

PEACEBUILDING, ADDRESSING THE CULTURE OF VIOLENCE IN KENYA: QUEST FOR RESTORATIVE JUSTICE

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Background

This article is based on the author's personal experience and observations as a peace practitioner. It is the author's view that truth and no justice is lame, justice without truth and leads to punitive and ineffective reconciliation. Such is the state of many events, occurrences and acts of law enforcement, peace-making and restoring law and order which is common place in Kenya. Recent observation on experiences of Kenya's political history pose the question whether Kenyan's are truly peace loving or whether this proposition has shifted. Many who are observers and students of Kenya's political history know of the many occurrences of violence that have been left silent or have been documented by committees and commissions and the documents, are lying in cabinets and shelves in the annals of government, civil society and faith-based entities since independence. As Kenya enters its the Jubilee year, all levels of public leadership should commit to never again allow Kenya to continue into violence and anarchy. This should be done by finding the means and measures towards addressing the culture of violence through restorative justice. The concept of restorative justice needs to be explored, explained and disseminated for use among peace workers and practitioners of conflict transformation.

Invariably, it is forebodingly luminous that, the political history of Kenya is written with blood. Perhaps Kenyans have never had the time to stop and ask the hard questions like; why are we increasingly intolerant with each other, 50 years after independence? Why do we invade our neighbours' cattle? Why do we force neighbours out of land they have lived in all their lives? Why do citizens pay so dearly for mistakes of the state on land issues and injustice? Why do we not combat impunity and corruption and instead, allow them to eat away our liberties etc? Why have we allowed injustice to be common place and sweep it under the carpet each time it is raised for dialogue towards peaceful resolution?

History speaks to Kenya: "Look for pathways towards peaceful Co-existence"

After the struggle for independence, occurrences of violence have defined the periods of political campaigns and elections right from the first election campaigns in Kenya. My own neighbor was killed for supporting a candidate that did not get "imprisoned by colonialists in the agitation for uhuru". The voter died, not the candidate vying to be elected. Another group of neighbours were embroiled in the "Shifta war" as soldiers and many of my own people were killed in the famous "Shifta land mines" of the time. The amnesty which led to the cessation of hostilities disengaged a community from the brute force of the state, but the cause for the Shifta war was not resolved in a just manner.

In the political arena, right from the colonial era to date; one after another, key persons were eliminated in acts of violence¹. In addition, many Kenyans went to physical, emotional or detention of the conscience due to the political cause they took and stood for. Human rights, faith-based and civil society organizations, lobbying and advocating over time have continually raised the strong point that human life, and rights of the people should be protected, and not violated. They have pointed out issues that need to be resolved, set right and justice made pre-eminent. Many different Committees or commissions of enquiry have been set up, but many never resolved the issues for which they were set up to resolve. Ordinary citizens continued to suffer acts obvious of violence and injustice in new unprecedented waves due to their political stance. This seems to have given birth to political intolerance in Kenya and led to one partyism in 1982².

Over every election periods since 1987, similar situation occurred during the period of agitation for multi-party democracy. Many families have lost more than just property. They lost their loved ones; they lost lives built over many years. By and large, young people in Kenya are the fodder that gets consumed during politically related violence. It is not enough to state that they accept to act upon cheap payments of few shillings. It is not enough to state that it is due to joblessness, or under-employment. It is important to find out why they make that choice in view of the circumstances within which they act. Many of the young people have grown in circumstances that brought about personal dehumanizing experiences and feelings of betrayal and desperation. Others have encountered and experienced the same effects from perhaps difficult challenges in life. This seems to trigger desire to revenge as a result of experiences encountered during the growing years, or resulting from other forms of violence society has not addressed. The fact that society has not had vent for such experiences is in itself a root cause to the nurture of a culture of violence.

Conflict transformation

Violence is violence in any name. For a people to live with a culture of violence is bad enough. The fact that there has been violence, skirmishes or any other name used is enough to cause one to think on how conflict could be transformed for people communities to live in peace. Unless the victim and the perpetrator of conflict are transformed people there will not be an end to violence.

It is imperative for peace practitioners and partners in peace to consider strategies emanating from the concept of conflict transformation. Within this paradigm, local communities work together to end violence and conflict. In the words of young people in Jos Nigeria, people have to come to a point where they decide to begin, "Refusing to be Enemies". Conflict transformation has to do with, making choices and taking new positions on issues that divide a people.

