

**INSTITUTE OF SOCIAL COMMUNICATION**

**TANGAZA COLLEGE**

**CATHOLIC UNIVERSITY OF EASTERN AFRICA**

**ANDREW NAYIESO ANN**

**PROMOTING PEACE THROUGH INTER-CULTURAL  
DIALOGUE**

**MODERATOR: FR. MAURICE SCHEPERS, O.P.**

Thesis Submitted in Partial Fulfillment of the Requirements for the Bachelor of  
Arts Degree in Social Communication

**NAIROBI 2010**

## STUDENT DECLARATION

I declare that this thesis is out of my original work achieved through personal reading and scientific research. It is submitted in partial fulfillment of Bachelor Degree in Social Communication. It has never been submitted to any College or University for any academic credit. All sources have been quoted in full and acknowledged.

Signed:



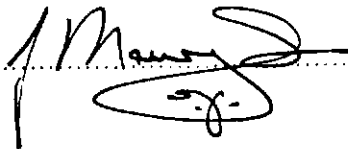
.....

Student: Sr. Andrew Ann Nayieso

Date: Wednesday 26, 2010

The project has been submitted for examination with my approval as the college supervisor.

Signed:



.....

Supervisor: Maurice Schepers

Date: Wednesday 26, 2010

## DEDICATION

**“If you love people you have no time judging them”. Mother Teresa**

I would like to dedicate this thesis to my dear parents, Mr. And Mrs. Sane, my sisters and brothers as an act of love. to my sisters in the congregation of the Little Sisters of St. Joseph for their encouragement, support and care.

*"We are what we repeatedly do. Excellence then is not an act, but a habit". Aristotle*

## ACKNOWLEDGEMENT

I would like to acknowledge all those who supported me in one way or another in the course of making this work a success. First and foremost, I thank the almighty God for his sincere love and support, may you remain God forever Amen. I salute my Mum and Dad who have been and will always be my pillars of strength and my inspiration in life. Mum and dad, thank you for always being there for me. To the rest of my family members, thank you all very much for your support and prayers. My sincere gratitude goes to my supervisor Fr. Maurice Schepers for his guidance, support and patience throughout this journey. Thank you Father.

My thanks go to all my lecturers, Fr. Nacciso the head of the institute, Mr. Joseph Mwangi, Francis Chishimba, Jeff Atika, Mrs. Nzangi, Ms Ann, Mrs. Mashini, Mrs. Elizabeth and many others who touched my life in one way or the other. I wish to mention all of you but please feel appreciated and thanked. I too thank our institute secretary Ms Eunice for her generous and kind heart to serve and help us with the Equipment when we need them. Thanks so much Eunice Gathoni.

I have been blessed with many friends who have stood by me not only during my thesis work but also during the long journeys of my entire studies with support and encouragement. My thanks go to the Catholic Scholarship Committee for their generous support to enable me accomplish my studies. May God bless you all.

I thank sincerely all my friends particularly Mr. Godfrey Wckesa Musima, Fr. Steve Wayoyi and other people who made my dream come true by assisting me both morally and financially. I am deeply grateful to Sr. Beatrice Khasalamwa and the entire Council Members. My appreciation goes to you Sr. Theresina for your constant assistance whenever I called on you, especially for helping me with the laptop which made my work easier and mostly during my research work to complete my project.

To the entire Student community Cueva, I thank you all. Directly or indirectly you gave me help to finish this work and all my study. In a very special way I would like to thank you individually. May God bless you.

# TABLE OF CONTENTS

TITLE PAGE.....	i
STUDENT DECLARATION .....	ii
DEDICATION.....	iii
ACKNOWLEDGEMENT.....	iv
<b>DEVELOPING PEACE THROUGH INTERCULTURAL-DIALOGUE.....</b>	<b>3</b>
<b>CHAPTER ONE .....</b>	<b>3</b>
1.0 INTRODUCTION .....	3
1.1 THE BACKGROUND OF THE STUDY .....	6
1.2 STATEMENT OF THE PROBLEM.....	7
1.3 RESEARCH QUESTIONS .....	7
1.4 RESEARCH OBJECTIVES .....	8
1.5 HYPOTHESES OF THE STUDY.....	8
1.6 SIGNIFICANCE OF THE STUDY .....	9
1.7 THE SCOPE OF THE STUDY.....	10
<b>1.8 REVIEW OF RELATED LITERATURE .....</b>	<b>10</b>
1.8.1 IMPORTANCE OF CULTURE.....	10
1.8.2 THE POTENTIAL OF DIALOGUE.....	16
<b>2.0 RESEARCH DESIGN, METHODOLOGY AND DATA ANALYSIS.....</b>	<b>23</b>
<b>CHAPTER TWO .....</b>	<b>23</b>
2.1 INTRODUCTION .....	23
2.2 DESIGN AND METHODOLOGY .....	23
2.3 TARGET POPULATION.....	24
2.4 DATA COLLECTION INSTRUMENTS .....	24
2.5 INTERVIEW .....	24
2.5 OBSERVATION .....	25
2.6 SAMPLE AND SAMPLING PROCEDURES.....	25
2.7 VALIDITY AND RELIABILITY OF INSTRUMENTS.....	25
2.8 DATA ANALYSIS PROCEDURES.....	25
2.9 DATA FINDINGS AND ANALYSIS .....	26

<b>3.0 THE RESEARCH FINDINGS AND COMMUNICATION THEORIES.....</b>	<b>32</b>
3.1 THE RESEARCH FINDINGS AND COGNITIVE DISSONANCE THEORY ...	32
3.2 THE RESEARCH FINDINGS AND SPIRAL OF SILENCE THEORY .....	34
3.3 THE RESEARCH FINDINGS AND SOCIAL LEARNING THEORY .....	37
3.4 THE RESEARCH FINDINGS AND SOCIAL RESPONSIBILITY THEORY....	39
3.5 CONCLUSION.....	42
<b>4.0 COMMUNICATION STRATEGY VIS-À-VIS THE RESEARCH FINDINGS</b>	<b>43</b>
<b>CHAPTER THREE.....</b>	<b>43</b>
4.1 INTRODUCTION .....	43
4.2 DEFINITION OF COMMUNICATION STRATEGY .....	43
4.3 PROPOSED TELEVISION DOCUMENTARY FOR DEVELOPING PEACE THROUGH INTER-CULTURAL DIALOGUE.....	44
4.4 THE DOCUMENTARY DESIGN .....	46
4.5 THE PROGRAM FORMAT .....	46
4.6 PRODUCTION METHOD.....	47
4.7 OPERATIONAL MINI-BUDGET.....	48
4.8 SUSTAINABILITY OF THE PROGRAMME.....	49
4.9 EVALUATION AND REVIEW OF THE PROGRAMME.....	49
<b>4.10 GENERAL CONCLUSION.....</b>	<b>50</b>
<b>5.0 RECOMMENDATIONS.....</b>	<b>51</b>
<b>BIBLIOGRAPHY .....</b>	<b>52</b>
<b>6.0 APPENDIX.....</b>	<b>55</b>
6.1 QUESTIONARES .....	55
6.2 IN DEPTH INTERVIEWS .....	58
6.3 DOCUMENTARY ON PEACE AND DEVELOPMENT .....	61

# CHAPTER ONE

## DEVELOPING PEACE THROUGH INTERCULTURAL-DIALOGUE

### 1.0 INTRODUCTION

Peace is more than absence of war. It is more a process than an end. Peace needs always to be cultivated for the society to forge ahead. In a society where peace prevails much can be done just like in a situation of war much destruction is done to what may have taken years to build. This was the situation that Kenyans experienced after the post-election violence. The research of my long essay focused on contributing factors that led to the post-election violence and underlined the specific contribution the Catholic Church made to promote peace and tranquility in supporting the internally displaced people and advocating justice and peace while caring for their spiritual nourishment.

The destruction that took place in the course of a few days took many of the people back many years in terms of development. Some were left homeless while others became widows, widowers and orphans. The song of the psalmist, “by the rivers of Babylon there we sat down and wept”, become very relevant and vivid when we look back and see how the ravages of war can shatter and destroy what took years to build. One big lesson we learnt was that we will never be happy and at peace without inner change. This is one of the reasons why the present research, building on the findings of the previous essay, explores how peace and tranquility can be sustained.

This project proposes a television programme that will create a forum for dialogue. In this dialogue different communities will demonstrate and develop not only a personal responsibility but also a sense of responsibility towards others. Dialogue could favor a new way of thinking and living, for despite their diverse mentalities and belief,

people recalling the errors of the past will explore ways of living together and respecting one another. Dialogue will also make it possible in the future to avoid absurd situations of excluding or killing others. This undoubtedly will be a decisive contribution to peace.<sup>1</sup>

The project proposes television as a medium that can be an instrument of dialogue between people and a vehicle for a culture of peace. This is because TV is a very influential medium that since its invention has continued to influence and greatly affect society especially in this era when the world is becoming a global village. In such an environment and where experiences are shared across all boundaries of geography and ethnicity, of class and nationality, of religion and ideology, modernity can be said to unite all mankind. To be modern, writes Marshall Berman, means to be in an environment that promises adventure, power, joy growth, and transformation of us and the world. At the same time it is one that can destroy everything we have, everything we know and everything we are.<sup>2</sup>

Besides this art, including television, relates to life in a way that reflects genuine values; it cannot fail to be a source of brotherhood, dialogue, understanding, solidarity and true lasting peace.

Television can become an interpreter of the natural human propensity to peace and harmony with God and one another. TV can create a place for reflection, for appeal to values, for invitation to dialogue and for communion. This is because TV enjoys a wealth of languages, multiplicity of styles, and a variety of narrative forms that are truly great.

