned from its own psychologist that many female victims still are alone, unable to cope with the above traumas and in need of help which is not available to them.'

(Waki Report, 2008)

As the evidence was compiled it became increasingly clear that Kenya, alongside many other countries³ which had experienced conflict, had become the platform in which women and girls had yet again been the first and most significant victims of conflict. The Beijing Declaration recognised this trend. In 2000, the UN Security Council passed Resolution 1325, requiring the UN system and all governments to engage ‘*women in decision-making and the integration of a gender perspective in peace negotiations and post-conflict reconstruction.*’⁴ UNSCR 1325 recognised that women had played a vital role⁵ in conflict resolution. Studies by DANIDA and others showed that women in Africa had been particularly effective in Sudan⁶, Somalia, Liberia⁷, and most recently in Kenya^{8,9}, in stepping down conflict and in rehabilitating victims and perpetrators. In addition to being the first victims women were also key to the prevention and resolution of conflict.

‘Faced with the gruesome realities of persisting violence in Africa, women at grassroots levels, women’s groups and women in peace research and education, are seeking spaces for peaceful conflict resolutions, reconciliation, and peace building... resisting marginalisation ... developing strategies to ... be involved in issues that concern them and affect their lives, to speak out against violence, to advocate for peace.

... women had a key role in conflict prevention and resolution within the home and local communities... settling dispute ... through dialogue ... taking into account the social context, relationships and co-existence. Today in many communities in Africa, women’s experiences, perspectives and capacities in conflict management are largely under-utilized outside the home. This remains the case, despite the escalation of violence in Africa. To move forward, we need effective strategies to end marginalisation of women’s participation in peace building.’

‘Conflict Prevention and Peace Building in Africa’, DANIDA (2001)

Feminenza’s approach to the challenge

Prior to the eruption of violence, Feminenza had worked alongside 35 NGOs (mainly from the Congo, Rwanda, Burundi, Sudan, Somalia, Uganda, Tanzania, and Kenya) in UNESCO PEER’s Culture of Peace Network to deepen bonds across ethnic, tribal, socio-economic and gender divides. In 2006, at UNESCO’s request, the programme was expanded. Within a short time the programme was being accessed by 150 NGO leaders.

With the onset of the violence in 2007/8 the CBOs from Kisii, Eldoret, Nakuru, Mombasa, Trans Mara, Narok, and Kibera participated in consultations on the causes and requirements for recovery. Many took the view that a range of external causes (illiteracy, poverty, historic land issues and injustice and political chicanery) had played a significant role in the violence. It was recognised that

³ Evidence from the 1995 Beijing Declaration and the Platform for Action

⁴ IANWGE Women Watch, Feb 2005

⁵ Beijing at 10; Women and Armed Conflict, New Challenges’, INSTRAW

⁶ ‘Guests at the table? The role of women in Peace Processes’; Conciliation Resources; www.c-r.org

⁷ Pray the Devil back to Hell: documentary 2008

⁸ The Nakuru Peace Accord. Other peace accords were developed and led by women in Kenya including the Naivasha Peace Accord between the Sumburu and Pokot communities.

⁹ ‘Role of women in peace building and conflict resolution in African traditional societies: a selective review’; M Nwoye

these institutional failures were significant. However as consultations progressed it became evident that simpler, internal human causes had also been pivotal to the conflict:

- i) a long standing culture of ethnic intolerance had formed, fuelled by previous repeated conflicts only some of which had been reported – and founded on fear;
- ii) in the past 40 years there had been a rapid growth in young militia, originally in areas where the rule of law had broken down, and had gone on to become a powerful underground force which also ruled by fear;
- iii) tradition had played a part, e.g. in Turkana, Mount Elgon, the North Eastern and Coastal Regions, Borabu Sotik, and the Rift Valley, youth were encouraged, through many generations, to engage in cattle rustling, revenge and counter attacks: a tradition of intolerance and cyclical violence had become embedded, as a rite of passage for young men;
- iv) many communities spoke of a long track record of broken agreements; short lasting reconciliations; deals made between elders not honoured and/or which the youth believed not to be practical or workable, i.e. distrust of the elders and the country’s leadership by youth;
- v) women had not moderated the men either because they would not be listened to or, for example, in Turkana, they had actually played an active role in encouraging revenge attacks: thus the attitude of women to violence and the voice of women when faced with violence needed to be addressed.

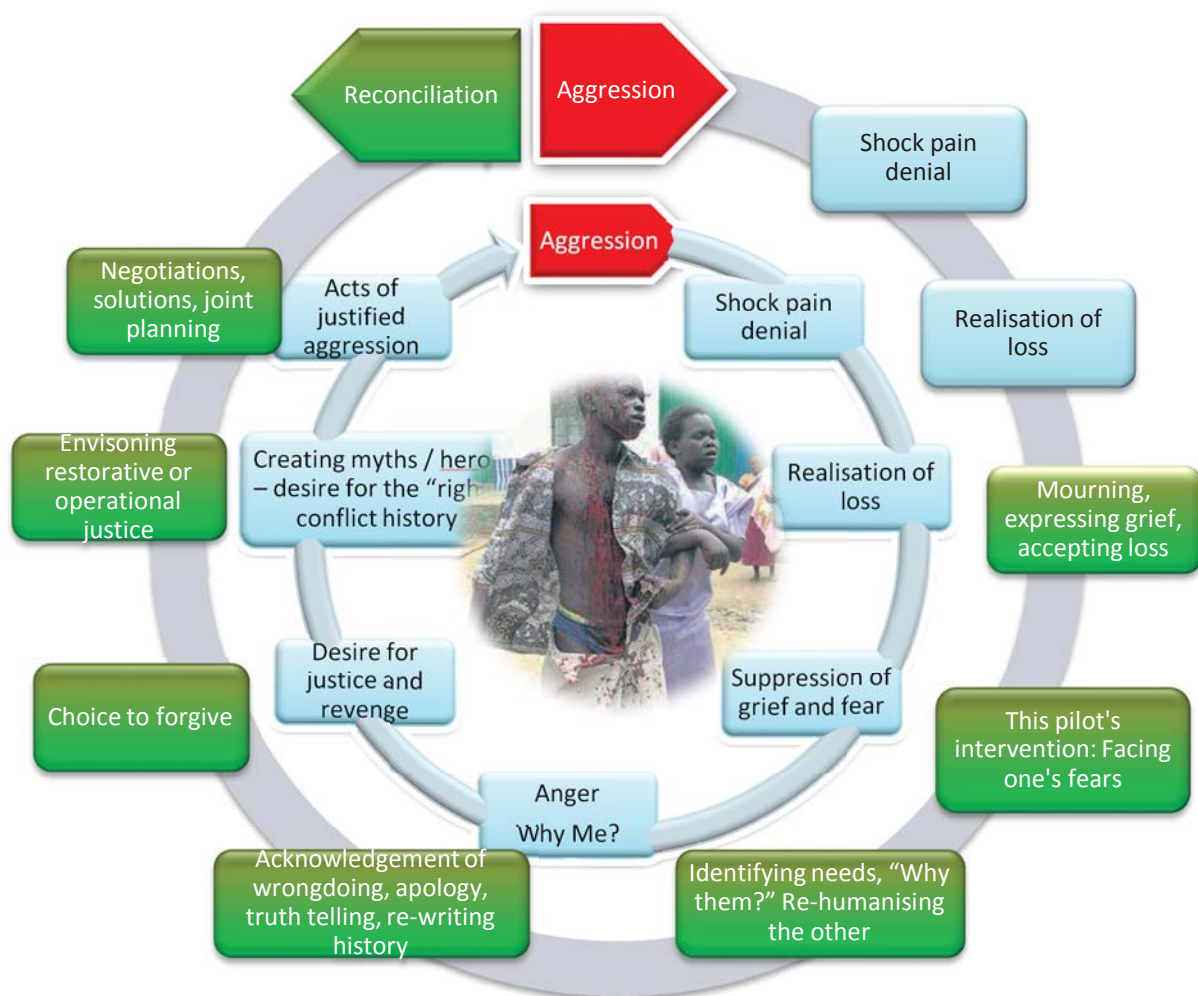


Figure 1 This pilot’s role in breaking the cycle of violence

Initial objectives for the pilot

The strategic purpose of the pilot was to assist women to fully participate in the effort to maintain and promote peace and security, and to play a more decisive role in conflict prevention and resolution.

Feminenza’s existing three year programme which trains Forgiveness & Reconciliation Counsellors was reviewed. The first year of the programme was tailored to address the urgent problems identified in the needs assessment of Kenya, and proposed to UN WOMEN as a pilot, on the understanding that should the pilot prove successful, UN WOMEN might partner Feminenza in rolling out the full programme. The pilot commenced in 2010 with the following objectives:

1. To reduce the underlying burden of fear in the communities at risk. Whilst not necessarily key to those who may lead a group into conflict, fear is a crucial driving force, for the individual or the groups affected, both as a cause and as a result of conflict. Communities in conflict are consistently found to have been weakened by fear. The management of fear is therefore an essential pillar of effective reconciliation programmes: preventing conflict, paving the way for rehabilitation and removing obstacles to reconciliation.
2. To establish a process of forgiveness within affected communities. Forgiveness enables individuals and communities to let go of any historical ‘hope of a better past’, and thereby be free to focus on today and tomorrow. Without this shift in attitude, there cannot be any lasting reconciliation.
3. To equip communities to engage in dialogues of reconciliation and to take individual direct responsibility for the prevention of further conflict.
4. To provide the skills, knowledge and attitude transfers needed to establish a strong base of women as Counsellors in Forgiveness and Reconciliation.

Subsequently delivered as four platforms of change

The four objectives were subsequently developed into four SMART planks/platforms for change (see the figure below).