Restorative Justice

An important concept in dealing with the nature of conflict in Kenya would seem to be that of restorative justice. When a people question and fight over identities, when a people struggle with injustices and inequities rooted in their past, when communities perceive themselves to be victims of historical injustices, and inequities when a nation has structural injustices, and inequities, restorative justice would be the proposition best suited to address the situation. Even though itself it is not a panacea, but it brings into play that dynamics of formal law exercises albeit from a distance.

Restorative Justice brings the local social law and the engagement of local communities into the process of seeking solution to their predicament. In this case, culture of violence, a range of widening causes and types of conflict and addressing the perpetrators and victims directly. Yet within it is the provision for saving face yet with full expression of justice over wrongs done, and restoring relations. Restorative justice does not conflict with the formal law. It has advantages over formal law machinery in that, it engages and includes local communities at all levels, it is easier to administer in terms of time and cost. It has been show to facilitate immensely to the resolving of local conflict faster than a process of a parliamentary commission or tribunal would as evidenced by the Potok Marakwet and Turkana community conflicts³.

¹Thomas Obel Hansen: *Political Violence in Kenya, A study of causes, responses, and a framework for discussing preventive action*; 2009

²Christina Nyström: *KENYA: The Party System from 1963-2000*; Sourced December 2012, <http://www.janda.org/ICPP/ICPP2000/Countries/9-CentralEastAfrica/96-Kenya/96-Kenya63-00.htm>

³Bishop Cornelius Korir: *Amani Mashinani (Peace at the Grassroots), Catholic Diocese of Eldoret*; 2009

Conflict Trends

Why would communities in Kenya be on the one end regarded as “peace lovers”, and on the other, as a people steeping into a culture of violence? The response to this is that, justice has not been meted on time and within reasonable natural principles of justice leading to violence on the one hand. On the other, violence has given room to conflict and conflict has not been adequately addressed each time it has occurred⁴. On the basis of natural law, it is assumed that justice is a value and a virtue upheld by all. For justice to be addressed it has to be acceptable; for justice to be acceptable, it should be seen as an enforceable principle on both sides of contending parties. For justice to be enforceable, equity should be upheld.

Law and justice enforcers should be equity-focused and demonstrate fairness on how justice is dispensed. Justice and equity should also be timely. There are numerous instances of delayed justice in the experience of Kenya. Many reports have been done to point out this element of delay⁵. It is not enough to say that the courts are busy and oversubscribed with unfinished cases. The judiciary cannot be expected in any meaningful way to alone deal with the cases of delayed justice⁶. New venues have to be brought into play if the violence and conflict trends experienced in Kenya are to be addressed.

The violence and conflict trends experienced demand that communities address the issues themselves, immediately and directly. This is one way justice and peace can be restored. Restorative justice becomes a viable option in this regard. Communities have been known to have their own means and ways of dealing with such issues in the past and successfully address the matters close to them for good resolve. This has been demonstrated by the use of “Amani Mashinani”, (Peace in the Grassroots) Approach advocated and used elaborately by Bishop Cornelius Korir of the Catholic Diocese of Eldoret.

Intolerance as a threat to peace

Constantly the manner of street marching by group demonstrations demanding action of one kind or another is seen as a barometer for tolerate or lack of it. If children went to the streets to march demanding action of one form or another today, there is likelihood for violence to occur. Evidence has shown that, since any street march or demonstration has to obtain permits, and police supervision for reasons of maintaining security, law and order, there is always likelihood for confrontation of law enforcement with citizens. For instance if in some street march or demonstration, a lone stone thrower who is unconcerned and not taking part in the demonstration interfered, this could be a root cause to confrontations between the demonstrators and law enforcement agencies.

In this case, a stone thrower could aim at the security personnel, who in turn would react to that with either blowing of a whistle, to stop the march or demonstration. This might lead to confusion; stampede and the children involved could die out of mass stampede if they fall down. On the other hand the security personnel might add to the whistle some teargas canisters due to the confusion and stampede. Such an act is always associated with police use of force against citizens and even bystanders might get into the fray by reacting against the police.

Unrelated to the march and demonstration might be looting which occurs in the streets which occur when confusion ensues. Looting in itself is completely divorced from the march or demonstration, but occurring at the same time, it could be associated. The law enforcement entities would act to restore order, leading to street battles. This depicts the strained relations existing between organs of law enforcement and ordinary citizens. Hence by the end of such events, the matter for which demonstration was intended gets colored if not covered. Harm, deaths and losses occurring at this time are always hard to address leading to communities to deal with situations of unintended injustice.