---

<sup>1</sup> *L'Osservatore Romano* N 2, "Fighting Evil with Love and Truth", 12<sup>th</sup> January 2000 p. 6

<sup>2</sup> Morley D. and Kevin R. *Spaces of Identity: Global Media, Electronic Landscapes and Cultural Boundaries*. London, Routledge 1995

TV can offer expressive means for portraying the various ways in which man finds himself, it can help bring separated people together and reconcile enemies to promote a more respectful and fruitful dialogue between different cultures by showing the way to a credible and lasting solidarity, the essential premise for a world of peace. <sup>3</sup>

Historically the media have played a central part in the imagination of national communities. It is probably the case that the creation of a culture and identity in common would have been impossible without the contribution of media. It constructed its audience by the ways in which it represented them. From the previous research (long essay) it was clear that media played a key role as a perpetrator of violence and contributor to it. This being the case, it may sound contradictory that in this research I am proposing to use it as means of promoting peace through inter-ethnic dialogue.

Hopefully through this dialogue people will come to understand who they truly are and change the current attitude that Pope Benedict laments and wishes to change, where people think of the world no longer as a gift of the creator but as the product of our activity and a product that can be selected according to requirements that we ourselves stipulate. <sup>4</sup>In this way the splendor of the fact that he is the image of God the source of his dignity and of his inviolability no longer shines upon man but his only splendor is the power of human capabilities. There is therefore need for a public morality, a morality capable of responding to the threats that are there, such as the challenge of living together as people of one family. The security we all need is a belief in our freedom and dignity which cannot ultimately be derived from technical systems of control. It can come only

---

<sup>3</sup> *L'Osservatore Romano* N 2, "Fighting Evil with Love and Truth", 12<sup>th</sup> January 2000 p. 6

<sup>4</sup> *Ibid* 3

from the moral strength of man. Where this is missing or insufficient, the power man has will be given over more and more to the power of destruction. <sup>5</sup>

The Catholic Church in Kenya in responding to this prophetic voice of the Pope has indeed taken an initiative by advocating for justice, peace and the conservation of creation, thus recalling essential moral values of which we genuinely stand in need. This idea remains vague and almost inevitably ineffective if not put into practice. It remains confined to a sphere of party politics where it is primarily claimed and addresses to others rather than a personal duty in our own daily life. This is why a television intercultural dialogue program will be one avenue of putting into practice these noble initiatives. In so doing the same energy that was used to propagate political initiatives of 2007 that succeeded in fascinating even young people who were full of ideals will be used to propagate pacifism that will not be perverted into a destructive anarchism or indeed into terrorism.

## **1.1 THE BACKGROUND OF THE STUDY**

Kenya is one of the countries with many different ethnic communities living together, more than 42 in fact. For many years these ethnic groups coexisted peacefully and harmoniously. In 1980 John Paul II expressed his admiration for the hospitality accorded him when he visited Kenya; he could not hide his joy as he said he had experienced a traditional African hospitality. In his speech he encouraged the country to reject anything unworthy of the freedom and rights of its people, thus banishing all abuse of authority, corruption, domination of the weak, and the denial of people's rights to share in political life and decision-making. Unfortunately Kenya has lost this peaceful

---

<sup>5</sup> Ratzinger J. *Christianity and the Crisis of Cultures*, Madrid 2007, pg 28

glory due to the frequent reports of ethnic violence and cattle rustling which has led to loss of lives and destruction of properties. A majority of Kenyans are still nursing the wounds, while others are living in camps due to the ethnic violence which occurred in 2007/2008 which led to hundreds of deaths and others orphans/widows and widowers

## **1.2 STATEMENT OF THE PROBLEM**

This thesis therefore comes after a profound reflection and scrutiny of decline from being a peaceful country to a country of ethnic violence and lack of respect towards other cultures. It builds upon the previous research that explored both external and internal aspects that contributed to this decline.

Kenya had been an exemplary country in East Africa as far as matters of peace are concerned until 2007, when its image was tainted by the post-election violence, which left many people either homeless or hopeless in the aftermath of this violence. Many are still struggling to overcome the pain and loss that they experienced in 2007. Some are yet to come to terms with their new situation where they have become refugees in their own country with no one to call neighbor, because their neighbor has become their enemy. In this situation people are thirsty for peace and reconciliation, most have lost hope, and this is the reason why this project is brought forward promote hope for the many people whose future bleak.

## **1.3 RESEARCH QUESTIONS**

1. Of what value is peace in the society?
2. What is the role of intercultural dialogue?

3. In what ways can the media of social communication be used to promote peace and intercultural dialogue?
4. What approaches can be meaningfully applied to resolve interethnic conflict?
5. How can a television documentary be used to develop peace through intercultural dialogue?

#### **1.4 RESEARCH OBJECTIVES**

1. To find out the value of peace in the society
2. To explore the role of intercultural dialogue
3. To establish how media of social communication can enhance peace and intercultural dialogue
4. To identify meaningful approaches to the resolution of ethnic conflict
5. To design a documentary that can be used for developing peace through intercultural dialogue.

#### **1.5 HYPOTHESES OF THE STUDY**

1. The promotion of peace through intercultural dialogue is possible.
2. The media can play a major role in promoting peace through intercultural dialogue.
3. A television documentary can be used to promote peace through intercultural dialogue

## 1.6 SIGNIFICANCE OF THE STUDY

Kenya has for decades put much effort to resolve conflict and tension that at times led to inter-ethnic clashes and wars mostly caused by stereotyping and prejudice against other ethnic groups. These conflicts may have resulted from misconceptions about other ethnic groups. A blame game has continued between ethnic groups and no one is ready to accept responsibility.

This research intends to make a contribution to a lasting solution to this traditional problem that many at times has not only hindered the country's development but at times has taken it back many years through violence and wars that could easily be avoided. Borrowing from the Church's efforts of advocating for justice truth and reconciliation, and building on the voice of the leader of the Catholic Church, Pope Benedict XVI, who proposes that the excessive violence and injustice in today's world can only be overcome by more love and goodness, thus pointing out the possibility of fighting evil with love and truth, the project proposes the non-violent way of dialogue as a means towards lasting peace.<sup>6</sup> It keeps in mind the words of the Catholic prelate that Christian non-violence is not merely a technique of behavior but a person's way of being, the attitude of one who is so convinced of God's love and power that s/he is not afraid to tackle evil with weapons of love and truth alone. The project is not confined to those who practice religion but extends an invitation to all Kenyans of good will.

---

<sup>6</sup> *L'osservatore Romano* N 8, "Fighting Evil with Love and Truth", 21<sup>st</sup> February 2007 p. 1

## **1.7 THE SCOPE OF THE STUDY**

The study is designed to explore avenues of peace- building, focusing more on investigating the role of intercultural dialogue towards this project. It was a case study focused on Abosi community in Kilgoris, in Transmara district, one of the areas adversely affected by these ethnic tensions.

## **1.8 REVIEW OF RELATED LITERATURE**

### **1.8.1 IMPORTANCE OF CULTURE**

The study borrows from different theories and schools of thoughts about culture and dialogue. It is through the writings of Edward Taylor, S.Grunlan, Joseph and P. Fitzpatrick, that the notion of culture is well elaborated. They explain the need to know our cultures and the cultures of other people, to respect them and discover their beauty. As regards dialogue, we drew more from the contribution of Dr. Sushma Gandhi, Raymond William and William B. Gudykyns, since they are amongst the great scholars who clearly pointed out the importance of dialogue.

The concept of culture came into view in the course of the 18<sup>th</sup> and 19<sup>th</sup> centuries. Broadly the notion developed in four ways. First culture came to mean a general state or habit of the mind with close relation to the idea of human perfection. Secondly, it came to mean a general state of intellectual and moral development in society as a whole. Thirdly it came to mean the general body of the arts and intellectual acts. Fourthly it came to mean the whole way of life, material, intellectual and spiritual of a given society.

The word culture in its social, intellectual and artistic sense is a metaphor derived from the act of cultivating the soil from Latin *cultura*. The cultivation of the mind was seen as a process comparable to the cultivation of the soil hence the early meaning of culture centered on the process then later on it became as a condition.<sup>7</sup> Of all God's creatures only human being is culture bearing.

Culture is learned and shared attitudes, values and ways of behaving. It includes the material artifacts created by the members of a cultural group. Sir Edward Taylor the pioneer British anthropologist has combined these elements into a classical definition of culture. He says culture is that complex which includes knowledge, belief, art, morals, law, customs and any other capabilities and habits acquired by man as a member of society.<sup>8</sup>

The first use of "culture" in English as a precise scientific term is generally credited to Sir Edward Taylor in his book about primitive culture written in 1871 where he defines it as a complex whole. Taylor began his definition by emphasizing the relation between elements in a whole way of life.<sup>9</sup> However Taylor used culture and civilization as synonyms.

Thus, his full definition was as follows: that complex whole which includes knowledge, beliefs, art, morals, laws, customs and any other capabilities and habits acquired by man as a member of society. According to him, all societies have culture and only some few have reached civilization.<sup>10</sup>

---

<sup>7</sup> Paul Edwards, Ed. *Encyclopedia of Philosophy Vol. 2*, The Macmillan Company and the Free Press New York Collection, 1967.

<sup>8</sup> Grunlan S. *Cultural Anthropology: A Christian Perspective*, Michigan. Academic Books 1988

<sup>9</sup> Makhan JHA, *An Introduction to Anthropological Thought* (2<sup>nd</sup> ed. 1983), New Delhi, Vikas Publishing House, PVT Limited.

<sup>10</sup> *Ibid.* 8

This may have been his short coming and unfortunately it is such a mentality that leads some individuals to consider their cultures superior while others inferior leading to stereotyping, tension and at times violence.

Alfred Weber reserved the concept of culture for the area of value and meaning while using civilization for the area of material organization. Weber regarded civilization as the product of science and technology and accumulation, in that it relates primarily to nature rather than man. Culture on the other hand is the human interpretation expressed in meaning and value, in philosophy, religion and art of the purposes of life and society.