Platforms of intervention	Intervention	Measure of effectiveness
1. Managing fear The primary <i>internal cause</i> of human conflict.	Affected individuals provided with a process which enables them to significantly strengthen resolve, face out their fears and remain intact under duress.	Progress made by affected communities, particularly victims, in handling their fears and addressing the challenges of returning to a normal life
2. Forgiveness. Effective with, or without restorative justice in freeing communities from the horrors of the past.	To educate affected communities on why, where and how forgiveness is remedial to conflict.	Communities adopting forgiveness as a basis for reconciliation.
3. Sustainable Reconciliation. Vital for community cohesion.	To educate affected communities on how to utilise their energies and resources productively in a staged reconciliation process.	Progress made in reconciliation, measured against the 5 Stage Public Peace Process.
4. Rehabilitation. With or without restorative justice, is effective for offenders and victims, individually, or as communities.	Mainly individually based counselling and reflective exercises to stimulate the affected individual to be reintegrated.	Productive efforts being made by victims and offenders and victims, individually, or as communities to recover and put the past behind them.

These four platforms, or ‘planks’ in the logical framework (see Appendix 1), represent four measurable points of focus, each with specific activities, outputs, outcomes and independently verifiable impact. The pilot equipped women with the knowledge, skills and attitudes needed to lead change and provide a measured process to restore intactness to those affected and impacted.

The challenge for the pilot was therefore to provide women community leaders with the tools to bring balance and intactness in a time when violence was, for most target communities, a well tried and tested option.

The 20 women who completed the pilot contributed to UN Millennium Development Goal 3: they brought about a measurable and significant change within their communities and made verifiable progress in combating violence against women and girls. Their work was exemplary of UNSCR 1325: together as women, they led their communities through fundamental changes in attitude which reduced the risk of conflict and strengthened peace within their target communities. They represent today for Kenya the promise of the Beijing Declaration of 1995 Platform for Action, by assisting communities, which had come to know of fear and violence as an everyday feature of life, through the important attitude shifts, rehabilitation, decisions and collaborative actions needed to reduce the risk of further violence. As this report is written, as the ICC 6 are brought to book and the country approaches the 2013 elections, their work continues.

This report describes how the 20 ladies, with Feminenza’s assistance, met the challenge.

Target communities and focus of intervention

Four Platforms or Planks for peace	1 Kericho Brook	2 Kericho	3 Nakuru Solai	4 Nakuru Ngata	5 Nakuru Barut	6 Nakuru Barut	7 Rongai	8 Borabu Sotik	9 Kisii	10 Turkana	11 Mt. Elgon	12 Mt. Elgon	13 Burnt Forest
1. Handling fears and addressing challenges of returning to a normal life.	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
2. Adopting forgiveness as basis for reconciliation.	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
3. Progress made in reconciliation between victims, perpetrators, their families and communities.	✓	✓	✓		✓	✓	✓	✓	✓	✓		✓	✓
4. Rehabilitation of offenders and victims, individually, or as communities.		✓		✓		✓					✓		

Figure 2: Planks addressed in each location.

Thirteen community interventions were undertaken under the mentorship and supervision of this pilot, in Brook (near Kericho), Kericho Town, Barut (Nakuru), Rongai, Solai, Borabu and Sotik, Kisii, Turkana, Emia and Cheptais (in Mount Elgon), Burnt Forest (near Eldoret) and Kenya (Kisii). Together these locations accounted for more than 87% of Kenya’s recorded deaths and hospital admissions due to violence reported in 2008.

Project management

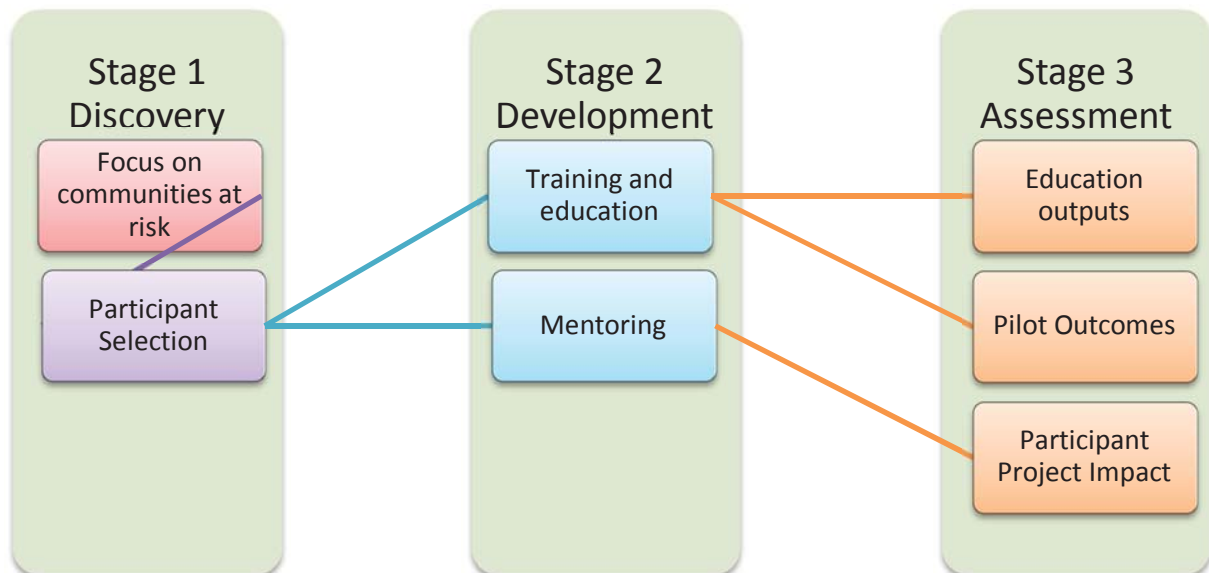
PRINCE2, an internationally tried and tested methodology, particularly useful in handling projects outside of a corporate environment, was adopted for this pilot. In accordance with PRINCE2, a Project Board was established to govern the pilot’s activities and to ensure that the pilot indeed reflected the needs and remedies appropriate to the communities being served.

Role	Who
Project Executive	Feminenza International Ltd, as the major sponsor, represented by Mary Noble
Senior User	Government of Kenya represented by Dr Solomon Wanguru, representing the interests of all Commissioners of all participating districts
Senior Supplier	Feminenza Kenya represented by Janny Slagman
Project Sponsors	UNIFEM, later UN WOMEN, represented by Pamela Tuiyott Feminenza International

Figure 3: Project Board Roles

The Senior User represented both the Government of Kenya (through the District Commissioners) and the target communities. The District Commissioners elected Dr Solomon Wanguru as their representative. Dr Wanguru in turn agreed to share the project documents with the DCs, receive feedback and represent the stakeholders.

Further details about the pilot’s design can be found in the Project’s Initiation Document, which is available on request. The Project Board was routinely briefed on the goals and progress of each stage of work; policy issues were brought for discussion; resolutions were made with full inclusion of stakeholders.



The project board agreed that the pilot be undertaken in three stages:

- Stage 1: Discovery: (i) To identify the needs of each target community; (ii) to identify and select the individuals who would be most able to assist these communities and enrol them in the education and mentoring programme; (iii) to establish learning contracts with 25 selected

women, and supporting contracts with their backing CBOs; (iv) to establish the project systems of oversight and accountability.

- Stage 2: Development: (i) to provide the selected women with the education and mentoring needed to manage fear, progress forgiveness, strengthen rehabilitation processes, and establish reconciliation in their communities; (ii) to mentor the participants' community interventions with the aim of assisting them to the most effective outcomes; (iii) to institute surveys before and after intervention, which would form the basis for measuring the level of change in attitude within each community.
- Stage 3: Assessment: (i) to test the participants on the knowledge retained, the skills developed, the attitudes formed as a result of the education and mentoring and assess their suitability for future development; (ii) to evaluate the activities, outputs, outcomes and impact of the participants' community interventions.

Structure of this report

This report commences with the management summary and this introduction. Chapters 3-5 present the activities conducted in the Discovery, Development and Assessment stages, and the lessons learned along the way. Many of these observations would be of benefit to other organisations seeking to improve the effectiveness of their training programmes.

All of the women who were educated and mentored in this pilot underwent an extensive assessment at the close of the pilot. This included a review of the knowledge retained, the skills developed, and the attitudes and choices made by the participant as she progressed through the pilot. In addition, every participant's project was evaluated in detail: her contribution to the improvement of her community was assessed carefully on the basis of the four planks (see above). Chapters 6-7 discuss the progress made by the participants, their challenges, their successes and the lessons learned for the future.

This report is supported by appendices which document the methodology and summarise the results for the individual participants, and for their communities. Appendix 1 presents the pilot's summary logical framework. It is supported by substantial annexes which can be obtained on request.

Appendix 2 presents a table in which the 13 individual community interventions are presented as logical frameworks, identifying the degree to which the participants' goals were achieved and substantial peace dividends secured.

Appendices 3 and 4 summarise the findings from two extensive surveys of attitude. The first is a survey of the underlying fear, clinical depression, and trust present in the communities at risk. 12.7% of beneficiaries were polled. The second is a survey of the degree to which forgiveness has been received, internalised, and adopted as a basis for reconciliation; and the level of willingness to let go of the past. As an objective reference of the impact of this pilot on community attitudes, these studies will be repeated in future years. The conclusions from these two appendices are summarised in Chapter 1.

Appendix 5 presents the results of the end-of-year tests, anonymised, of knowledge, skills and attitude. The conclusions from this appendix are discussed initially in Appendix 6, and summarised in Chapter 5. Appendix 7 presents the overall assessment methodology used.

Chapter 3 Lessons from the Discovery Stage

The first, **Discovery Stage**, was undertaken between June and November 2010. This chapter describes the goals of the Stage, how they were met, and the important lessons learned along the way.