During occurrences of violence, many inflict violence on people they know personally well. It is therefore not enough to place any argument outside of this realm. Similar to earlier analogy in this treatise, the fact of young people in recent political and socially related violence depicts a sense of intolerance as well. Overtime, politicians and people of influence in the political circles have mastered the opportunistic environment presented by such preferences and occurrences and have increasingly mastered the art of contextual association with the young with a due intent of taking advantage of their situation for personal gain or millage.

Years of not finding justice

In earlier acts of politically related violence, women and girls were not involved directly as was the case in the 2007/2008 incidences in Mt Elgon, Kisumu, Burnt Forest, Kuresoi, Molo, Naivasha, Likoni and Changamwe among other localities⁷. Moreover, the crucial role families played or the level to which individual families were affected cannot be left un-discussed. There are no open disclosures on the role of women and families recorded, as to why they chose and took part. This is a very crucial point to explore and peace practitioners need to take part in the research on the root causes why women and families engaged in violence.

One would speculate that many young people especially women and families had gone through such violence before and justice was never found when they lost their loved ones, property, opportunity and life's treasured networks of friends and other relations. They therefore saw no reason to sit back at a time when upheavals were taking place. The culture of violence had set into their minds and lives for they see that justice is never attained. The acts of 2007/2008 define the emergence of a culture of violence which is borne of years of not finding justice.

In this connection, women and the young people in Kenya have not always found justice in all communities and in all occurrences of violence. Moreover, certain communities in Kenya have had an uphill task rising to call for justice on past injustices as pointed out in key reports on this subject. Recent coverage in the local media demonstrates (KTN Jicho Pevu) many cases remain unresolved⁸.

Not ethnic violence but a culture of violence

In the wake of the violence occurrences and acts of 2007/2008, a new theme emerged that violence was accepted. The media quickly served in its channels “the happy” few who had looted, or waved weapons of violence with joy in our streets and villages. The media and few voices of society including some opinion shapers voiced the code of “ethnic violence taking place in Kenya”. Some also defined it as “land clashes in Kenya”. This was as unwittingly negative as it was far from the truth. Some notable personalities even went to the level of refring to those events as ethnic or equivalent to ethnic cleansing. In my view I have listened keenly on discussions and the whole discourse of what happened in Kenya then. I observe that, students and practitioners of conflict analysis and peace building quickly point out that, it was and remains foolhardy to describe those events as tribal, ethnic, or even genocide as some termed it.

⁴NCCK: Progress Report; July December 2009

⁵PRACTICAL ACTION: The Concept of Peace; 2006

⁶Kenya Human Rights Commission: Justice Delayed, A status a Report on Historical Injustices in Kenya, April 2011

⁷Waki Commission: Report on Post Election Violence, 2012

⁸SID: Public land, historical land injustices and the new Constitution; Constitution Working Paper #9 2012

In this direction, the National Council of Churches, the oldest faith-based entity, the Kenya Episcopal Conference, Islamic entities responding to social action, human rights agencies and others who responded to the aftermath of the conflict have over the last five years carried out assessments, baseline studies, evaluations as well as stories of what caused what happened. None of them have come up with evidence of ethnicity in the violence that occurred. Instead they have amassed evidence of intolerance, the creeping and a growing of intolerance in society towards a culture of violence. They have pointed out that, inadequate opportunities for youth especially young males to have an income and to build themselves has a part to play in this state of affairs. In addition the reports from these entities call for attention to be given on social, economic and political injustices to address them.

Land defines Identities of Communities

One aspect is now clear, that a number of issues right from the pre-independence period amount to acts of injustice. Part of this might have to do with decisions, agreements, enacted policies, and even laws. One flaw in these issues is the lack of involvement of local citizens on issues that affect them, particularly around land and other commonly shared resources. Land as a factor of the struggle for independence has a lot of emotional attachment to all communities in Kenya. Closely related to land are administrative and political boundaries. Land is important as it also very emotionally defines the identity of communities.

All communities in Kenya prior to colonial times defined themselves as a people to whom nature/God bequeathed particular geographic locations for occupation. Land was therefore communally owned. In this connection, borders, boundaries, surveys, survey maps and title deeds are foreign in this definition of a people. Part of the injustice of modern Kenya therefore is the failure to address the historical definition of the identities of communities in relation to land.