Modern scholars of anthropology and sociology point out three theories about culture and society namely evolutionary theory, the diffusionist theory and sociological theory. The evolutionary theory assumes that complex societies develop out of simple ones. Some evolutionists including Max Muller and MacLennan argue that the so called primitive societies that still exist today are survival from the past.<sup>11</sup> The diffusionists on the other hand for example F.F. Graebner became interested in the distribution of cultural traits and elements. They disagreed with the evolutionists on the grounds that evolution alone cannot account for all the differences between primitive and small scale societies.<sup>12</sup> Emile Durkheim, a French sociologist began studying society as unit thus introducing the sociological approach. Another sociologist Levi Strauss held that society appeared before culture because it obliquely refers to the evolutionary development of culture and society.<sup>13</sup>

---

<sup>11</sup> *Ibid.* 8

<sup>12</sup> *Ibid.* 8

<sup>13</sup> Angulu M., Onweuje Ogwu, *The Social Anthropology of Africa: an Introduction*, London, Heinemann, 1975.

Culture is composed of culture traits and culture complexes. Culture traits are the smallest units of culture. Individuals act like a wave, a smile or saying hi! Culture complexes are clusters of related traits seen as single units. For example, if I wave, smile and say hi these three culture traits make up a culture complex that we call a greeting.

Taylor's definition of culture introduces another term, *society*, and explains how it differs from culture. Society is an organization made up of a group of people who share a geographical area. Society and culture are interdependent concepts. One cannot exist without the other yet they are not the same thing. Society refers to people and their social organization, while culture refers to what they learn and share. Humans wherever found on the planet are both similar and different. The concept of culture helps us see the similarities and understand the differences. Human beings, however, have different needs. It is a mistake to think that all persons meet those needs in the same way. This way of thinking becomes another culture. <sup>14</sup>

All these theories focus on how we interact with one another. It is from this interaction that one could conclude that one culture is primitive while another is developed. Unfortunately it is from these theories that European colonialists transferred their ideologies to Africa. Kenya is no exception. Some ethnic groups because of their early interaction with the colonialists and foreigners considered others primitive, while they thought of themselves as superior. Others were forced to move from their ancestral land to settle elsewhere and met with hostility. Moreover, with the Machiavellian principle of divide and rule the colonialist approach was extended by some politicians to plant the seed of hatred among Kenyans thus opening the wound and escalating ethnic hatred through selfish greed for power. If a different approach to unity had been

---

<sup>14</sup> *Ibid.*

employed, borrowing the example of Ujamaa of Mwalimu Julius Kambarage Nyerere, things may have been different. Kenya would have been unified, and her people would have thought of themselves first as Kenyans, before being a Kikuyu, Kalenjin, kamba, Kisii, Luo or Luhya.

There is a need to ask ourselves, is what I am doing building trust or undermining it? Rather than what are my rights, duties and responsibilities? Once the cross-cultural question is asked other questions fall into place, allowing individuals from two different cultures, for example, the Maasai, Kalenjin, and the Kisii, to be whole persons, maintaining their principles and self respect. Without this pattern of awareness one party becomes convinced that its own pattern of behavior is right. Moreover, our places of work and socialization are rooted in cultural practices, and having been elevated to the cultural practices, are ethnic. Cultural encounter can result in either one of two reactions, empathy, acceptance and identification, or culture shock and rejection. The way of doing things in person's own culture may have been neat and logical but the ways of doing things in the new culture may seem capricious without design or purpose. When men fail to accomplish the desired results the person blames the new culture. <sup>15</sup>

Culture is not race. Race is biological, culture is social and psychological. Race is inherited, culture is learned. Two aspects of culture that one must learn to distinguish always are the symbols and their meaning. For example a man kissing another man on the cheek in France conveys a friendly greeting while the same gesture among the Maasai or Kalenjin is scandalous and invites ridicule.

Since communication is the conveyance of meaning from one person to another it is clear how important understanding culture is. To bridge the cultural gap one needs to

---

<sup>15</sup> *Ibid.*

have an insight into the new culture; otherwise it becomes difficult and even impossible to live and work together. Thus the need for dialogue. Dialogue provides shared meaning and empowers people.<sup>16</sup> Disputes between people are often attributed to lack of communication. More communication may of course make people like each other less, but lack of communication fosters misunderstanding and misunderstanding is the common cause of disagreements.<sup>17</sup> That is why dialogue is necessary for eliminating these misunderstandings.

The Dutch Bishops in agreement recognized the importance of intercultural dialogue as a primary missionary attitude in the present day, after realizing that the formal structure of authorities is not enough to improve communication, because they dissociate themselves from a strongly hierarchical communication structure “from top to bottom” with the characteristic of monologue. This led to an option of intercultural dialogue.<sup>18</sup> Intercultural dialogue must be encouraged and fostered. It necessarily comes within the framework of the principles of freedom of thought, of conscience, of religious expression, of assembly and of association. As noted, freedom of expression has taken on a number of new possibilities and challenges in digital age more and vital information for citizen is published on the Internet alone and not available as traditional publications.<sup>19</sup>

Although today we communicate pretty much by telephone, fax, mobile or email, it is hardly always a matter of true dialogue; a real dialogue is an essential condition for avoiding misunderstanding for exchanging information for inspiration.

---

<sup>16</sup> Fitzpatrick P. Joseph *One Church many Cultures: Challenge of Divinity*. Kansas City: Sheed and Word.1987

<sup>17</sup> Rosemary Haughton, *Cardinal Heenan, Dialogue the State of the Church Today*, New York: Sheed and Ward: 1967.

<sup>18</sup> Mass media, Published SCM Press London, 1993

<sup>19</sup> [http://www.bibalcx.org/beacon<20-02-10>](http://www.bibalcx.org/beacon%20-02-10)

The increase in means of communication is a source of optimism. For example, email boosted the act of writing to family and friends.

Dialogue should be developed therefore in all branches of society, in all possible fields in all possible means of communication.<sup>20</sup> Dialogue is a special kind of discourse employing distinctive skills to achieve mutual understanding and mutual trust and respect. Dialogue allows people to connect at a deeper level. Participants in dialogue report that the experience of dialogue yields specific benefits and results.

### **1.8.2 THE POTENTIAL OF DIALOGUE**

- Disperses mistrust and creates a climate of good faith
- Breaks through negative stereotypes, revealing participants' common humanity
- Shifts the focus from transactions to relationships, creating community
- Makes participants more sympathetic to one another even when they disagree
- Prepares the ground for negotiation or decision-making.
- Helps bridge subcultures and clarify value conflicts
- Expands the number of people committed to the process
- Brings out the best rather than the worst in people

Dr. Sushma Gandhi, Raymond William and William Gudykyns are some of the great scholars who through their writings have pointed out clearly the importance of dialogue among people who live together and wish to be at peace with one another.

---

<sup>20</sup> <http://www.akka.ni/hjal/docs/txt/doove-en.html> (20/08/09)

Dialogue is deeply embedded element in the tradition of searching for truth, peace and non-violence. It promotes equal respect for all religions and inter-faith dialogue to crystallize the truths common to all religions and to inculcate these among all peoples. It affirms that relations between humans are not to be based on might and coercion but on right, rationality and dialogue. Such a dialogue among civilizations has to be based on equality and mutual respect between nations and peoples.<sup>21</sup>

Dialogue can only begin when one respects the other party and considers him or her equal. Where the relationship is between the dominant and the dependent dialogue is not possible nor is dialogue between a ruler and his subject. That is why in the colonial period the subject peoples and races came to be accorded an inferior status in day-to-day relationships. Such a mind-set of the colonial ruler's discrimination, exploitation, and injustice rendered the ground fertile for oppression, violence and war. The tendency to use human beings as mere means of self-enhancement, obedient to the power elite's ambition to dominate the weak and poor, has significantly contributed to wars in human history. Displacing positions of prestige would mean acceptance of equality among individuals and dialogue in a nation.<sup>22</sup>

Dialogue can help identify and discover commonality of interests and the areas where agreement may be possible. By minimizing differences and extending an area of peace, dialogue can become a means of refinement, perfection and progress for individuals and collectivities. Since contradiction may naturally arise among peoples belonging to differing milieu, dialogue may help convert it into consensus and accommodation for the benefit of both the parties. This way a new era of peace and

---

<sup>21</sup> Gandhi, Gopal M. (2007) *Dialogue Among Civilization*, India. Gandhi Earth Vision Foundation

<sup>22</sup> *Ibid.*

prosperity can begin the struggling humanity. But this would require going to our roots and drawing on our cultural springs of rationality and wisdom.

Dialogue in human communication has been instrumental in creating and expanding the reservoirs of knowledge within a human being and his outer world. They deepen one's consciousness and awaken her to self knowledge and let her think that she too exists as a sentient being interacting with other living organisms and the environment. Together they enact a multi-party approach for reaching out and becoming a part of the outer world which is ever in a state of instability. They invest human life with a dynamic aspect, a power to confront reality and liberate people from the grip of those who wish to arrange things so as to set themselves as the sole proprietors of truth.<sup>23</sup>

Dialogue involves both listening and talking for creating a true conversation. But here listening is no less important because before you talk you must understand the other's viewpoint. For the discourse to acquire scientific character dialogue has to be a conscious effort to discover the relationships of subjects with each other and for this reason, it has to be thoroughgoing appraisal of the other's positive aspects as well as one's own limitations.

To that extent scientific dialogue proceeds at the level of man's self-consciousness. Man was a free being, divine in essence. God did not enjoin that he should turn his back from the world but participate in it as in a festival of rejoicing, since both nature and the world were waiting to receive him with open arms. This reciprocal openness and opening up connoted their meeting in an enduring and fulfilling dialogue

---

<sup>23</sup> *Ibid.*

among the creatures of one God.<sup>24</sup> It would be unwise and retrogressive to turn our gaze to the past when the world around us is forging ahead to the ever-beckoning future. Nonetheless we may revert to the past to discover our roots, and to draw sustenance and strength from it and also to cope with the challenges and demands of the future.

Admittedly the world is continuously being transformed by advances in science and technology, communication and information sciences in particular. It will be foolhardy on our part if we choose to shut ourselves in a dream-world of our own or in our exclusivism cut ourselves off from the energizing and creative forces shaping a new world. Even if we wish to revive and renew our past grandeur and greatness we will have to master and draw benefit from the positive achievements of the human mind.