The starting point was informed by UNESCO PEER (2004, 2006, 2008), UNDP (2008), the Waki report (2009), and the KNDR Monitoring Project Report (Oct 2009). We consulted the national statistics, studied reports and publications issued by local academic bodies, and solicited reports from NGOs who had worked in the communities at risk. Advice was also sought from NGOs and CBOs (COPA, Abuntu, Amani, PeaceNet, Peace Tree Net, and RWPL) who brought direct experience of the issues. Our objective in the consultation was to establish a baseline, grasp the risks, challenges and opportunities, and to seek advice on where, and how, this pilot could make an unequivocal, measurable difference.

Task	Time assigned
Engage NGOs, DPCs, communities, identify potential candidates	6 months
Formal applications invited	2 months
Desk review of applications, in-country	2 weeks
Interviews	2 weeks
Site visits and community programme validation	2 weeks
Successful candidates notified	2 days

Figure 4 Timetable of Discovery Stage

Most official statistics did not reflect the reported carnage in 2008

Discovery Goal 1. To establish the present situation in the target communities regarding sources of potential conflict.

In a peace programme, national statistics often play a vital role in measuring progress. However this was not to be the case here. Neither national nor local data was consistent or clear about what had, or had not happened during the conflict, or the shape of destruction. Statistics (police events, lock ups, health data incl. mortality and morbidity) for Naivasha, Nakuru, Kericho, Borabu and Sotik were confused. National death registry records were also muddled. With a few exceptions most official primary data sources did not help to describe the shape of conflict as it presented in 2007/8.

It is not unusual for the national data sets to be unreliable following a period of unrest. We therefore undertook a trawl of the papers and articles issued by Kenya’s academic bodies on the subject of the post-election violence, including the Waki report. Again these reports were based on scant primary data. The pharmaceutical sector indicated a marked increase in demand for pain killers, compression bandages, antibiotics, anti-depressants. However there was no record of their use. Psycho social statistics of risk, i.e. depression, fear, anxiety were not available.

In short there was no independently verifiable baseline available which could be used as a basis for measuring progress.

DCs and DPCs ill equipped for the challenge

Discovery Goal 2. To identify and meet with the key stakeholders such as the District Commissioners, District Peace Committees, Chiefs and Elders to outline the training and seek guidance on how the pilot might assist local communities.

Kenya was not new to conflict. Reports (by international NGOs, local NGOs, and UN agencies) had documented civil unrest, gang violence and tribal conflict, efforts in reconciliation, but there is no enduring objective record of peace efforts with an unbroken outcome. Neither the DCs nor their DPCs were aware of any report, or data, which could be used to monitor objectively what was going on, where, to distinguish admirable efforts from those which brought sustained results.

DPCs do their best, but unable to keep track of risk and interventions

Courtesy visits were made to the DCs and DPCs of every target area to explain our programme. Most, whilst willing, reported that there were many peace projects, so many that they were confused, and could not differentiate between the well-meaning, the effective, and those who were just visible. Most did not bother to engage the DPCs, or keep them fully informed. Progress monitoring was, they felt, inadequate. Yet they did not wish to be perceived either as heavy handed or interfering. A few, particularly those in marginalised zones expressed a worry at being ill equipped to coordinate and govern peace activities and to implement peace sentinel networks. One notable exception was the Borabu and Sotik DPC where USAID worked specifically to assist the DPCs, and seemed to be much more aware of what was being done in their area. It was also a consistent experience that DPCs lacked the training and awareness needed to differentiate between well-meaning efforts and those which were leading to sustainable results.

A key lesson here is that the DPCs need the capacity building and resources to be able to monitor, govern and guide interventions within their districts.

Participants talented, overworked, needing focus

Discovery Goal 3. Selection of Pilot Participants. Fifty five women received one-on-one briefings and were invited to apply. The selection process was rigorous and challenging for both the candidates and Feminenza personnel. The criteria for selection are identified below.

Community Track record	<ul style="list-style-type: none"> • Previous work in the community as respected local leaders, young women who work with youth groups, counsellors, teachers, elders, women representatives of local peace and development committees
Commitment	<ul style="list-style-type: none"> • Demonstrated in interviews to building sustainable peace in their communities, across political and tribal lines
Experience	<ul style="list-style-type: none"> • Demonstrated in the interviews of having faced across the deeper challenges of facilitating forgiveness and reconciliation
Protected time	<ul style="list-style-type: none"> • Capacity to meet to the face-to-face education days, maintain a personal progress record and communications activities needed for the pilot
Compatible projects	<ul style="list-style-type: none"> • For Forgiveness and Reconciliation in their community, which could benefit from mentoring by Feminenza

Many of those we initially contacted could not progress their application because of difficulty in learning with *spoken English*. The vast majority of the candidates were found to be *heavily committed elsewhere*: it was not unusual to have to repeatedly counsel applicants to consider carefully the time they could really devote to the pilot.

Applicants were made aware that this was not a straightforward training exercise. Successful participants were required to demonstrate their own vision, their experience in achieving it, its relationship to the pilot, the relevance of their community project to the pilot, and the reason why their CBO/NGO was the right partner for Feminenza. More than a half of applicants could not meet this one requirement.

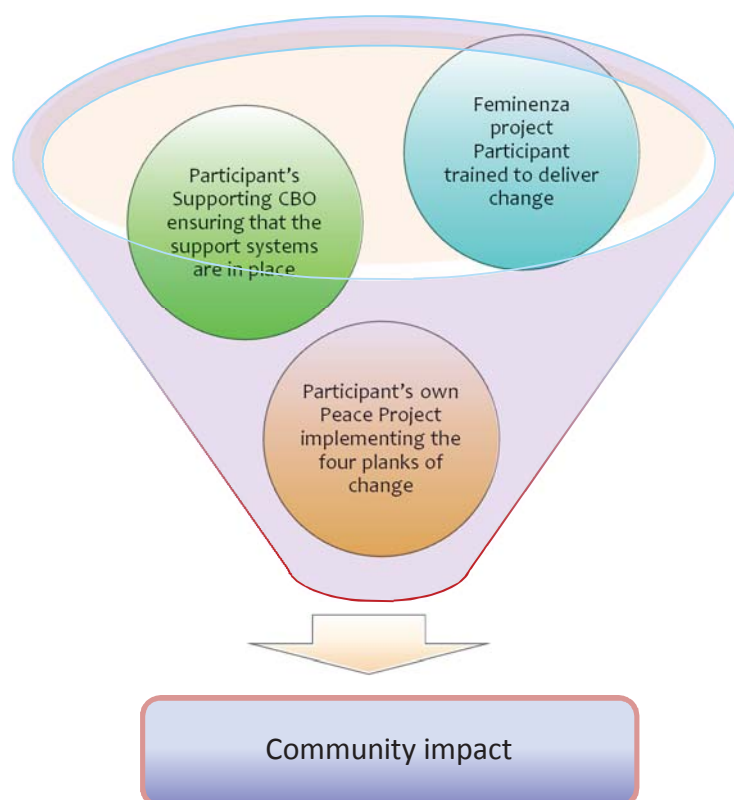


Figure 5: Framework of the platform for this Pilot

Many applicants misrepresented their experience: many seemingly met all of the criteria and yet, on further investigation, had obtained all of their ‘experience’ by attending aid conferences, not actually from having led or participated in significant community change processes. Thus meticulous care had to be exercised regarding “evidence” initially presented: to validate, to challenge and test. Three criteria were subsequently considered vital to satisfactory selection (i) the participant’s competency and proven ability to implement change; (ii) their community having a significant set of issues which would benefit from the content offered in the pilot; (iii) the participant’s project having a design capable of causing the desired impact.

Some of the projects described by participants were still in their proposal stage. Many of the proposals had been assembled quickly. Some were simply ill-conceived or non-viable. Closer scrutiny revealed that most projects would not, without significant assistance, lead to credible outcomes:

- The goals were often too soft, or unrelated to the challenges at hand
- The plans were unclear or inconsistent with the goals
- There did not seem to be a system of progress review in place
- Underlying attitudes required for change, or the need for it, had not been considered

The selection panel therefore gave applicants the opportunity to review, update and refine their proposals. Some applicants, particularly those with a strong record of delivery, were able, with mentoring, to rethink their projects and succeeded in being accepted into the project. A few were unable to address the gap, and therefore were not confirmed onto the pilot. The remainder were invited to join. Twenty five women were selected, two dropped out just before the start of the Development Stage. 23 women were finally enrolled.

Lessons learned

1. The pilot found it necessary to invest in its own extensive surveys of attitude to fear, conflict, depression, trust and forgiveness. The data from these surveys are summarised in this report. Copies of the survey model are available on request.
2. Special attention needed to be given to the development needs of DCs and DPCs which this pilot could not address. In future activities this shortfall must be addressed.
3. Applicants misrepresenting their background and intentions proved to be an on-going experience. Greater investment needs to be made by Feminenza in future to validate and ensure that we can discern the genuine from those who have become good at applying to participate in *'Mzungu konferens'*.
4. Even though we made it plain that we would only fund direct expenses involved with the learning, some participants found it difficult to let go of the much cherished belief that participating in a Mzungu programme also led to access to the 'gravy train'.
5. A consistent problem, even in experienced, professional activists, was the lack of ability to plan ahead, review past performance, design appropriate projects and deliver with independently verifiable results. Many women still held the view that "consulting widely" and "making it up as we go along" is a perfectly valid approach when addressing a community which has significant emotional baggage.
6. Many candidates, no matter how well meaning, were not appropriate for this work. Professionals who operate in larger NGOs may, at face value, be appropriate, yet cannot dedicate the time needed to be effective, often because of their other professional commitments. Those who prefer to preach, or to work in barazzas exclusively, also have difficulty in bringing about enduring change.
7. More effort needs to be made to enable the supporting CBOs to be aware of the potential impact that the training can have upon their organisation and workload. Many CBOs entered into the process with good intentions, only to discover that they could not grasp the change their representative was going through.