Land clashes as a misnomer

There were no land clashes in Kenya and there has never been land clashes either. The term "land clashes", as used in the media is misleading. Land itself cannot clash with a people. True that people can be part of a cause; such as clash over land. On the basis that land defines the identity of a community, and given that some lands were occupied legitimately and legally without due process of consultation with local communities, a number of aspects were left open for debate through which communities could be manipulated to sense injustice over how land was distributed and shared out to people whose origin was indigenous in a particular location. This defines the basis of the issues raised from the Coast in Mombasa and Tana, to Mt Elgon, from Lake Turkana to Lake Magadi, from Mui Kitui, to Taita iron ore mines. Inside of this issue is the combination of unvoiced issues of what is seen as unfair distribution of commonly sharable natural resources and land is primary in this.

This introduces then the notion of equity in resource allocation and distribution even where money to buy and willingness to sell is concerned. The colonial regime did not last very long indeed, before a generation was over, Kenya attained its independence. Communities knew then as they do now that ancestral land was taken unfairly by colonial powers. At the time of independence, it was expected by all communities that their land was to revert to them but this was never to be. This has left a complex of unmet expectations by and large in different communities. The most significant being the Coastal areas, the Rift Valley and Mt Elgon areas.

Communities in these localities continue to sense inequity and injustice as far as land issue are concerned. They perceive that their identity has been interfered with. Opening dialogue on these issues would be needed if the wound is to be healed⁹. Without opening dialogue, there cannot be resolution. It is not enough to state that those who got or bought land have it. Dialogue will lead to equitable resolution of the matter. Only restorative justice can deal resolutely with the issues.

As long as historical matters on land are not put to rest, the question of community identity will not be at rest. As a result, unwieldy politicians will whip up the element of identity and violence will occur repeatedly. The spiral of violence tends to increase in size and intensity each subsequent cycle. In this regard, not as land clashes but as identities of people that have been hurt, harmed and treated unjustly, with strengthened perceptions of inequities that drive fear, suspicion and mistrust thus continually fracture peaceful co-existence. In addition, new issues such as the exploration and mining of valued resources come into the land equation¹⁰.

Political violence and identities of communities

One factor of political violence has been about identities of communities hence, such remarks as; down country, "how is Kenya", as communities of the East, North Eastern, the North and North west would ask when visited by a person from other localities other than their own. A more recent assertion is "Pwani si Kenya" (coastal localities are not part of Kenya) again a statement of identity by communities. These facts cannot be underrated given the common knowledge of how the politics of land and borders has evolved.

Communities of Central Counties in Kenya and parts of the Elgon, Rift Valley, and parts of south eastern Kenya were deprived of their own homelands during colonial times. These were converted into either game parks, reserve lands and white highlands (tea, coffee, pyrethrum, livestock, wheat and maize plantations. At the advent of independence, they could not go back and re-occupy the same lands that their fathers and fore fathers had. This part of the injustice from the colonial history was never addressed.

This internal political displacement which forced people communities into concentration camps was not addressed. Local communities to whom original lands belonged were never consulted. Instead a regime of cooperative farms, and settlement farms was initiated and this led into many community members from central counties settle in Elgon, Rift Valley, Mwea, Taita, Tana River, etc. Those who had power, position and money also obtained large tracts of land. Over time and due to changing economy and fortunes, land has been divided, sub-divided and sold over and over again. It all appeared fair that those with cooperative option to acquiring land, or money, position and power obtain land.

This gives rise to why then does political violence attain land dimensions? The answer is clear and in this process by which land was acquired without due consultation and reference to historical factors. The same goes for land areas formerly used by pastoral communities especially in Rift Valley and North Eastern locations of Mt. Kenya. It is noteworthy that, apart from family feuds over land, in central counties; there has never been record of the kind of violent upheaval by the communities in those areas as has characterized the flashpoints of political violence in Kenya. This could be said of all other localities throughout the country apart from certain urban centres, as seen in Nairobi, Mombasa, Naivasha, Molo and Eldoret.