The structure of civilization rests on human reason, new scientific discoveries and inventions. Our present is but the fruit of our past and our actions in the present are going to determine our future. Societies have very rich religious and spiritual traditions. The need is to pursue our goal of development and modernization by retaining the inherent spirituality in our cultural heritage in our present day.<sup>25</sup>

Without freedom, belief becomes a means of human enslavement. For belief is a cradle of culture, the nursery of the advancement of reason and the school for the cultivation of liberality, freedom and progress. It is the on-going dialogue that will secure access for us in other cultures. Since our past identity is our strength, therefore, the need of the times is to put it to good use through a life of wisdom and reason. Similarly by responding to other civilizations and cultures creatively, interactively and with open arms

---

<sup>24</sup> *Ibid.*

<sup>25</sup> *Ibid.*

we can enrich our own modernity and culture by assimilating the positive accomplishments of other civilizations.<sup>26</sup>

Thanks to the communication and information revolution, the world has shrunk into a global village. A true knowledge of what the Maasai and Kalenjin think on the crucial issues common to mankind will help resolve many tensions and discords which have their basis in prejudice and fear of each other born out of ignorance. It will give an impulse to improvement of political, economic and cultural relations between them. If the Maasai were to engage in a profound and sincere dialogue with the Kalenjin and the Kisii, they would find practical and efficacious solutions to many of their problems, such as cattle rustling and land grabbing among other conflicts which result from out of man-nature relationships. To have a world and more so our country Kenya overflowing with love for humanity, a sense of tolerance, serenity and balance in human relations we need to realize today's world goal of dialogue and the vital need of our times.<sup>27</sup>

The basic problem of intercultural communication is the change of mind that occurs over time as a result of communication. This calls for a model of communication that focuses on the mutual relationship between participants rather than what one participant does to another. Communication is defined as a process of convergence in which two or more participants share information in order to reach a better mutual understanding of each other and the world in which they live.<sup>28</sup>

Understanding how another participant understands shared information can only be reached by the sharing of additional information or what is commonly known as

---

<sup>26</sup> *Ibid.*

<sup>27</sup> *Ibid.*

<sup>28</sup> Gudykuns W. *Intercultural Communication Theory: Current Perspective*. London, Sage Publisher 1983, pg 173

feedback. Effective feedback received or more than one cycle of information exchange leads to a series diminishing mistakes, a dwindling series of under and over corrections, converging on the goal if not adequate mistakes becomes greater. There network may be hunting over or widening range of tentative and incorrect responses ending in a breakdown. This communication is a convergence process in which two or more participants share information to reach a better mutual understanding.

The tendency is to move toward one point or toward one another, to come together and unite in a common interest or focus. When the interpretation and mutual understanding what once was considered only individual information processing becomes a social process, the dialogue is bearing fruit. Increased mutual understanding as a matter of fact can lead to greater disagreement, but by simply dichotomizing mutual understanding and agreement we can conceive of two possible outcomes of dialogue. The first, mutual understanding with disagreement. Secondly, mutual understanding with agreement. Each of these states may also be conceptualized and measured as a continuous variable.<sup>29</sup>

The convergence model represents human communication as dynamic cyclical process over time, characterized by mutual influence and emphasizing the interdependent relationship of the participants. Mutuality becomes the primary effect of the dialogue process, and a prerequisite for collective action and the successful achievement of other types of human purpose. It is worth noting that this conceptualization of culture is dynamic and multidimensional. It allows for simultaneous interactions among the various components constituting culture and describes the ongoing flow of ideas within

---

<sup>29</sup> *Ibid.*

society.<sup>30</sup>

Communication begins in the struggle to learn and to describe. To start this process in our minds and pass on its result to others, we depend on certain rules or conventions through which we can make contact. We can change these models when they become inadequate or we can modify and extend them.

Our efforts to do so and to use the existing models successfully take up a large part of our living energy. Moreover, many of our communication models become in themselves social institutions. Certain attitudes to others, certain formats of address and style become embodied in institutions which are then very powerful in social effect. These arguable assumptions are often embodied in solid practical institutions which then demonstrate the models from which they start.<sup>31</sup>

---

<sup>30</sup> *Ibid.*

<sup>31</sup> Williams R., *Communication as Culture: Essays on Media and Society*. U.S.s Library of Congress 1988

## **CHAPTER TWO**

### **2.0 RESEARCH DESIGN, METHODOLOGY AND DATA ANALYSIS**

#### **2.1 INTRODUCTION**

This chapter presents and justifies the research design and methodology for this study. It describes the research design, population and sample procedures. It also contains elaborate data collection and analysis. Both qualitative and quantitative research methods have been used. Quantitative data is used to analyze the respondents' responses to the questionnaire used. Qualitative data presents a clearer picture on the ground about the public's understanding and their views on the topic of discussion. It investigates the possibilities of developing peace through intercultural dialogue. It explores various ways in which conflicting communities can peacefully co-exist without engaging in aggressive behaviour focusing more on how intercultural dialogue can promote this peace.

The chapter also looks at some relevant communication theories that are applicable to the research findings. This was all done by carrying out a case study at Abosi Catholic Church to find out how the media of social communication can be used to propagate peace through intercultural dialogue.

#### **2.2 DESIGN AND METHODOLOGY**

This project was a case study which focused on Abosi Catholic Church in Kilgoris. This of study was preferred because it gave me chance to collect systematic information on how different ethnic groups can live together in peace and tranquility. This acted as an eye opener for a deeper understanding of the underlying causes of

interethnic clashes and finding ways in which peace can be found and maintained among the different communities living in Kilgoris. Furthermore it also helped me test the possibility of employing inter-ethnic dialogue to help resolve of these recurrent interethnic conflicts and to prevent the post election violence from repeating itself.

### **2.3 TARGET POPULATION**

The study targeted the people living around Abosi Catholic Church

### **2.4 DATA COLLECTION INSTRUMENTS**

Different research instruments were developed, pre-tested, revised, and administered to obtain data from respondents to facilitate the study. They included questionnaires, interviews, direct and participant observations.

### **2.5 INTERVIEW**

The researcher developed an interview guide. This was used to collect in-depth information from the people. It was also used to clarify what remained unanswered in the questionnaires and get a deeper understanding especially from the illiterate members of that community.

## **2.5 OBSERVATION**

I visited and spoke to the affected families, also through discussions with members of small Christian communities; I had first hand information and experience of some of the members affected by this violence and asked them about ways through which peace can be preserved and promoted.

## **2.6 SAMPLE AND SAMPLING PROCEDURES**

A total of 120 questionnaires were distributed, and out of this number 113 were returned, of which 98 were valid. Simple random sampling was applied to a majority of the population but purposive sampling was done to various church leaders, civil servants and politicians. Catechists and church elders helped in distributing questionnaires to various small Christian communities. Those who did not belong to any of these communities were given the questionnaire after Sunday service of Mass.

## **2.7 VALIDITY AND RELIABILITY OF INSTRUMENTS**

I consulted different academic experts in fields of communication, education and social studies, and also examined the contents of the instruments and made possible corrections and suggestions that assured the acquisition of the desired information. To ensure efficiency and effectiveness of the instruments, they were pretested in Naivasha town

## **2.8 DATA ANALYSIS PROCEDURES**

Data was analyzed based on the research questions. Both qualitative and quantitative procedures were used in analyzing the data. Instruments were categorized

into homogeneous groups, coded into different variables and with the help of SPSS version 10.0 summarized into frequencies and percentages.

## 2.9 DATA FINDINGS AND ANALYSIS

A majority of the respondents were male (54.1 %) while (45.9%) of the respondents were female. Of these respondents most of them (64.3%) were between 21 and 35 years followed by those aged between 36-40 comprising of (11.2 %). From table 1 below on cross tabulation between age and gender illustrates these findings.

**TABLE 1 CROSS TABULATION BETWEEN GENDER AND AGE**

**AGE \* GENDER Crosstabulation**

Count		GENDER		
		Female	Male	Total
AGE	Below 20	5	3	8
	21-25	18	15	33
	30-35	14	16	30
	36-40	4	7	11
	41-45	4	4	8
	Above 45	0	8	8
Total		45	53	98

Interestingly in my long essay, it was discovered that most of those people who took part in the post-election violence were young. Coincidentally a majority of the respondents in this research were young. About (75.5 %) were aged between 21-40 years of age. Nearly all the respondents were speaking on behalf of peace, and even though a majority of them were male, the margin over the women was minimal implying that peace was not a one gender affair but for both.

The fact that most of these respondents were educated increased the possibility of an inter-ethnic dialogue. In fact 16.3 % of the respondents have primary level education, 27.6% secondary level education and at least 85.7 % with college level education.

This implies that they can at least be able to communicate with others from other ethnic communities, bearing in mind that according to the Constitution of Kenya there are two recognized languages, Kiswahili being a national language and English being an international one. Both languages are included in the school syllabus as compulsory and examinable. Moreover in the interviews most respondents mentioned the language barrier as a possible challenge that may hinder inter-cultural dialogue. Thus education may help eliminate such challenge.

The probable reason why all these respondents had attained at least a primary level of education is because these questionnaires were distributed in December when the most of the academic institutions are on recess and thus most students were at home and readily available to answer the questionnaires.

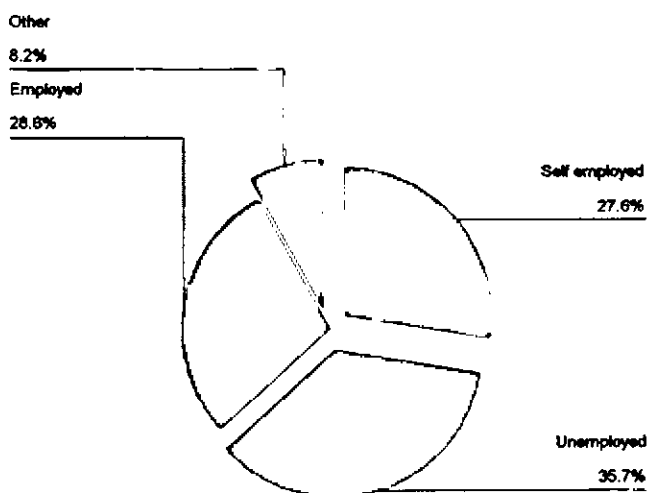
The table 2 below illustrates these findings.