Chapter 4 Development Stage

A survey of participants' challenges

The development phase stretched from the period between November 2010 and June 2011. The purpose of this stage was to educate and mentor the competencies needed, by the 23 women who enrolled in the pilot, to lead change, to reduce fear and hostility, to rehabilitate victims and offenders, to effect forgiveness and thereby effect peaceful coexistence. None of this however could be achieved without a full grasp of the personal challenges each participant would face in the task of leading change.

Participants were asked to identify the challenges they faced on a day to day basis within their projects. No attempt was made to guide, they were only to present their own thoughts, i.e. not to confer or discuss their thoughts with colleagues before writing them down; in short the participants responded to an open question. The list of issues/challenges were entered into a statistical model and weighted, based upon the number of times a given issue was raised. Four types of challenge seemed to present consistently across all responses:

- *Personal challenges:* (i) Not having the skills to convey a message effectively or – and this was considered more important – to read the coded messages that are often being conveyed to a facilitator by individuals in public settings; (ii) to overcome their fears (of violence, rape, coercion, and inability to secure the confidence of others); (iii) to remain intact under pressure and thus to not hold the past against oneself and another; (iv) to read, detect and address deep rooted problems in oneself and in one's surroundings.
- *Gender challenges:* Highest ranking was the fact that women are culturally summed up as lesser beings, do not know their rights and are typically not allowed to address men in meetings. In some areas, women can even be burned, accused of witchcraft when they challenge the militia. Politicians, leaders, register women who have a voice as an influence which undermines and threatens authority. Women who dared to resist the violence or challenge the militia ran the risk of being raped and mutilated. Women are also often responsible for managing many natural resources at the local level, such as fuel and water. All of this leads to a cultural pressure on women to not participate in change, over-dependence or not having time to get involved with community issues.
- *Community challenges:* insecurity, fear of the militia, politically driven unrest represented the largest problem since 2000, worsened by a growing culture of retaliation, revenge, tribalism. Unanimously, participants felt that the remedy lay in overcoming revenge, to do no harm, to forgive, to leave tribalism behind, to choose good leaders, to act responsibly about community problems – and not succumb to violence in the face of frustration. The women felt that every community had enough problems with widows, orphans, homeless, HIV and difficulty in survival without having to invest further energy into violence.
- *Variables beyond the control of the participants. These included:* illiteracy in the community, general poverty, a shortage of project funds, the absence of family planning in the target communities leading to unemployment and delinquency, historical injustices and land issues, lack of human resources, lack of time.

As the participants walked through their planned community interventions further requirements became apparent:

- *Limited capacity in defining project plans and sustainable platforms* to achieve the envisioned objectives; minimal exposure to the language and methodologies involved with project accountability.
- *Insufficient exposure to formal situation analysis methodologies* (problem tree, solution tree, log-frames, SPIN, SMART, Value chain, etc.). Only 4 women had assessed problems and solutions in a repeatable, structured way.
- *Ineffective approaches to communication*. Most participants had become accustomed to engaging communities in a didactic manner, talking ‘at’ people about peace and reconciliation, instead of helping individuals to be free from the past, and to be able to take constructive steps in forgiveness and reconciliation.

Feminenza concluded that without special assistance to address these challenges, the likelihood of the participants not meeting their goals would be high. A decision was therefore made to provide additional training (i) to prepare credible plans; (ii) to be outcome focused; (iii) to use problem trees, objective trees, and log frames as tools to help clarify their thought processes; (iv) to use objective assessment tools; (v) to identify the key attitude shift needed in a community; (vi) to make use of the media in sustaining attitude shifts; (vi) to facilitate rather than lecture communities into change; (vii) to find inner strength, to develop insight; (viii) to build inner responsibility and integrity; (ix) to sustain community change *from the inside out*.

This initial review led to many of the participants reconsidering their approach. Some elected to combine projects and work together. Eventually, thirteen teams were formed (see Appendix 2). The curriculum was restructured; the project pilot timetable extended. This provided us with the additional time (i) to mentor the participants more effectively and (ii) to include a third module aimed at improving the proficiency of participants in handling the media, and in managing fear within their communities. The extended timeline was funded entirely by Feminenza.

The final face to face education package

	Module	Month	Number of Participants	Face to Face Training Days
1	To understand, confront and handle fear in a constructive way.	Nov 2010	23	8
2	To create and establish the environment needed for forgiveness to play a part.	Feb 2011	21	10
3	To manage the media; to assist communities in the management of fear; to plan and assess effectively.	Jun 2011	20	9
Total face to face education days				27

During the Development Stage three women had to drop out of the programme due to personal circumstances changing, often including emergencies at home or, more seriously, the backing NGO electing to reassign the participant to other duties without consultation.

The challenge of the backing NGOs not honouring their commitment represented a specific, high profile risk which had not been previously foreseen. It did not just cause participants to drop out. Two participants who were able to continue on the pilot were suddenly reassigned and, in mid-stream, had to redesign their projects – and in both cases the change was so significant that they had to put in far more effort than their peers in order to pass their examinations and on-site assessments.

Although none of the participants were removed because of a problem within the programme itself, it continues to be a matter of on-going concern that NGOs, some of international standing, found it acceptable to cancel, or reassign, their staff to the detriment of a previously promising peace project. In spite of these setbacks the modules were delivered on time and on budget.

One needs to change attitudes, not just provide knowledge

Conflict is the result of external and internal causes. External causes (land, poverty, illiteracy, etc.) are not problematic to calibrate, the solutions are well established. In recent years however, enough evidence has also been gathered to calibrate how intervention on specific, internal human causes can more rapidly, and cost-effectively reduce the risk of violence than a project to address external causes.

South Africa's Truth and Reconciliation Commission is widely acknowledged to have applied Restorative Justice on a national scale and, in so doing, averted significant bloodshed as the apartheid regime came to an end. Similar demonstrations were witnessed in Rwanda, Burundi and Liberia. Wholly unable to afford a rapid upgrade in the capital reserves and lifestyles of their communities, these countries invested heavily in the process of addressing internal human causes, the priority being to establish forgiveness, reconciliation and rehabilitation as the platform for community well-being and peace.

In Kenya, as elsewhere, the task of assisting people - victims, perpetrators, bearers of grief, lives held in the grip of fear, shame, guilt – or just those who want to improve their lives and the lives of others – is neither simple, nor small. Victims of the post-election violence in 2008, or of militia action, experienced the worst imaginable atrocities. Many young girls in Mount Elgon reported being kidnapped, gang raped over hours or days, some tied to a tree and left to die in the forest, surrounded by dead bodies.

For the most part, the only resources available to conflict torn communities are community volunteers, mostly women who might have, through the assistance of one of the local or international NGOs, or faith-based organisations, received 3-5 days of training in trauma counselling or mediation. All of our participants had worked for decades with damaged communities. Most admitted, at the very outset of the training, that they had neither the skills nor the know how to address the deeply ingrained fears and suffering which continually fuelled conflict in their locations.

Perhaps more serious was the fact that, with 3 exceptions, none of the participants had ever planned a project intervention on a systematic basis from concept through to fruition. Therefore significant skills - vital to success - needed to be transferred and, with these skills, the necessary attitudes to establish success. Some of these skills included:

- Being able to facilitate an effective process in which community members could, in full privacy, identify their fears, bring them to a standstill, and move on.
- Being able to sensitively guide individuals through a process whereby, without coercion, they could choose to reach for forgiveness – for themselves or others – and leave the past behind.
- Being able to lead a community gathering through discussions where past atrocities were revealed, placed in perspective, lessons learned and resolutions made about the future, aimed at releasing the options for lives rather than restricting them.
- Being able to plan ahead and review personal and project past performance.
- Being able to guide reconciliation between individuals, individuals and communities, and between communities, from inception through to fruition.
- To spot the risks in dialogues and act to remedy those risks.
- To manage the media effectively.
- To lead change safely, to provide reflective learning opportunities on the management of fear, on forgiveness and reconciliation at a pace which is effective and appropriate to each life being assisted.

The pilot mentored community interventions with a focus on reducing the internal causes of violence. These interventions, whilst cheaper than stimulus packages for economic development and literacy, were demanding upon the communities at the centre of the change, by seeking an attitude shift. The effectiveness of such interventions can, without the right tools, be daunting to monitor and evaluate because change is measured as a shift in attitude, not in the appearance of tangible assets (such as roads, bridges, markets). There were no baseline studies of risk factors, such as the level of depression, confidence, or fear. It therefore fell to this project to implement systematic surveys in all affected communities before, and after, the pilot's intervention. The surveys were systematically designed to reveal the inherent risks of conflict in a given community.

In order to effect these attitude changes the mentors (i) ensured that the participants remained on course (ii) guided them through many issues which the participant had often not considered (iii) enabled the participant to access advice on any matter relating to her ability to deliver on her project. This included facing the issues that inevitably would be brought to the surface in one's personal life regarding past traumatic events and matters needing forgiveness; challenges invoking fear; overcoming perceptions of what one may or may not achieve when faced by hostile opposition; focusing on the change in individuals rather than relying upon the short term buzz of *barazzas*.

Of the twenty final participants, the majority embraced the process, worked through their project objectives, their own learning objectives and their personal development plans; they found the process both enjoyable and productive. The opportunity to expand their minds, perceptions and re-approach their projects with fresh vision, vigour and focus was, more often than not, received with enthusiasm and gratitude. Some however found it difficult to accept or to implement advice; some participants simply ignored the advice, no matter how well founded or relevant. Invariably those who failed to implement their mentors' advice were also the individuals who performed least well in the implementation of their projects, or failed to produce credible independently verifiable results.