⁹Ngunjiri W: *A Garment of Many Colours- The clash of Kenya's identities and the solution*; 2012

¹⁰Ndiku K: *Aspects of Conflict In Kenya*; May 2012

Young people as a factor in violence in Kenya

In recent assessments studies and evolution reports, it has emerged that young people are contributors to certain types of violence in Kenya. It has been argued that young people “are being used” to perpetrate violence. Asked why this is the case some government administrative staff indicate unemployment as one factor, idleness and substance abuse follow in the list. Asked why young people participate in acts of violence, faith-based clerics point to the fact of manipulation, easy money from the powerful and politicians, as well as lack of gainful employment. Asked why they themselves participate in acts of violence, young people point out that, they have lacked meaningful sources of livelihoods and to survive, they can do anything to relieve themselves of the uncertainty confronting them¹¹.

These responses define the different perceptions held about the role of young people in violence in Kenya. There could be other reasons depended on the type of violence in question and also the social context in the exploration of the role of young people in violence. Among some pastoral communities, they are the warriors of the community and as part of community livelihoods, and social factors within some of those communities, young people are expected to raid and obtain livestock from outside of their immediate community to increase community wealth.

It is important to point out that young people here refers to young male members of the community aged 15 up to 40. This wide definition is given from the community perspective, as opposed to the UN convention of age cohorts. Communities refer to age sets and also the social standing of a young male. If married, their social description changes slightly depended on whether or not they have children, number of wives they have and so on. It would appear that in the urban setting, the definition will only change slightly by the age being 14-35, but young people it will predominantly be young males even in urban setting.

As seen in the 2007/2008, a notable number of young girls was also involved in perpetrating violence. This being the case, it is an indicator that society is changing. In this regard two significant factors seem to be in play. As shown elsewhere in this treatise, violence increases in intensity if issues causing it are not addressed in a just manner. The spiral continues to grow in size, types and dimension of violence, as well as in, numbers and gender of those perpetrating violence. Violence in Kenya has not been adequately addressed. The role of the young people continues to be significant in it.

It is a given that in many communities, of Kenya, the young who are a majority are constantly experiencing uncertainty. This is borne of the inadequate functions and roles they have in community affairs; inadequate opportunities in access to livelihoods, and the abject lack of resources available to them about which they and make decisions of their own. In this regard, young people are questioning where their identities fit in the overall society. As a result, during times of tension and violence, they lose very little apart from exposure to harm and death. As they find themselves faced with uncertainty, death is not a serious consequence to them, as they usually have very limited responsibilities in life on their own and in the community. If they had more at stake it could be said that they would perhaps act differently.

Land as a community and family resource is commonly held by the eldest member of the family or clan. Livestock and other family and clan resources are decided upon by parents, eldest members in families and clan. Without any resources to invest or gainful employment, young people have no access to financial resources readily. As a result, they see their identity as that of those “without social and financial power”. They experience this as an unjust condition vested on them by society. They see society from perspectives of those who have more that they themselves as young people have and those who are in the same conditions and circumstance of depravity with whom they share a common identity.

To compensate this perceived identify of lack of power, they have tendencies to fight their uncertainty and the lack of power they experience by engaging themselves in groups and gangs for varied types of action. Violence has become a vice among some young people in these circumstances. Violence has led to intolerance at some levels at the community level. To the extent it is not addressed in society by society or governing organs, violence has become a vice to and in society. Violence has therefore bred a culture of violence, as a means to an end in that it is seen as a tool and process for emancipation from what is perceived as negative identities from different community perspectives.

Conflict and transition in Kenya

With the new constitution, the history of Kenya has been put into transition motion. Even though the constitution defines the status to be achieved after devolvement, and devolution, it is silent on the how aspects. It is important to note that the constitution does not describe the transition process in terms of the dynamics inherent therein. Devolvement of government is perceived to be dealing with access to power and state resources; while devolution is has more to do with new borders such as in the county and the county units. Part of the dynamics are social dynamics on access to power, resources and opportunities. In this regard, borders which have to do with land and therefore touches closely on identifies of communities eschewer in this treatise.

There is no expert on the process of devolvement and devolution of government and governance in Kenya. Leaders across all levels and in all echelons of society are groping in the dark on all element of this process. As a result those who have spoken out on the subject have sent missed meanings and subsequently signals that inform uncertainty. The conflict trends experienced in the past are likely to be exacerbated by the transition. Transition has triple dilemma for Kenya. The whole constitutional process even though well defined is new and so is the design of governing structures. This presents adequate levels of uncertainty that have high potency in creating tension even if it is at the level of debate or discussion. Many current politicians do not even know the functions and roles of Governors, Senators, and the purpose and role of the senate in view of our past history of one parliament. A state of confusion exists as to whether it is a breed of new leaders or it is the old leaders needed for spearheading the transition. Neither the new nor old leaders have expertise on the constitutional process¹².