**TABLE 2 THE LEVEL OF EDUCATION**

		EDUCATION			
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Primary	16	16.3	16.3	16.3
	Secondary	27	27.6	27.6	43.9
	College	41	41.6	41.8	85.7
	University	14	14.3	14.3	100.0
	Total	98	100.0	100.0	

Interestingly even though a majority of these respondents had at least a primary, secondary, college and university level of education, most of them were unemployed. This may have contributed to them being prone to violent activities for a small fee as the previous research found out. The pie chart 1 below illustrates these findings. In the interviews some shared that with escalating corruption in Kenya, it is no longer technical knowhow that is required but what they call technical “know whom” where nepotism plays a major role in securing the scarce job opportunities. In support of ways through which peace can be encouraged if not through dialogue, the respondents suggested organizing inter-ethnic social cultural activities, which may give opportunity to learn and appreciate each other’s culture and civic education, workshops and peaceful demonstrations. The only problem with peaceful demonstrations is that history is yet to record any peaceful demonstration held in Kenya. They always seem to turn violent leaving many nursing painful wounds or even losing their lives or property.

**PIE CHART 1 EMPLOYMENT STATUS**



To find out whether or not education was related to unemployment it was observed that unemployment was a common challenge regardless of one's gender or education level. Out of the 35.7 % unemployed sixteen of them about 16% had a college level of education. Even so, with a single exemption all other university level respondents were employed.

A cross tabulation table 3 below illustrates the findings.

**TABLE 3 CROSS TABULATION OF DESCRIPTION BY EDUCATION, OCCUPATION AND GENDER**

**EDUCATION \* OCUPATION \* GENDER Cross tabulation**

Count			OCUPATION				
GENDER	EDUCATION		Self emplo yed	Unemployed	Employed	Other	Total
			Female	Primary	2	4	1
	Secondary	3	6	1	0	10	
	College	4	12	5	2	23	
	University	0	1	1	2	4	
	<b>Total</b>		<b>9</b>	<b>23</b>	<b>8</b>	<b>5</b>	<b>45</b>
Male	Primary	5	3	0	0	8	
	Secondary	7	4	4	2	17	
	College	5	4	9	0	18	
	University	1	1	7	1	10	
	<b>Total</b>		<b>18</b>	<b>12</b>	<b>20</b>	<b>3</b>	<b>53</b>

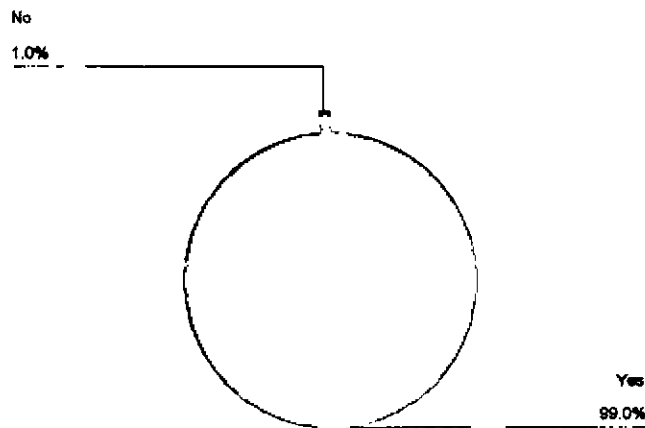
Again in the interviews it was observed that among the major causes of conflict was the struggle for resources such as land, cattle and water. According to the respondents if through dialogue there were a common understanding of how to share these resources then tension and violence would be minimized. This will also create

employment opportunities for those who are not yet employed because they can at least engage in farming activities and cattle keeping that will generate income for them.

The importance of peace and interethnic dialogue was stressed by the fact that nearly all 99% of the respondents agreed that it was necessary. While only one of them said he doesn't see the need of it, because according to him *amani haiji ila kwa ncha ya upanga* meaning "only violence can bestow peace", Thus he saw no need of dialogue.

Pie chart 2 below illustrates the findings.

**PIE CHART 2 IMPORTANCE OF DIALOGUE**



This response led to a further question: is inter-cultural dialogue possible? 99% of the respondents agreed that it is possible, while only one denied as the table below indicates. Later in an interview it was determined that this old man saw no hope because according to him there have been many meetings, even at times involving traditional sacrifices, but clashes still occurred. Therefore according to him it is better for one to know he has a traditional enemy than a hypocritical temporary friend. I interviewed some

respondents on factors that may be a challenge to successful dialogue. Some pointed out challenges such as stereotyping, prejudice, rigidity, the language barrier, poor timing, fear, financial constraints and unwillingness of the different parties to meet.

**TABLE 4 THE POSSIBILITY OF INTERCULTURAL DIALOGUE**

		ETHNIC			
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	97	99.0	99.0	99.0
	No	1	1.0	1.0	100.0
	Total	98	100.0	100.0	

### **3.0 THE RESEARCH FINDINGS AND COMMUNICATION THEORIES**

There are several communication theories applicable to the research findings.

#### **3.1 THE RESEARCH FINDINGS AND COGNITIVE DISSONANCE THEORY**

The Cognitive Dissonance theory was developed by Leon Festinger in 1957. It defines cognitive dissonance as an uncomfortable feeling caused by holding two contradictory ideas simultaneously. These ideas may include attitudes, beliefs and self awareness.

This theory proposes that people have a motivational drive to reduce dissonance by changing their attitudes to achieve consonance.<sup>32</sup> The theory points out that any two elements have three possible relationships with each other, consonance, dissonance or irrelevance.

A consonant relationship exists between two elements when they are compatible with one another. For example, the Church's teaching that all human beings are created in the image of God is consonant with the conviction by individuals before the elections that different people from different ethnic groups are children of God created in His image. Thus these two elements are compatible.

An irrelevant relationship exists when elements have nothing to do with one another. For example, the belief that all African families should be polygamous has nothing to do with a belief that only the rich should be allowed to vote. The theory holds that when beliefs are consonant or irrelevant there is no psychological discomfort.

---

<sup>32</sup> Turner L., and West R., *Introducing Communication Theory Analysis and Application*, May Field Publishing Company, 2000

However, if the beliefs are dissonant, discomfort results. Festinger points out that the discomfort caused by this dissonance motivates change. This change is achieved by justifying the behavior, rationalizing it or avoiding it.

The theory also points out that the dissonance has different magnitude, strong or weak. A strong dissonance occurs when one holds a strong belief about something and then does something against this belief. For instance, from the interviews, the researcher learnt that some of the members who had intermarried with the “enemy tribe” were being forced either to murder or divorce them. Such behavior and attitudes generated strong cognitive dissonance in them. They were in a dilemma of choosing between their beloved wives and children or their beloved tribe. To resolve this conflict some decided to move with their wives to the refugee camps or else take their wives under police custody. Through inter-cultural dialogue, it is possible for the dialoguing parties to overcome their dissonances and reach a consonance and in so doing eliminating the suspicions and misunderstandings that prevailed. In so doing peace may be achieved. In the interviews admitted how ignorant, he had been. Having abandoned his wife it seems the politicians who made them fight no longer mind because rarely do they talk about people in the camps. He also regretted that these politicians are already selfishly strategizing to maintain their seats come 2012. Asked about other ways in which peace may be maintained the person said prayer and forgiveness from the heart is important. This is because pretense that the problem is solved will be short lived only to explode into a bigger problem.

### 3.2 THE RESEARCH FINDINGS AND SPIRAL OF SILENCE THEORY

The Spiral of Silence theory was developed by Elisabeth Noelle Neuman in 1973. In it she argues that the mass media do have powerful effects on public opinion. She points out three characteristics of mass communication that combine to produce powerful effects on public opinion, namely, cumulation, ubiquity and consonance.<sup>33</sup>

Cumulation refers to the buildup of certain themes or messages over time. Ubiquity refers to the inescapable presence of mass media messages, and consonance refers to the integrated picture of an event or issue that can develop and is often shared by different mass media. The effect of consonance is to overcome selective exposure.<sup>34</sup> Individuals are not offered different opinions by the mass media. Thus people come to accept what the media portrays as the gospel truth and the view of the majority.

In this theory, public opinion is formed through a process called “the spiral of silence”. On a controversial issue people form impressions about the distribution of public opinion. They try to determine whether they are in the majority and then they try to determine whether public opinion is changing to agree with them. If they feel they are in the minority, they tend to remain silent on the issue. If they think public opinion is changing away from them, they tend also to remain silent on the issue. The more they remain silent, the more other people feel that their particular point of view is not represented and the more they remain silent.<sup>35</sup> Interestingly, some of the respondents seemed to support the idea of silence as a means of maintaining dialogue, a few of them were saying that for the sake of peace minor inter ethnic issues should be over looked or

---

<sup>33</sup> Tankard J. and Severin, W., *Communication Theorie: Origins, Methods and Uses in the Mass Media*, 5<sup>th</sup> Ed., Addison Wesley Longman inc.2001

<sup>34</sup> *Ibid*, 8

<sup>35</sup> *Ibid*, 8

even ignored. The problem with such an attitude is that a neglected wound eventually often gets infected and may even cost someone's life and so will a neglected issue grow from an ant hill into a mountain hard to resolve.

This theory holds that individuals have the sixth sense that determines which opinions and modes of behavior are accepted or rejected in their environment and which opinions and forms of behavior are gaining or losing strength. The mass media play a major role in the spiral of silence because they are the source to which people look to find the distribution of public opinion.

In the context of our research the country has always been exposed to silence from the time when the first Europeans came into Kenya and tampered with the peaceful co-existence of different ethnic groups by offering sophisticated ammunition. They acquainted them with violence, from the traditional bows and arrows to guns and slave trade. The situation became worse with the colonial system of governance of divide and rule which heightened intertribal tension. The white settlers and missionaries also contributed by settling in what was once the home of some of the Kenyans. All this happened under the spiral of silence. After independence many hoped that things would change but the trend continued. The institutions which were to speak of justice were silent and so were the afflicted. The trend intensified at the dawn of the multiparty era, when ethnic clashes were the rule. The media on the other hand were used to indoctrinating the people through propagandist messages. All these things happened but no one spoke out for fear of being ostracized. The situation came to a climax in the political campaign of 2007, when politicians realized the immensity of the power wielded by the media in influencing public opinion. Through various opinion polls people were

guided to select their political parties. The Churches, supposed to be the conscience of the society and neutral, took sides, and so did the institutions of higher learning. Thus the silence continued to prevail. When eventually violence erupted very few voices were heard in protest. The damage is still being felt today as many continue to languish in camps for the internally displaced, mourning the death of their beloved ones and nursing their indelible scars all because of silence.