As a general rule, both young and old benefited from the mentoring input. Most benefited directly from the face-to-face mentoring sessions, however a few found it difficult to concentrate or to stick to their plans when on their own. This was a special problem in the older participants. In future Feminenza shall address this problem by assigning full-time mentors in country, so that all participants, no matter how remote, have continuing face-to-face access to their mentors.

In addition to the 27 days of face to face education, mentors undertook 18 project visits, conducted 464 hours of face to face mentoring, 262 telephone calls and 300 email exchanges. The investment was considerable and had a measurable, practical impact upon the communities affected. In Chapter 6-7 and also in Appendices 3-5, more information is provided about the impact of mentoring.

Lessons from the Development Stage

- The changes made in this pilot year, to include project planning, design and management skills will become a permanent feature of future foundation years. Indeed initial focus will be to help participants consider their projects, goals and plans and arrange their activities appropriately. Log frames and project verification systems will become a core feature of the foundation year.
- The participant selection stage will be enhanced to include a more stringent, methodical **verification** of skills, ability to learn and motivation before inviting women into the programme.
- Mentoring proved to be pivotal to the growth and success of the participants. More would have been achieved had our mentoring team been continuously resident. In future two mentors shall be assigned permanently in-country.
- Participants who came from small CBOs had very different challenges and development needs to those who came from CBOs/NGOs that specialised in peace development. It rapidly became clear that the larger specialised CBOs could, with mentoring focused on the whole team, rather than one or two individuals, be much more effective. Towards this end, future intakes shall take account of this specific need.
- A serious on-going problem faced by all participants was the volatility of their funding. The larger NGOs would often find that their back donors had not decided to continue with a project and would pull out, sometimes removing their staff from the pilot. Smaller CBOs would struggle on a weekly basis to find the basic cash flow to support community discussions. The drought that struck the North of Kenya had a massive impact on CBO cash flow; most found that they had to devote their spare cash to the needs of people dying from hunger. This made it much more difficult for the participants of the training programme to find financial support for their workshops, not only for necessary materials, but also for providing transport costs and lunch to the people coming to their workshops. In future Feminenza shall be seeking partners who can play an on-going role in funding the interventions of enrolled participants.
- District Commissioners and District Peace Committees were consistently challenged, not realising the important role they play in the coordination and governance of peace initiatives. It may be appropriate to provide special training to DC offices and DPCs.
- It was vital for participants to establish an effective process of communication with their DCs and Chiefs. Those who did fared well. Those who did not, faced on-going obstacles which could have been removed had their communication strategy been better. This will be the subject of closer observation in future.

Chapter 5 Key lessons from the Assessment Stage

A number of lessons can be drawn from the Assessment Stage, summarised below.

Monitoring activities, outputs and outcomes

All community interventions were discussed weekly, in greater depth every two months, and reviewed on-site once every three to six months. There were a few hurdles:

- i) *Misrepresentation.* Some participants persistently misrepresented their projects and their activities. Subsequently when it became clear that they were not delivering, disproportionate effort was needed to remedy the gap. In future Feminenza will directly, continuously monitor all participant projects.
- ii) *Failure to plan appropriately, or to stick to a plan.* We were not worried initially when we discovered that participants were unable to plan or account for their activities. We were able to show them how to develop and apply these skills. However a few could not summon the self-discipline either to be accountable, or reflect on their progress against their plans. The future selection process will involve exercises to assess the degree to which a candidate is inherently comfortable with being accountable.
- iii) *Failure to make use of professional advice in their programmes.* Some participants adamantly pursued a route for community intervention in which it was clear, well in advance, that the outcomes would be poor; professional and peer advice was not adopted. The projects of these individuals eventually failed to deliver. In future Feminenza shall introduce a probationary period for new participants. Participants who consistently fail to adopt advice and guidance during the probationary period will be dropped from the programme.
- iv) *Projects run by a team of more than 2 individuals consistently underperformed.* At the outset of the project Feminenza encouraged collaboration. In two instances this led to projects, where participants did not put in their share of work and, for a period of time, were able to hide behind the efforts of their colleagues. Eventually the projects fell behind. In future we will limit teams to 2 participants.
- v) *NGOs which signed up to the programme often didn't meet their commitments to the programme.* Initially 27 participants were selected. Three dropped out because their NGOs cancelled their involvement in mid-stream, without informing us. Two prominent NGOs continually reassigned their staff from community to community, making it almost impossible for anyone community to benefit in a sustainable manner. In future we will involve the senior management of these NGOs directly, as stakeholders, to ensure that there is no misunderstanding.
- vi) *Communication channels must be firmed up early in the process.* Some did not grasp the importance of working with (rather than paying lip service to) their stakeholders.

Log frame Development

Although a special planning module was introduced in the pilot, all participants needed inordinate mentoring assistance with the design, ownership and execution of their plans. The following changes will be applied to future activity:

- i) A mandatory planning module incorporated in every academic year to ensure that participants (i) refresh their understanding of what is required of them (ii) are clear about their objectives (ii) continually improve accountability and means of independent verification.
- ii) More attention given to focus interventions on the desired outcomes. Project quality management processes will be embedded within the second and third academic years.
- iii) The shape of a community intervention must be agreed early in the process, with 80% of the log frame being finalised within the probationary period.

Mentors must be fully resident in Kenya for the term of the training and intervention. Every intervention will be subject to monthly performance review. This will address the risk of participants redesigning their interventions without considering the consequences. Participants will need on-going mentoring and guidance on what serves as realistic measurable indicators and means of verification.

The Testing Procedure

A 2 day written test with follow up interviews was conducted at the end of the pilot, measuring knowledge retained, skills developed, attitudes applied. As daunting as the exercise was, both participants and the educator team were able to grasp better what had (i) been retained (ii) been applied to the benefit of their communities. Without this assessment it would have been impossible for the pilot to know, objectively, what had, and had not, worked – and why.

Nevertheless it has to be recognised that examinations are always stressful. More emphasis will be placed in future on shorter, regular written tests and interviews, conducted at the end of each module. Continuous reflective processes will also be given greater prominence.

Project Assessments

It is not easy to bring about change, when the focus of change relates to internal human causes such as fear, intolerance, depression, anxiety, the absence of forgiveness, or irresponsibility. It is even harder when routine vital statistics cannot be relied upon, or when the impact is measured in an attitude shift. Accountability is never easy; it becomes impossible when the resources needed to be accountable are not present, even part of a blind spot. Aware of the need to ensure that this pilot was fully evidenced, the evaluation team processed more than 3,000 pages of documentation.

Greater emphasis will be placed upon participants, in future, to ensure that they are fully prepared and responsible for their plans and measures of effectiveness. Every participant will be continually pressed to close the loop on her thinking, grasp the importance of accountability, and be equal to the tasks of having her work assessed independently.

However, this kind of work must rely on the implementation of continuous, systematic, scientific surveys as the source of independently verifiable evidence of change - founded on primary data.

Chapter 6 How much of the learning managed to transfer effectively?

Reference points for assessment

An accredited Feminenza Forgiveness and Reconciliation Counsellor must successfully complete three years of action centred learning in order to guide communities at risk safely through fear management, forgiveness, rehabilitation and reconciliation. This is no small task, involving enormous dedication, an apprenticeship period in which vital skills are acquired, attitudes established. One cannot pass the examinations on the basis of book learning; nor can one be accredited until the learner has established a track record, of consistent outcomes, founded upon sound evidence.

This pilot proved that women, even with only one year of basic training, could be effective, (with supervision and assistance), in leading their communities and securing significant, verifiable, and sustained outcomes. Education was provided in a classroom setting, by face-to-face/ telephone mentoring, and by on-site assistance. Education outcomes were evaluated on the basis of (i) knowledge retained (ii) skills demonstrated in a clinical setting (iii) attitudes evidenced.

Figure 6 below identifies, in summary, in which modules knowledge, skills or attitudes were tested in the final examinations this year. For further information please refer to Appendix 7. The remainder of this chapter summarises the conclusions from the assessment process.

Subject	Knowledge	Attitude	Skills
	Q&A knowledge test	Behaviour in controlled setting + Continuous assessment	Project outcomes (incl. verified evidence)
Basic project design, planning and implementation	✓	✓	✓
Basics of Handling Fear	✓	✓	✓
Basics of Forgiveness	✓	✓	
The basics of the five stage public peace process	✓		
Basics of Handling the Media	✓	✓	✓

Figure 6: testing of knowledge, skills and attitudes

The results of the summative assessment are seen in the figure below.

Framework	% of participants passing tests				
	Fear	Forgiveness	Reconciliation	Media	Project Planning
Knowledge	80%	70%	50%	45%	90%
Skills	35%			50%	90%
Attitude	35%	90%		74%	
The effectiveness of each participant's contribution to her communities was scored and added to the result. The personal progress and degree to which professional advice was adopted was also taken into account. This resulted in the final pass rates below:					
Passed	45%	85%	55%	35%	70%

Figure 7: Results of Summative Assessment

Note the trend: skills and attitude have a greater impact on project outcome than knowledge; hence the importance of mentoring. The results are explained in the rest of this chapter.

Management of Fear

Fear is the most significant driver of conflict. Whilst not necessarily key to those who may lead a group into conflict, it is a crucial driving force in conflict, for the individual or the groups affected, both as a cause and as a result of conflict. Communities in conflict are consistently found to have been weakened by fear. The management of fear, an essential pillar of reconciliation programmes, prevents conflict, paves the way for rehabilitation, and removes obstacles to reconciliation.

The Fear Management course provided participants with a grounding in the biological causes of fear, the cycle of revenge, and the tools to bring fear to a standstill (both in individuals and in communities).

The written tests and project evaluations showed that most ($\geq 80\%$) of participants grasped the underlying biological causes of fear; 85% demonstrated a grasp of the knowledge needed to bring fear to a standstill.