Another dilemma is on the fact of ignorance on the part of the masses on what to expect out of the constitution. The content of the constitution itself is not understood by even lawyers as seen in the constant conflicts of interpretation in public debate. There has been no mechanism to educate the masses on the cardinal elements of what the constitution has for the common citizen. This dilemma has given power to those on the political platform to interpret the constitution for the masses. This could be a tragedy, given that even those who are politically elite do not know the content of the constitution and its importance. The common Kenya expects the politicians to act in the best interests of Kenyans and Kenya as a whole, but s it has been observed, no politicians acts in such terms.

¹¹ Constitution and Reform Education Consortium (CRECO): *Building a Culture of Peace in Kenya-Status of Violence in the Country Aug-December 2012*

¹² Ndiku K: *Aspects of Conflict in Kenya; May 2012*

The role of Media of all types in the peace agenda

The third dilemma has to do with purveying of opinion and information as truth, when it actually is not. Due to the dilemmas involved the media, opinion leaders and opinion makers have become the only source of ideas and expression of aspirations. The media has become a complex source of information whereas common citizens perceive the media as a source of truth. Consequently, whether it is simple text messages, or opinion polls, the common citizen receives it as truth and keeps wondering why different media houses cover the news in deferent ways if it is indeed truth. But they cannot understand readily that media does not convey truth, but rather it conveys information. The truth is left to the reader to find out. This applies not only to the public media in terms of news media houses, but also the social media, the pollster media and the like.

The beehive of curious people around rural newspaper selling vendors and points denotes that media can play a significant role in increasing or reducing ignorance if used wisely, responsibly and properly. The media itself has proved it cannot police itself when profit is at risk. One would suggest that the dimension of opinion polls be addressed as it has been known to drive divisive opinion and confusion in the conflict maze. Unless the media is engaged to address itself to information in a manner that is least likely to cause provocation, anxiety and confusion, this dilemma will be prepaid and will drive divisiveness. Unless opinion shapers and opinion leaders become sensitive to the effect their utterances cause in public sphere then this dilemma will create new conflict trends. Invariably it is to the best interests of the public media houses for any community or cohort thereof to have and enjoy peace. The media should re-evaluate its contribution in the agenda for peace in Kenya.

Structural Conflict

The combined effect of the scenario described here indicates that there is a measure to which conflict, has become part of the social structures of society as well as the governance and public administration structures. The consequences of this are clear. The common citizen is always suspicious of the law enforcing agencies and agents, the law enforcing agent is ever in tension over issue they have to address. In addition doubt is cast over the judicial system, will it provide justice on time; will justice delay?

On the other hand, the battle for we and they begins to evolve, thus pitting communities ever on two opposing sides. Instead of developing into a cohesive community able to co-exist, points of disparity and inequity in resource sharing and factors of unresolved conflict lead to untenable divides of society. The situation of Kenya is not as it should be. It needs to be addressed quickly especially as part to the transition Kenya is going through in its constitutional history. What remedy is there? What remedy can communities take on? What help can be provided?

Social transformation

This treatise highlights some of the more or less conspicuous issues about violence and conflict trends in Kenya. There are other issues related to conflict trends in Kenya not yet covered under this. But specific to those raised here, one clear element is that violence and conflict has to do with community identities. To this end, factors related to society that inform conflict have to be addressed towards peaceful co-existence. Key among the issue is the place of young males of society. Access to livelihoods, access to meaningful functions and roles and their participation in significant forums of society is important. Social transformation is essential if the place, functions and roles of young males and girls is to shift. After all they are the majority in any community.

The most crucial areas to address have to do with the exploration of the different forms and types of conflict they experience and get involved in. This would provide basis for dealing with the root causes of the culture of violence. They should be approached as normal responsible citizens and not vilified and demonized. At another level, the local cultural process needed for young males to have access to resources that engage them into gainful livelihoods and employment. Other elements that need to be addressed may crop up and recent studies by Institute of Economic Affairs and Society for international development could also add on existing ideas especially from the faith-based entities in Kenya. Of utmost importance is the nurture of restorative justice to address the root causes of violence and conflict in each situation. This should be undertaken within short spans of time to restore and maintain peace at the grassroots level.

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