Martin Luther King once observed that, our lives begin and end the day we become silent about things that matter.<sup>36</sup> He expresses the obligation of the institutions such as churches, educational institutes and mass media practitioners to speak out, because by their very nature they are aware of the issues and should not miss the opportunities to make themselves heard.

A small ray of hope appeared recently when government leaders interacted with religious leaders during the inter-denominational prayer service for the fire victims of Sanchangwan and Nakumatt that took place at Kenyatta International Conference Centre. Despite the blame game at least the silence was broken when each called for social responsibility and accountability and **promotion** of justice and peace.<sup>37</sup> Unlike during Jamhuri Day when the president in his speech mentioned that justice should be manipulated for the sake of peace. Today his speech may be interpreted to mean justice should be our peace and defender as our national anthem prays and urges us.

One way in which this justice may be promoted through a forum where people will be able to express themselves nonviolently. If strongly opinionated people carry out an inter

---

<sup>36</sup> Zaragoza M, Federico, *The Crime of Silence*, <http://www.fund.culturaldepaz.org/eng/03/2006<oct 2006>>

<sup>37</sup> C.I.S.A Kenya; *Bold Religious Leaders Accuse Government of Failures*, <http://www.cisanewsafrika.org<20/2/09>>

-cultural dialogue it will be possible to educate the public who may learn through the media the importance of peace.

### **3.3 THE RESEARCH FINDINGS AND SOCIAL LEARNING THEORY**

Social learning theory was developed by Albert Bandura in 1977. It suggests that much learning takes place through observing the behavior of others and the outcome of that behavior. It states that learning takes place when a behavior is reinforced with some reward and abandoned with some punishment.<sup>38</sup> Bandura mentions four conditions for effective modeling; attention, retention, reproduction and motivation.

This theory acknowledges that human beings are capable of cognition that comes from simple observation and experience. Bandura believes that aggression reinforced by family was the most prominent source of behavior modeling. He reports that children use the same aggressive tactics that their parents employ when dealing with others.<sup>39</sup>

Bandura demonstrates his theory with a Bobo doll experiment to show how aggressive patterns of behavior are developed. In this experiment, he had children watch a model aggressively attacking a plastic clown called Bobo doll. After the video the children were placed in a room with a Bobo doll and 88% of these children imitated the aggressive behavior. Eight months later, 40 % of the same children reproduced the violent behavior observed in the Bobo doll experience.<sup>40</sup>

Contextualizing this theory with the research findings we find out that the violence that erupted on December 30<sup>th</sup> of 2007 was a result of a long history of experience of violence. Different ethnic groups had been experiencing violence during

---

<sup>38</sup> *Ibid.*, 8

<sup>39</sup> Ormond J.E., *Human Learning*, Upper Saddle River NJ, Prentice –Hall, 1999 <http://teachnet.edb.utexas.edu><24/2/09>

<sup>40</sup> Isom, M, Delores, *The Social Learning Theory*, <http://www.criminology.fsu.edu/crimtheory/bandura.htm><30/22/98>

the election year and had learnt to prepare themselves by arming themselves with machetes, rungu and panga. The political messages of criticizing each other's ideologies also led to violence. For instance the ODM's ideology of Devolution was misinterpreted to mean Majimboism (ethnicity), whereby ethnocentrism was promoted at the expense of ethnic relationships. The media helped fuel violence by displaying gory pictures and shots that displayed violence. Hence the affected ethnic group sought for revenge. For example KTN televised an individual being pulled out from a public vehicle and hacked to death. Kass FM was also accused for propagandist messages similar to those of Rwanda RTML which termed one group as "cockroaches". All this helped model violent behavior and reinforce it.

Thus people paid attention from the media of what was happening to their members and how they were being treated or treating others. From the politicians and media this message was strongly retained in their minds. The observed behavior was even reproduced either in self defense or revenge. Commonly revenge or self defenses were motivating factors. Using the same media through dialogue society may learn the possibility of a Kalenjin having a peaceful conversation with a Kikuyu and both parties may learn to appreciate each other's cultures and in an open dialogue different misconceptions may be corrected. Thus through the media just like in other places like academic institutes and Churches where no one is discriminated because of his or her ethnic background media will be on the fore front to portray to the society the possibility of peaceful coexistence between these multicultural community.

In the interviews even though majority supports all members of the community being involved in the inter-ethnic dialogue. Some of them pointed out that it will be more

effective if few representatives integral and eloquent well balanced members are chosen to represent the different communities to avoid more chaos, rather than using anybody even the war mongers who may ignite more fire than be peace makers. These few individuals may eventually act as role models whom the society will emulate in the same way that the children observed from the Bobo doll.

### **3.4 THE RESEARCH FINDINGS AND SOCIAL RESPONSIBILITY THEORY**

The social responsibility theory originated in the United States of America in the twentieth century. The notion is that the media, the only industry singled out for protection in the Bill of Rights, must assume social responsibility.<sup>41</sup> This theory is in contrast with the libertarian theory. However it goes beyond objective reporting to interpretive reporting.<sup>42</sup> This means it is not enough to speak the truth but requires concern for how, where and when to speak. For example when a story of violence is reported, it may be true but depending on the how this story is narrated it can have different consequences. That is why this theory calls for social responsibility on the side of the communicators. A good example is the way the statement of the pope at the Regensburg University was reported causing a lot of religious tension. If the journalist could have gone beyond reporting the facts, this situation could have been avoided. The theory holds that everyone who has something of significant to say should be allowed a forum, if the media does assume the obligation, somebody may see to it that they do.

---

<sup>41</sup> *Ibid.*, 8

<sup>42</sup> DeBarr, Sue, *Four Theories of The Press* <http://www.coolschool.k12.or.us/courses/<24/2/09>>

This theory has generated considerable discussion over who should see to it that the media acts in a socially responsible manner and how decisions should be made as to what is or is not for public interest or significant opinion worthy of media space and time.

Contextualizing this theory many of the respondents confirmed that mass media are very important communication tools. They also pointed out that media were used or misused to promote either peace or war. Some media houses were accused of favoring particular individual candidates and politicians. This should not be the case since media sight to be impartial and objective. News editors and different media owners had particular political inclinations which affected their objectivity.

Moreover the post election violence reported by the media left many wondering if the society needed to be exposed to such bloody pictures. These pictures not only affected many psychologically but also led to escalation of violence. Thus the need of social responsibility even in reporting. Besides this with the proliferation of the FM stations, untrained media personnel entered the media industry. Their ignorance of the code of conduct and media ethics led to irresponsible reporting, and hence to the loss or near loss of credibility of many media houses. Besides many politicians who owned media houses made policies that favoured them.

The fact that many media houses in Kenya are commercially oriented did not improve the situation. The call for social responsibility was the cry by many of the respondents who held the same sentiments of the commission of the freedom of press that "it is no longer enough to report facts truthfully, it is now necessary to provide ample evidence for the facts through analysis, interpretation and explanation."<sup>43</sup> One way through which the media of Social Communication can display that they are driven by its

---

<sup>43</sup> *Ibid.*, 19

social responsibilities to observe its code and ethics rather than leaning more on commercial gains regardless of the people it is supposed to serve, is through airing intercultural dialogue programmes. In so doing members of society will learn the richness and importance of the unity in diversity.

### 3.5 CONCLUSION

In conclusion there is a maxim that you cannot change the past but you can always change the future for the better. The research shows that many people's lives have been affected either directly or indirectly by the recurrent ethnic clashes and violence which are more pronounced during elections. Some are still suffering the consequences of these atrocities.

All is not lost, however, there is light at the end of the tunnel. It always begins with an individual being responsible by respecting and loving the other regardless of the ethnic difference. As Pope John Paul II points out in his apostolic letter (*Novo Millennio Ineunte*), "only love can completely transform the Human Person."<sup>44</sup> If every individual lights a candle no matter how small it is, the darkness of ethnicity will be eliminated, people will learn to live the gospel message of love, peace, and unity. It is only when this is achieved that justice will be our shield and defender and plenty will be found within our borders. A step towards lighting a lamp is allowing the possibility of an inter-cultural dialogue. Through it what is not understood will be brought to light and through discussion it will become clearer. For example if one community suspect the other to be man eaters through dialogue the other can explain how they are not man eaters, and may be mention where the misunderstandings may stem. Other issues such as circumcision achieve superiority, may also be addressed in such dialogic forums, and an understanding reached to show that despite different cultural differences the essence of man is the same and so is his destiny.

---

<sup>44</sup> Pontifical Council For Justice and Peace, *Compendium of The Social Doctrine of The Church*, Africa Pauline Publications, 2004

## CHAPTER THREE

### 4.0 COMMUNICATION STRATEGY VIS-À-VIS THE RESEARCH FINDINGS

#### 4.1 INTRODUCTION

Chapter two explored the various ways of peace building venturing more on the possibility of using inter-cultural dialogue in developing peace among different ethnic communities of Kenya. Applying the skills acquired during a three year course in social communication, the researcher attempts to propose a television programme that will create an opportunity for various ethnic groups to have an inter-cultural dialogue that will not only enhance peace among conflicting communities but also promote a more lasting solution to the ever occurring clashes especially during election years in the country.