All participants were encouraged to provide their communities with a significant investment in fear management; a special grant was even given to participants who adopted the fear management tools. A survey of attitudes was then undertaken before and after intervention (presented in Appendices 3-4). The surveys showed that all community interventions involving fear management had secured a significant shift in community attitudes. Some participants, about 38%, yielded a significantly greater impact than the others. The difference appeared not to be in recollection of the subject matter, but in *whether the individual participant was passionately committed to helping her community to get beyond the fears of the past*. The individuals who took the trouble to embed (in themselves) the required shift in attitude also secured the confidence of their communities.

Even though the training prepared participants with the knowledge that conflict was founded upon fear in the affected communities, the pilot's participants consistently reported surprise when they discovered that (i) this was in fact the case in their communities and (ii) more people seemed to be weakened by fear, on an everyday basis, than they had previously realised. It is possible that the surprise arose simply because such issues had never been discussed in the past.

It is hoped that results from the pilot will contribute to Kenyan women being more conscious of the role which fear has played in leading conflict and constraining community rehabilitation. Evidence from the surveys strongly confirms that the communities who received assistance to manage their fears were able to make substantial, independently verifiable progress.

In short the fear management intervention was a headline success.

Forgiveness

Children find it easy to forgive and move on. With adults forgiveness is synonymous with change. For both the forgiver and the forgiven it is the task of becoming equal to the change that is often most daunting. For those who seek to guide others through the seven pillars needed to sustain forgiveness, considerable (largely inner) preparation is needed, which if undertaken conscientiously, leads to skills being grown and attitudes established. These can be measured reliably.

The forgiveness test was very challenging on inner reasoning; it required participants to have thought about, and faced out some of the more serious questions of forgiveness in their lives. Most

performed well: 70% met the minimum knowledge requirement; 91% demonstrated the skills and attitudes needed to pass the foundation year. These shifts in attitude were recorded from special interviews and correlated with reports from their communities and their families. In almost all cases the families and colleagues of the participants noted a significant change in both the manner and personality of the individual, an increase in respect was noted; signs of a personal transformation, ability to address difficult situations with balance and intactness.

About 51-55% had grasped the fact that to forgive, there must be change, struggle and hard work undertaken both by the forgiver and the forgiven; common wisdom is that only the forgiven must change.

The few who did not do so well found it difficult to reach beyond their basic religious education or had not yet had the life experience to appreciate the frailty of the human psyche.

The real test of the forgiveness work was in the progress made by the communities being guided by our participants. Most participants chose to introduce their communities to forgiveness through *barazzas*, or short-pithy community lectures. It is a commonly accepted approach and cheap in creating awareness. However a 1/3 of participants also conducted their community engagements in small groups and with individuals, encouraging forgiveness as a private choice and were more effective. Closer scrutiny of high achievers revealed that:

- There was no significant difference in age, level of education, or prior community status between those who performed and those who did not;
- However the high achievers had all commenced the serious, longer term inner work¹⁰ of personal development, the required attitude shift and improvement of their ability to reason.

In short, those who internalized the work also performed well in their community interventions.

Reconciliation

Assessment of individual knowledge of the most important ingredients in each of the 5 stages of the Public Peace Process, as presented by Saunders,¹¹ took place in a written test. Half of the participants met the minimum score of 60%. As long as a participant grasped 3 of the 5 basic ingredients of any stage in the Public Peace Process, it was possible to pass.

Closer study of the participant responses however revealed a consistent pattern of past belief which was stronger than the educational content. It is possible that traditional tribal systems of reconciliation in Kenya which are based purely on the first stage of the Public Peace Process, may have affected the way which participants responded in the exam. Kenyan traditions tended to rely upon the power of the elders coming to an agreement, i.e. the compliance of the youth and all members of the tribe, no matter how remote. Typically there is a ceremony in which commitments are given, oaths made to leave behind past grievances. Sometimes there is a repayment for past hurt, or damage: a token transfer of livestock might occur, reinforced by an active display of unity amongst the elders (of both tribes) to guarantee future cohesion.

¹⁰ Such work involves constant reasoning and the building of specific qualities, which entails continuous work, including more education and mentoring.

¹¹ The 5 Stage Peace Process is derived from the work of Dr. Harold Saunders, Former U.S. Ass't Secretary of State, and Negotiator of the Camp David Accords, and his book, *A Public Peace Process: Sustained Dialogue to Transform Racial and Ethnic Conflicts* (1999). It is available online at <http://traubman.igc.org/thebook.htm>.

A full day of intensive briefing was spent on this subject, enough to provide a sound foundation. Responses in the written exam suggested otherwise. Participants seemed to cling to the view that:

- A decision to reconcile should be enough for reconciliation to have occurred;
- Traditional systems of reconciliation which celebrate the decision to reconcile *should be enough*.

The examination results were reflected in the project outcomes of participants who had chosen to lead reconciliation processes. Project reviews in Borabu Sotik, Kericho, Turkana and Pokot seemed to show that the participants were profoundly effective in gathering stakeholders, enrolling women to commence dialogues across conflict lines, and in securing the confidence of the elders and chiefs. A commitment to reconcile was achieved in every project, some even established longer term processes and failsafe systems to build continuing reconciliation processes between perpetrators and victims. Yet with two notable exceptions, most participants forgot to plan, or act, beyond the first stage of reconciliation where the decision to engage occurs.

There are two, well documented and effective reconciliation process in Kenya: (i) the Wajir Peace initiative led by Dekha Ibrahim and (ii) the Burnt Forest initiative which was led by the Catholic Justice & Peace Commission. Both initiatives adopted the five stage process, and are presently carefully maintained in Stage 5, i.e. *Acting Together*.

The Feminenza pilot added to the list by securing a Stage 5 reconciliation in Kisii, and assisting Burnt Forest reconciliation activities (now also in Stage 5), purely on the basis of one day of training. In future training participants will be given extensive training and development to facilitate:

- a five stage reconciliation process in communities,
- a seven step reconciliation processes between individuals.

Using Media

The media training was intended to coach participants in three critical features (i) the use of the media to cause en-masse attitude shifts in the general population (ii) to found these shifts on the basis of a clear relationship with their community projects and a sound strategic plan (iii) to manage the media tightly in order to achieve (i).

In general about half of the participants grasped the importance of (i)-(iii): 58% were able to recall the vital components of a media strategy; 42.5% remembered the key guidelines for radio interviews. However, less than a third remembered that the primary purpose of a media engagement is to stimulate specific changes in attitudes within the general public.

Participants exercised the skills learned in dealing with the media. A few lost control of the process either due to a lack of preparation, or to a lack of clear purpose in their message. Only 20% specifically used their media engagement to drive an attitude shift.

The messages were mostly clear; examples were used to illustrate the message. Two independent Kenyan journalists who were hired to assess the media exercises concluded that 74% of the interviews were memorable and would make a difference.

Project Planning

The participants were evaluated on their planning, as well as their entire approach to project management of their community intervention. On-site project results contributed to 30% of the entire package of results – quite significant! Therefore any participant who sought to be certified from the foundation year also had to demonstrate that she could plan well and deliver honest, accountable, effective projects.

The ability of a participant therefore to come up with a credible plan was the first hurdle. Most participants were, by the end of the Foundation Year, able to design a problem tree, solution tree and a credible log frame. They also designed the logic of an effective project well, framed the outcomes well, and chose outputs and activities with acceptable reliability. As their minds turned towards verification, 11 of the 20 participants offered measurable indicators; 9 of the 20 participants selected an appropriate means of verification.

These results show that the participants made huge progress in their abilities to plan and account for their projects and that, given further education, could feasibly improve their abilities to secure donor funding on the basis of this training and experience.

The challenge for future years is to pass on more of the routine responsibility for project design and verification to the participants; to select the participants more carefully; to convey the importance of effective project communication and accountability.

Summary

At the beginning of the Pilot most of the participants were well meaning, could point to considerable community experience, had worked hard to establish tolerance, cohesion and cooperation in their communities, but had been unable to address long standing attitudes including:

- gender intolerance
- tribal intolerance
- age group intolerance
- traditions of FGM, MARPS
- shame imposed on children and families infected with HIV
- long held beliefs about land rights (whether valid or not)
- exposure to political chicanery
- traditions of violence, cattle rustling and general theft

The education and training delivered in the pilot led to a significant improvement in the effectiveness of 2/3 of the participants. More than 70% were able to better plan, analyse their challenges, structure their time, assign themselves objectives and stay on course with those objectives through to the end. As a group they made a significant difference to the level of fear in their communities (see Chapter 1), and progressed reconciliation, forgiveness and rehabilitation in complex environments.

Chapter 7 What Difference Did We Make To The Communities Involved?

The impact we were seeking

Women playing a pivotal leading role in establishing capacity and resolve for peace founded upon the management of fear, the development of forgiveness, the promotion of rehabilitation and commitment to resolving the long term causes. Supporting UNSCR 1325.

Platforms of intervention	Intervention	Measure of effectiveness
1. Managing fear: the primary <i>internal cause</i> of human conflict.	Affected individuals provided with a process which enables them to significantly strengthen resolve, face out their fears and remain intact under duress.	Progress made by affected communities, particularly victims, in handling their fears and addressing the challenges of returning to a normal life
2. Forgiveness: Effective with, or without restorative justice in freeing communities from the horrors of the past.	To educate affected communities on why, where and how forgiveness is remedial to conflict.	Communities adopting forgiveness as a basis for reconciliation.
3. Sustainable Reconciliation. Vital for community cohesion.	To educate affected communities on how to utilise their energies and resources productively in a staged reconciliation process.	Progress made in reconciliation, measured against the 5 Stage Public Peace Process.
4. Rehabilitation. With or without restorative justice, is effective for offenders and victims, individually, or as communities.	Mainly individually based counselling and reflective exercises to stimulate the affected individual to be reintegrated.	Productive efforts being made by victims and offenders and victims, individually, or as communities to recover and put the past behind them.