#### 4.2 DEFINITION OF COMMUNICATION STRATEGY

A strategy is an approach or method to be used by an individual or organization to most effectively accomplish its mission towards a practical vision<sup>45</sup>. A strategy is meant to help an individual or organization focus on producing effective decisions and actions that further the mission of the community meet its mandates and satisfy key stakeholders. Communication strategy therefore is a process of “well-planned series of actions aimed at achieving certain objectives through the use of communication methods, techniques and approaches”<sup>46</sup>. This definition implies that any communication strategy starts with having

---

<sup>45</sup> Cf. F.W. Mulwa, *Demystifying Participatory Community Development*, p.171

<sup>46</sup> *Handbook on Participatory Communication* [http: WWW.Fao.org/docrep](http://WWW.Fao.org/docrep), accessed on 16.3.2009

clear communication objectives. There is need to assess the available resources and understanding the participants.

The programme is an outcome of the two researches that were carried out first establishing the root causes of conflict and interethnic violence, and secondly about ways through which peace can be established and maintained. Both researchers were case study carried out in Abosi parish in kilgoris district one of the areas that is always affected by inter-ethnic clashes. The programme is based on the findings from these two researches integrated with the social communications skills the researcher has acquired in her three year studies.

#### **4.3 PROPOSED TELEVISION DOCUMENTARY FOR DEVELOPING PEACE THROUGH INTER-CULTURAL DIALOGUE**

This television documentary will be called the Dove's Bridge. A dove is chosen because it is a symbol of peace and bridge is a meeting or connecting to opposite ends thus the documentary will act as a bridge bringing together people with different cultural backgrounds together and explore different avenues of understanding each other. Hopefully this will enable them to learn to understand different cultural practices and learn to respect and appreciate each other and know that the essence of humanity surpasses the fact of their peculiar ethnic origin.

It will be a half hour documentary running from 8:30- 9:00 pm which will be aired the first Monday of the chosen three months from different media stations with a repeat at 3:30-4:00 pm on the first Saturdays of the same months.

The researcher opted for Monday at that particular time because this is the appropriate time when most of the targeted audience have finished their daily activities

and are now relaxing and reviewing how the day was. A Saturday repeat was meant to give an opportunity to those who for one reason or another may have missed watching the programme on Monday and also give a second opportunity to those who watched it to assimilate it more because repetition creates a stronger impact since the human mind is able to remember more, something it has watched more times than that which it just saw once. Television as a medium was chosen because unlike a decade ago television is one of the most popular media that is easily accessible and has the added advantage of pictures together with sound. This has a more lasting impact as the saying goes a picture speaks a thousand words. Thus if pictures combine with words then definitely more words will be spoken confirming yet another saying that seeing is believing.

This documentary will be bi-lingual, using both English and Kiswahili. However bearing in mind that not all the people are fluent with these two languages some of the guests involved in the dialogue could be allowed to use their native language, which will be translated for all the audience to be able to decode the message being conveyed.

This documentary will address the salient issues of causes of conflict and ways through which this could be avoided. It will also try to portray Kenya's past, present and point toward the preferred future. It will primarily target major conflicting communities as its audience and secondarily target all Kenyan citizens and residents and the whole society at large because peace is not only needed in Kenya but in the whole world, which has become a very hostile place where wars are being reported daily in here and there. The objective of the documentary is to enable the society to know the meaning, importance and benefits of peace and challenge them to be peaceful, not just abstaining from war but being an integral society. The documentary also aims at giving different

marginalized communities a platform to express themselves so that the stereotyping of one community as civilized and another as barbaric will be eliminated because all are human beings created in the same image and sharing both the same origin and destiny.

The researcher hopes that this documentary will encourage many other documentaries that will focus on the same topic of peace.

#### **4.4 THE DOCUMENTARY DESIGN**

This documentary will be in three parts of which the first will have clips of how Kenya was after independence with its progress showing the beautiful Kenyan landscape and resources. This will be punctuated with music and a short inter-cultural dialogue which will bring on the second part with a music interlude in praise of peace. The second part will highlight the different inter-ethnic clashes and its effect of the lives of Kenyans. This will be accompanied by clips of voting, and violence transitioned with music on peace, which will take the viewer to the third part, another longer inter-cultural dialogue where members of various ethnic communities will discuss issues of peace, pointing at the Kenya they want. This will be conclude with a vision of the beautiful peaceful country progressing like the prophesy of Daniel where a cub plays with a lamb and a child plays with a snake without harming each other.

#### **4.5 THE PROGRAM FORMAT**

The documentary will run without breaks in between to ensure continuity and maintaining the flow of events. It will last for thirty minutes only. The program format will be both entertaining and informative using production techniques. Music is another important component that will not be left behind. Most of the music to be played will be

educative and containing a peace message. This will capture the attention of the viewers and get chance to be educated.

## **4.6 PRODUCTION METHOD**

The Dove's Bridge is a documentary that will combine various communication elements of sound, pictures and sound effects to create a vivid impact on the viewer. It will not only be entertaining but also educative in that it will appeal to the three H's, head, heart and hand. That is it will through the entertaining elements appeal to the emotions to make the viewer feel happy , sad, or sympathetic yet will challenge his/her mind to see how Kenya was before the ethnic violence soon after independence we felt one people with a bright future, then the future through some political ideologies that led to violence whose climax was in 2007 post election violence shattered all these dreams yet through this programme a new ray of hope is radiated as through this dialogue different communities rebuild the bridge of love , truth, and trust as they move forward to pick up from where they left off. The programme eventually challenges, the viewer not just to be a passive spectator but an active participant in advocating for peace by being the first to light the candle instead of complaining of darkness or sweeping his/her doorstep before complaining of the dirt. This will be like in the language of Jesus removing the log in one's eye before noticing a speck in the neighbor's eye.

#### 4.7 OPERATIONAL MINI-BUDGET

Items	Details	Total Ksh
<b>Personnel</b>		
Director	Ksh 12000	Ksh.12000
Cameraperson	Ksh. 8000	Ksh 12000
Soundman	Ksh 6000	Ksh 6000
Lighting	Ksh 6000	Ksh 6000
<b>Total Personnel Expenses</b>		<b>Ksh 36000</b>
<b>Project Equipments</b>		
Camcorder Video Camera	Hire one 1 Handy cam for a week	30000
Tripod	Hire tripod	2000
Microphone	Hired microphone	4000
Electric Extension Cables	3 @ 500	1500
MiniDv-Tapes	10@350	3500
<b>Total Equipment Expenses</b>		<b>41,000</b>
<b>Project Expenses</b>		
Research instruments	Questionnaires	1,500
Travel	From Nairobi to kilgoris	3000
Miscellaneous		5000
<b>Total Project Expenses</b>		<b>9,500</b>
<b>Total Project Budget</b>		<b>86500</b>

#### **4.8 SUSTAINABILITY OF THE PROGRAMME**

This documentary will depend on the sponsorship of well wishers for the start. Their kind contribution will enable it to be aired in various local and international stations. Hopefully this will be supplemented by different people who would want to use it to market their services and products. Eventually the documentaries can be sold to different people who may want to have their personal copies. This will hopefully enable the researcher to make another documentary on peace building.

#### **4.9 EVALUATION AND REVIEW OF THE PROGRAMME**

After a period of three months a review research will be conducted to see whether or not the programme has effectively achieved its objectives.

## 4.10 GENERAL CONCLUSION

In conclusion the project echoes Pope Benedict XVI's message on the World Day of Peace, to promote peace by protecting creation. The Pope states that if you want to cultivate peace, Protect Creation. He continues that respect for creation is of immense consequence, not least because "creation is the beginning and the foundation of all God's works" and its preservation has now become essential for the pacific coexistence of mankind.

The Pope lamented that man's inhumanity to man has given rise to numerous threats to peace and to authentic and integral human development – wars, international and regional conflicts, acts of terrorism, and violations of human rights. Yet no less troubling are the threats arising from the neglect – if not downright misuse – of the earth and the natural goods that God has given us. For this reason, it is imperative that mankind renew and strengthen "that covenant between human beings and the environment, which should mirror the creative love of God, from whom we come and towards whom we are journeying.

This project is in agreement with the Pope's wishes to invite all peace loving Kenyans to be renewed by going back to their roots. We call to mind John Mbiti's saying "We are therefore I am". We may love each other as Kenyans. In respecting and loving one another we shall all benefit just as in harming one another we all lose. Pope John Paul II pointed out about violence that in war there is no victor only victims. History has recorded this violence but history can be stopped from repeating itself if together we dialogue and reach a more lasting peaceful solution.

## 5.0 RECOMMENDATIONS

Television has power not only to entertain but also to bring change to the society. This is because of its ability of combining sound and images. Especially in today's world it is important to be messengers of peace rather than to be driven by the desire of making profit. In so doing media in general and television in particular should use the opportunity to give peace issues more space rather than giving prominence to issues such as divisive political ideologies, crime and wars. Glorifying criminals and terrorists turns villains into heroes creating just more suicide bombers. If equal weight is given to advocates of peace, these unknown heroes will be given their due position.

Documentaries should not only target tourists to attract them to visit our game reserves. Even though they are beneficial, other educative issues such as conflict resolution and peace building should also be given equal weight. After all tourists can only come when there is peace.

It should be at the fore front in educating and informing the public to ensure that there is enough knowledge about it as a way of combating it. Children are to be nurtured and molded into being the leaders of future generations, so, it's up to the current generations to ensure that everyone plays a role in building a stable foundation for the generations to come by ensuring and sustaining the health of all children.

I also call upon the government and all people of good will to finance peace efforts by making use of the available media to educate the society on the importance of upholding peace.