The Assessment stage measured the achievement of these objectives in every community intervention and, therefore, the degree to which the impact we were expecting could be supported on the basis of independently verifiable evidence. More detailed information about the results of the community interventions is given in Appendix 2.

Context

Kenya has a long standing tribal tradition of reconciliation and whilst there are small variations in the processes, these essentially follow a simple sequence (i) all parties, usually via the male elders and chiefs meet, agree that mistakes were made, agree to settle their differences (usually symbolised in ceremonial giving of livestock, produce and garments) and celebrate. Often cattle or goats are slaughtered; sometimes blood from the slaughtering is shared by the elders to bond the agreement. Common wisdom is that in the past, those who witnessed or came to know of the agreement, young and old, male and female, were required to honour it.

However in recent decades, agreements cast by elders have not always been supported by the younger generation, especially when common acts (cross-tribal raids, rustling and the theft of young women from other tribes) were accepted as a rite of passage for young boys to adulthood.

In some tribes these rites of passage were reinforced by the males being specifically instructed never to listen to a woman again, the implication being that to listen to women was a duty of boys, not men. In recent decades politics complicated the process by sponsoring, even orchestrating inter-tribal conflict, thus institutionalising wild behaviour, delinquency, and increasingly violent clashes.

Women, the traditional keepers of the home, the fields, and bearers of life were, over time, marginalised and played little part in reconciliation processes. However this was not always the case. Dekha Ibrahim for example, demonstrated that in North Eastern Kenya, conflict which had become part of tradition, even rites of passage, deeply embedded, could be turned and warring clans could be brought to reconciliation. In this case she deftly convinced the warring clans of the fact that these conflicts eventually led to destruction, loss of trade, poverty and isolation. Over a three year period she led the women, convinced the elders, then the chiefs and eventually the youth of the importance of reconciliation. Together, she engaged all stakeholders, all the involved clans to collaborate, to map out the best means to secure peace and to act together in maintaining peace for the common good.

In short she adopted the five stage public peace process.¹² The public peace process is based on the assumption that whilst there are things governments can do that people cannot, there are things people can do that governments cannot. The public dialogue process and resulting action demonstrate that citizens have the freedom to be innovative and to create new, deeper relationships. While governments are the official bodies that make peace agreements, newer ideas and sustainable implementation depend on public consent and involvement. Thus citizens have a critical role in peace making, sometimes called "citizen" or "track two" diplomacy. The 5 stages are:

1. Deciding to Engage
2. Mapping the Relationship Together
3. Probing the Dynamics of the Relationship Together
4. Thinking Together
5. Acting Together

The 20 women who completed this pilot (referred to below as participants A – T) collaborated in 13 projects to help their communities to reconcile, and to help those affected, victims and perpetrators, to pick up their lives again, providing help with forgiveness and the management of fear, to leave the past behind. The summaries below are all based on independently verified evidence such as reports, questionnaires, surveys and witnessed testimonies, corroborated by recorded interviews with DCs, Chiefs, Elders, representatives of DPCs and other officials, such as DEOs (for a detailed analysis, see appendices).

¹² The 5 Stage Peace Process is derived from the work of Dr. Harold Saunders, *Former U.S. Ass't Secretary of State, and Negotiator of the Camp David Accords*, and his book, *A Public Peace Process: Sustained Dialogue to Transform Racial and Ethnic Conflicts* (1999). It is available online at <http://traubman.igc.org/thebook.htm>.

Turkana, Pokot and Tepeth

It has long been reported by UNESCO that in Kenya, the area with the most embedded tradition of conflict is Turkana and Pokot, along the border between Kenya and Uganda to the west and north. Participant A of this pilot, with the tools of fear management, forgiveness and reconciliation succeeded in bringing the communities together in a Stage 1 reconciliation process, and re-establishing a thriving market in Loiya, supported by tribes previously in conflict. The participant enrolled the support of women in Turkana, Pokot and Tepeth, and with their assistance convened meetings with the elders, the clan leaders and chiefs. From this platform of support the youth were brought on board. As raids were planned the women lobbied the youth to stop – and over 9 months the change was significant.

Since the start of her involvement, all the chiefs agree that the number of raids and the number of youth involved in the raids have significantly reduced, especially on the Pokot side. The market in Loiya, the geographical crossing point between the tribes is thriving. Despite continuing challenges, there is clear evidence that, in short, a fresh platform of cooperation exists, one which continually reminds all parties that life can be restarted even when the few remaining raiders continue to act. This first stage of reconciliation will need continuing investment, to enable all parties to plan together, think together, and act together. It is only when these additional stages are covered that sustainable peace will be possible.

Mount Elgon

Mount Elgon was named as one of Kenya’s two most serious hotspots of carnage. One participant (participant B) from Mount Elgon, from Cheptais, one of the most heavily hit areas, introduced herself at the start of the pilot as “I am a woman who comes from the forests of Mt. Elgon, where people kill each other as a way of life”. She had lost a child during the conflict.

She initially worked alone, as neither the chiefs nor the District Commissioner were convinced that women could do more than “complain and cause continuing unrest”. During the pilot, working together with participant C, she focussed on victims and perpetrators, helping both groups to work through their fears and overcome them, to value being alive, to find forgiveness.

i) **Helping the victims:**

Through her work, scores of young women and children, some who were abducted by militia, have been rehabilitated and reconciled with their families. Mostly victims of rape, and often having witnessed family members brutally killed, the workshops and counselling on fear and forgiveness in the past year have enabled them to start up their lives again. They have been able to re-engage with their community, overcome their feelings of shame and rejection, and accept their children, born of rape, rather than abandoning them in the forests or drowning them in rivers, as some had previously been driven to do. They have also been helped to overcome their fear and forgive their perpetrators, many of whom they are now in regular communication with.

ii) **Rehabilitating the perpetrators.** Over time, by making regular announcements in various churches after Sunday mass, she encouraged more and more perpetrators out of the forest to meet and seek forgiveness and counselling. Some 80 perpetrators, after leaving jail

“The Council of Elders brought the youth to the community meetings to publicly say they were sorry and telling politicians not to manipulate them anymore.”

Chief Moses, Cheptais

sought her help to find their lives again. Over 60 have publicly apologised at barazzas and have had their apology accepted by former victims. Impressed by her progress the Chief became involved. He agreed to meet with perpetrators and passed on the message of his commitment to leaving the past behind.

Participant A also worked in Mount Elgon, with widows from Emia and Cheptais. She too believed that the solution to the conflict lay with the women, particularly with the women victims facing out and letting go of their fears, bringing their men with them, encouraging the men to follow the women in forgiveness.

The Chiefs and DC responsible for this area were both surprised and complimentary about the work of participants A and B. They concluded that somehow the women were inherently able to know when potential conflict was arising, report it, and mobilise other women and the chiefs to act to reduce, even prevent further action. They reported to us that the women had found a new courage, a voice, an ability to speak out, to accept that they had a role in enabling broken lives to find a way and in reporting problems about which men remained silent.

Burnt Forest, Eldoret

This project is part of an advanced reconciliation process, now in its 5th stage, known as the Connector Project, run by the Catholic Justice & Peace Commission. The difficult process of reconciliation was commenced by Bishop Cornelius Korir of the Catholic Diocese of Eldoret 3 years ago, but despite this, there still remained a huge body of fear and a need for forgiveness and rehabilitation. Participant D, with the occasional help in Kalenjin translation by participant T, introduced dialogues on forgiveness and overcoming fear to 300 members of the Kikuyu and Kalenjin communities (women, men and youth) in Tarakwa location. These dialogues have, as an example, enabled people to:

- i) Eat and sleep in each other's houses and cross border lines without fear.
- ii) Cause people who had stolen cattle in 2008 to return them after attending the talks on forgiveness.
- iii) Cause people to help build houses of victims from the tribe they had formerly seen as enemies.

The elders and the chiefs have been particularly impressed by the effect of Participant D trained in this project on their communities. They were adamant that women held the key to preventing further conflict.

Barut - Nakuru

A secondary school in Barut was at the centre of the PEV in Nakuru in 2008. Not only did students set upon students, but teachers were violently attacked, and this led to a situation where a culture of fear had formed. Participants E and F, (the Headmistress and a senior teacher), completely changed the approach of the school to handling the question of peace. Prior to the training, the school strategy was to introduce theatrical plays through a Peace Club in which certain students could demonstrate the importance of having values and reconciliation or being tolerant of each other's cultures. After the training, that strategy was completely replaced. The Headmistress commenced by addressing all the teachers and students in assembly every day and giving them stories about forgiveness and reconciliation, designed to enable all the students to access the importance of these values in their everyday lives. By the end of the project, teachers who had applied for a change of posting had withdrawn their applications and had asked to stay with the school. Those who had been attacked in January 2008 elected to take charge of the peace work and ran classes and sessions especially for those troubled children and assisted the two participants E and F in introducing a process of rehabilitation within the school.

The two participants then started a radio campaign to engage the people of Nakuru in facing the question of what kind of town they wished to have, and whether it was to be based upon intolerance or care for other humans.

Another unexpected feature was that the students started to resolve their differences in the classroom and in the playground, facilitated by prefects trained by the school staff, before they got to the Deputy Head, and only came back to the teachers to seek counsel on issues of how best to resolve their problems. Furthermore, in the spirit of forgiveness, the school has decided not to record disputes if they are resolved peacefully. The headmistress noted a considerable personal transformation of students who formerly were unable to let go of hurt and fears from the past.

The District Education Officer was impressed with this initiative, led by the two teachers, as it has established a departure from all the peace clubs in the area and his experience of peace clubs in general. His main interest was in the fact that values had become embedded in the everyday process and the routine of students' education and no longer had been relegated to the odd hour a week where students performed on questions of peace.