## BIBLIOGRAPHY

- ANGULU, M. (1975) *The Social Anthropology of Africa an Introduction*, London, Heinemann
- BRENNAN, L. (2003) *Intercultural Living Gift or Chaos*, Nairobi: Pauline's
- EDWARDS, PAUL, Ed. (1967) *Encyclopedia of Philosophy* Vol. 2, The Macmillan Company and the Free Press New York Collection
- FITZPATRICK, P. JOSEPH (1987) *One Church many Cultures: Challenges of Divinity*, Kansas City. Sheed and Word
- GUDYKUNS W. (1983) *Intercultural Communication Theory: Current Perspective*, London, Sage
- GRUNLAN S. (1988) *Cultural Anthropology: A Christian Perspective*, Michigan. Academic books
- HALL, T. (1977) *Beyond Culture Intercultural Communication, Cultural Language*, New York: Double day and Company.
- HAUGHTON, ROSEMARY, (1967), *Cardinal Heenan, Dialogue the State of the Church Today*, New York: Sheed and Ward
- HOOVER, S. et al. (1997) *Rethinking Media, Religion and Culture*. London. Sage
- JOHSON, D. (1986) *Justice and Peace Education, Models for Colleges and Universities*
- L'OSSERVATORE ROMANO (2000) "Fighting Evil with Love and Truth", 12<sup>th</sup> January
- MAKHAN, A. (1983) *An Introduction to Anthropological Thought 2<sup>nd</sup> Ed*, New Delhi, Vikas Publishing House
- MCQUAIL, D. (1994) *Mass Communication Theory: An Introduction*. London. Sage
- MORLEY D. and KEVIN R. (1995) *Spaces of Identity: Global Media, Electronic Landscapes and Cultural Boundaries*. London, Routledge
- MULWA CF. F.W., (2008) *Demystifying Participatory Community Development*. Pauline's
- MWANGIRU MUKUMI (Ed) (2006). *Rethinking Global Security an African Perspective*, Nairobi: Heinrich Boll Foundation
- NDINGI MWANANZEKI ed. (2000) *Good Governance in the New Millennium, Lenten Campaign*, Nairobi: Pauline's

- PONTIFICAL COUNCIL FOR JUSTICE AND PEACE, (2004) *Compendium of the Social Doctrine of the Church*, Pauline's
- PROSSER, MICHAEL H. (1978) *Cultural Dialogue, Introduction to Intercultural Communication*, Boston: Mifflin Company.
- RATZINGER R. JOSEPH (2007) *Christianity and the Crisis of Cultures*, Madrid Traces
- SAMOVAR, I. (1976) *Intercultural Communication A Reader*, California: Wadsworth.
- SOUKUP. P, (1996) *Media Culture and Catholicism*, London: Sage Publications
- TANKARD J, SEVERIN, W. (2001) *Communication Theories, Origins, Methods and Uses in the Mass Media, 5<sup>th</sup> Ed.*, Addison Wesley Longman Inc
- WARNER J. (2005) *Dialogue and Mission a Fruitful Christian –Muslim Dialogue*: Nairobi: Pauline's.
- WILLIAMS R. (1988) *Communication As Culture Essays on Media and Society*, British. Library of Congress
- WISEMAN, R. (1993). *Intercultural Competence*, New bury: Sage
- POPE JOHN PAUL 11, (1981) *On Human Person at the Centre of Society*, Nairobi: Pauline's

## INTERNET SOURCES

C.I.S.A Kenya: *Bold Religious Leaders Accuse Government of Failures*, <http://www.cisanewsafrika.org><20/2/09>

Debarr Sue, *Four Theories of The Press* <http://www.coolschool.k12.or.us/courses/><24/2/09>

*Handbook on Participatory Communication* <http://www.Fao.org/docrep>, accessed on 16.3.2009

<http://www.bibalex.org/beamon> for freedom<20-02-10>

<http://www.akka.ni/hsal/docs/txt/doove-en.html> <20/08/09>

Isom M, Delores, *The Social Learning Theory*, <http://www.criminology.fsu.edu/crimtheory/bandura.htm><30/22/98>

Ormond J.E, *Human Learning*, Upper Saddle River NJ, Prentice –Hall 1999<http://teachnet.edb.utexas.edu><24/2/09>

Zaragoza M, Federico, *The Crime of Silence*, <http://www.fund.culturaldepaz.org/eng/03/2006><oct 2006>

## 6.0 Appendix:

### 6.1 Questionnaire

Dear Respondent,

I am a student from Tangaza College, a constituent College of Catholic University of Eastern African. I sincerely thank you for accepting to take part in this research. It is mainly aimed at finding out how intercultural dialogue can be an effective tool for developing peace. I therefore request your honest response. There is no 'right' or 'wrong' answer, your opinion matters a lot and will be treated with confidentiality. Please feel free to answer and do not write your name.

#### Section one

1. How old are you? **(TICK ONE)**

Below 20  21-25  30-35  36-40  41-45   
above 45

2. Gender

Female  Male

3. Marital status **(TICK ONE)**

Married  single  divorced  dating

Other.....

4. Where do you live? .....

5. Level education? **(TICK ONE)**

Primary  secondary  college  university

other .....

6. What is your occupation? (TICK ONE)

Self employed  unemployed,  employed

Others (specify) .....

## Section two

7. Do you think dialogue is important? (TICK ONE)

YES  NO

8. How can successful dialogue be carried

out?.....  
.....  
.....

9. Who should be involved in dialogue?

.....  
.....  
.....

10. When should dialogue take place?

.....  
.....  
.....

11. What are the challenges in engaging in dialogue?

.....  
.....  
.....

12. Can people from different ethnic groups be involved in dialogue?

YES  NO

13. What aspects of dialogue do different ethnic groups share in common?.....  
.....  
.....

14. What drives ethnic groups to dialogue?.....  
.....  
.....

15. Which other ways can people use to solve problems?.....  
.....  
.....

## **6.2 IN DEPTH INTERVIEWS**

### **INTRODUCTION**

The interviews were conducted in the month of December and January respectively, from the 27<sup>th</sup> Dec 2009, to 1<sup>st</sup> January 2010 in Abosi, Enchipishipi and Kamerumeru. The interview involved six respondents, 2 women and 2 men and 2 youths from different ethnic groups, Kalenjin, Maasai, Luo and Kikuyu. The interviews were about how individuals and communities value dialogue. Also what happened during dialogue and their personal opinion regarding dialogue in promoting peace among ethnic groups. To guide the interviews the following open ended questions were kept in mind:

- Do you think peace is necessary for all or for a particular group?
- What are some of the challenges that can hinder proper and efficient communication during dialogue?
- Do you think unemployment is a cause for conflict amongst members of different ethnic communities?
- What are some of the major causes of conflict in Transmara?
- Is there hope that one day different ethnic groups will live together in peace?
- Is inter-marriage a solution for ethnic conflict?

## SCRIPT

### 6.3 DOCUMENTARY ON PEACE AND DEVELOPMENT

Kenya is one of the countries that enjoyed peace for quite a long time. Since independence people were enjoying the fruits of their labour (*clips of beautiful natural resources and bumper harvest*). The country's economy grew fast, (*clips of various industries*). Its impact was noticeable in people's lives many of them managed to get employment. Young people became creative in many different fields, such as office work, fishing, business, and agriculture. Self employment was not a big issue, many people could access health facilities, children could go to school and the infrastructure was greatly improved. People's lifestyle changed drastically as well as the desire to grow widely in terms of politics, the economy and society generally.

These were the days when many admired Kenya as a peaceful country. It was an example to be emulated by its war torn neighboring countries. Countries like Uganda, Sudan, Somalia and Congo have been in war and turmoil for quite a long time. Soon Rwanda also had the interethnic war that left millions dead and many more homeless and desperate. Kenya was so kind and generous as to accommodate refugees who fled for safety. One could never imagine that war could destroy what took so long to build. The war mongers were always cursed and so were the political prophets of doom.

Having tasted what many had termed as the second liberation from a tyrannical regime many were optimistic that the 2007 general elections would make the situation even better. (*Clips of the first swearing in of Kibaki*). Many Kenyans dreamt of having a much better type of governance. The campaigns were conducted in view of change for the better. Many Kenyans came out boldly to exercise their right to vote. In large

numbers they went to various polling stations to cast their votes for the one they felt could perform to the best of their expectations. *(Clips of people voting, the young and the old)* Unfortunately things never worked out as expected. War broke out along ethnic lines and many people lost their lives and property and to date some are still displaced. Now thousands of people are refugees in their own country some with no hope of returning home. *(Clips of the post election violence)* Some have tried to pick up the pieces of their lives and try to begin afresh but this hasn't been easy. Others are deeply wounded and contemplate revenge and this has contributed to lack of forgiveness and reconciliation amongst the victims of the violence. Many are left poor; others have fled to seek refuge in neighboring countries. Those affected are not able, to work anymore and this has contributed to poor income and less profit making in all sectors. *(Clips of the people in the camps)* Our health facilities are poorly managed, our politics are not stable and the economy of the country has fallen drastically. Our leaders are neither efficient nor effective and this has caused stagnation. But what should Kenyans do? *(Clips of politicians giving divisive messages)*

For a country to prosper and grow in all areas, politically, socially and economically, the need for people to work together in harmony and peace is a necessary condition. When people sit together and share their ideas and dreams, then they come up with something concrete. This can only happen when a country is not divided and is free of discrimination and marginalization in any form based either in origin, education background, religion, gender or status of life. *(Clips of people talking about peace)*

Dialogue is one of the best ways to confront conflict. People come together with a common agenda; no one is inferior to the other. Respect for the other person is

paramount. It creates an environment of knowing more and seeing more than you would expect. Tensions, confusions and misunderstanding are easily brought to light and find the way forward immediately. Dialogue enhances interaction among people and is able to bring out their differences with ease and at some point agree to work together for the better. It's the way people can feel free to open up their feelings to their neighbours and get feedback immediately without suspicion or misinterpretation. *(Clips of people having dialogue, Kibaki and Raila, Sudan peace keepers, Kofi Annan)*

It is time for Kenyans to sit together, listen to one another and find solutions to their problems. It's time to stop impunity and thirst for power without vision. Time has come for Kenyans to critically see, judge and act from a reflective and contemplative point of view, without taking things for granted. Young and old should take responsibility for their divisive actions. Those in power should take seriously their work and stop being selfish and having all for themselves and those they claim to be "friends". *(Clip of interviews of people talking on the Kenya they want, a child, youth, man, woman)*

Dr. Fr. Faustin Kamugisha puts very clearly that the enemies of peace have their homes in our hearts, and these are gluttony, covetousness, and struggle for power, jealousy, anger, and pride. All these vices lead us to fight and quarrel to the point of killing one another so that we get what is not ours. *(Clip of Dr. Kamugisha)* He went further, saying that, if these enemies are expelled from our hearts then we will enjoy a lasting peace. *(Clip of the Pope praying for peace)*