He encouraged the Feminenza assessors to support his efforts to make a presentation to the Ministry of Education so that they could grasp how the work was conducted and why it was that the outcomes in that particular school were so unusual. The DEO wants this to be a whole school approach, i.e. Feminenza training all teachers in a school, then rolling it out to other schools in the area, also using student to student participation/training across schools.

Also working in Barut, participant G is a social worker, who has used the training to work with young unmarried mothers, rejected by their families and communities because the fathers of their children

"I am a Kikuyu and my classmates are Kalenjin. There was tension previously but not now. For example, prefects are now chosen by the students on merit not by tribe which is a big change. I used to be frightened to travel from the other side of town as the Kalenjin mostly live locally. Before it was difficult to travel through the area to school, now I can move more freely without worry."

Pupil at Tumaini House

Kisii

The Kenya District of Kisii flanks the Trans Mara. The Masai and the Kisii have a long history of cattle rustling and tribal conflict. It is also an area where Kisii youth militia reign strong, and women who challenge the men run the risk of being killed, raped, even in extreme cases burned in public. Clean drinking water is in very short supply. In 2008 several hundred metres of metal water pipes were stolen. The effect was that the supply of clean water, crucial to the school and those living on one side of the largest hill, stopped. The Magenche clan held the Mokubo clan responsible.

Participant K enrolled the women, then the elders, and eventually the DC and the chiefs of both clans and established a formal agreement between the clans to protect the water. She then went on to work with the women on their fears - of addressing men in public, of the youth, and of the Masai. She taught them about the steps involved in forgiveness. With her leadership the water supply is being restored to all areas and the women of both clans have accepted the duty of watching over its supply and distribution; the youth were given work to dig the ditches to lay the pipes and backed her programme. She has since been asked to work with the settlements bordering on the Trans Mara to bring forgiveness and reconciliation.

Kericho

In 2008 Kericho experienced significant violence between the Kalenjins on one 'side of the road', and the Kikuyu, with some Luo, Luhya and Kisii who worked on UNILEVER estates, 'on the other side of the road'. The Kalenjin women, brought up in a tradition where the men were

One mother described her son who spent his days walking around with a table on his head, apparently reliving continually the looting that had taken place.

instructed not to listen to women, were aware that their fathers, husbands and sons were the perpetrators but did not attempt or were unable to stop them. In 2010 attempts were made to secure a dialogue between Chiefs and Elders from 'both sides of the road', but failed. The women felt that it was their turn to try and start a forgiveness process with the mothers from the other communities. They spoke of the pain in both communities, of the growing coldness, suspicion and separation, of the visible trauma in the youth who had participated in the violence.

A small group of 'Peace Mothers' were formed by participants L, M, and N who created a platform of dialogue where women from both sides of the road would meet, tell their stories, forgive. The project had rapid initial successes. A ceremony of reconciliation, marked by an exchange of kangas occurred in February 2011. The women who participated in the ceremony worked with their communities to establish a basis for dialogue. The workforce on the UNILEVER side of the road however continued to be difficult to access. Although the elders and chiefs have now been enrolled into the initiative, progress has since proved difficult – oddly as a result of a surge of NGOs becoming

"Now our people are crossing the border to do farming on the Trans Mara. The fear is not there, because of cross border work. There's no more trauma. The Masai teach about cooking. [Participant K] is mothering, she's very instrumental in the reduction of fear. Yes, especially some time back, it was not easy for the Masai to come to the markets and interact. But since this project has started, there's been more interaction with women coming to shop in the markets. Fear has gone down. She has put women together as well as youth, sensitizing them, informing them, that as one people we have to be united. Therefore, there is less fear. It has been a major influence."

DC of Kenya

involved, in May-Sept 2011, which coincided with seed shortage. Communities found themselves being invited to literally dozens of Barazzas every month, each NGO pulling in a different direction. The ensuing chaos has slowed progress considerably, nevertheless the mothers continue to work to reduce underlying fear and to offer a platform for individuals to find forgiveness and reconciliation. The project, one of the most promising at the outset, is still striving to establish a formal commitment from the two sides of the road to begin a reconciliation process. Its message, having been blurred by the competing efforts of the growing NGO numbers, demonstrates that a single formal agreement between elders is an essential first step towards reconciliation.

“Before [the work of Participant O] they feared coming to the clinic. [Now] they are role models for others ...talk about their situations, the medications ... and help others... more confident, less stigmatized.

Also based in Kericho, participant O took on an unusual project, not related to the management of conflict, but focused on 15 women who are categorised as Most At Risk Persons (MARPS) due to their HIV AIDs positive status. These women, who were married to prominent women in Kalenjin culture for the purpose of bearing children on their behalf, were rejected by polite society in Kericho. An NGO (SOSIOT) was assisted by participant O, who worked with the women to face their fears, let go of the past, engage productively in their surrounding communities. The HIV specialist nurse in Kericho was surprised by their progress; all 15 women made an outstanding improvement in their CD4 markers, indicating that their immune systems are becoming increasingly effective at dealing with the progression of the HIV infection. This provides a correlation between forgiveness, mental

wellbeing and CD4 counts.

Borabu-Sotik

One project, involving four participants (P,Q,R,S) experienced special difficulties. A peace project on the borderlines of Borabu and Sotik, was put together by four women: a district nurse, a prominent women’s rights activist and member of Borabu DPC, a youth representative to the Bomet DPC, and a former Kenyan Ambassador’s wife. Within weeks it received the full backing of the local DCs, DOs, DPCs. Some progress was made by encouraging dialogue between the communities.

The four women who led this intervention represented all the tribes involved, wanted to work together and, between them had enormous spheres of influence. There were early successes: a basic reconciliation agreement was signed by the elders. However the team did not follow through on the agreement to drive the various constituencies to think and act together substantively on matters of mutual importance. The action plan which had been agreed was not followed, and the team’s message became confused when, at one stage, their project almost became a platform for the political campaign of one member of the team. Two major lessons were identified from this project:

- When individuals form a team, they must have a clear shared objective and equally credible strategy. Without these ingredients indecision can slow down the project: even bring it to a complete halt.

The project talks openly about cultural matters. This contributes to people coming together. It has brought a healing. The biggest issue has been cattle theft and this is down by 95%.’

DC of Sotik

- Where there is evidence that a political agenda has infiltrated a reconciliation initiative, there is an inherent risk of confusing the message to the community.

Conclusions about the impact of this pilot

Across the board, it is clear, that women do make a difference in bringing peace and reconciliation. The training the women have received during the pilot has transformed the perception that their chiefs have of the role of women. In every area targeted by this pilot, the Chiefs and DCs are now looking to women as agents of peace, stability, well-being, and harmony. This has been greatly helped by the chiefs' role having become recently depoliticised. As a result, a strong trend of dialogue has developed between the women and their chiefs. This needs more support, so that the women will get continued sponsorship and with it, a new wave of confidence.

In the drive for peace, a focus on enrolling the masses does not success is not achieved in this medium by enrolling the masses. The 13 participant projects showed that women can and do use a unique route largely unchallenged, to enable their communities to move to a place where conflict is no longer viable. The route is unique in that:

- i) It does not attempt to convince the masses. It works by enabling one life at a time to grasp its fears, let go of its ghosts, forgive and reconcile with what can be achieved in life as it now presents. The approach is effective. It has surprised the elders and the chiefs in Turkana, Pokot, Mt. Elgon, Burnt Forest, Nakuru, Kisii and Kericho.
- ii) Stability has been secured and a complete change of sentiment established in environments as different as schools that were torn by conflict in Nakuru, and the wild landscape of Mt. Elgon, Pokot and Turkana.

There was a strong correlation between projects that did well and the degree to which the participants worked hand in glove with their mentors. Women activists, often working very much on their own, without access to on-going capacity building or inclusion in strategic planning processes, need a forum to talk about their learning and development needs.

It also became clear that there needs to be special training for women to address the needs of men, both youth and Elders.

A formula for success?

1. Enrol the women, then the elders, then the chiefs, then the youth, and from this point of strength, **act**.
2. Address the underlying pain in every community first, by reducing fear, enabling rehabilitation of victims and perpetrators, stimulating forgiveness and giving communities every reason to leave the past behind and look ahead.
3. Do not stop at the first Barazza that enthusiastically signs people up to a document of reconciliation. Sustain all prior efforts and continue the process until there is uninterrupted evidence of the various communities thinking together and acting together for the common good.
4. Use the press and media in a sustained campaign to address specific attitudes and cause people who cannot be directly addressed to know about the work and to come and play their part in it.
5. None of this is achievable without continuous mentoring, as training courses without mentoring cannot sustain these results.

In places like Mt. Elgon, where considerable efforts are being made to rehabilitate both victims and perpetrators it is to be applauded and encouraged, because it is having an increasingly wide-ranging community impact. Moving away from the idea of an eye for an eye, it is time to look at solutions based on restorative justice, enabling both victims and perpetrators to be received, heard, receive community absolution (overt or implied) and find a productive place in life. This needs to be an effort by all tribes, where both the families of the victims and families of the perpetrators are concerned with each other's wellbeing and progress. By getting that dialogue started this is a new level of thinking together, that is not being done yet. In Mt. Elgon the movement from stage one of reconciliation to families thinking together should be encouraged.

Interventions to reduce fear, of the specific type used in this pilot will, if made available more widely, and specifically include both victims and perpetrators, reduce enormously the risk of conflict.

Conflict and fear are symptoms of people becoming divorced, for whatever reason, from the inherent values that sustain human wellbeing, humanity and peace. Conflict is not addressed by convincing the masses, it is won, one person at a time, by banishing fear, guilt, shame, distrust; peace follows automatically. Literacy and economic empowerment do not, of their own account, change the prospects for peace - they simply change the platform where it may be achieved. Sustaining peace is won one person at a time.