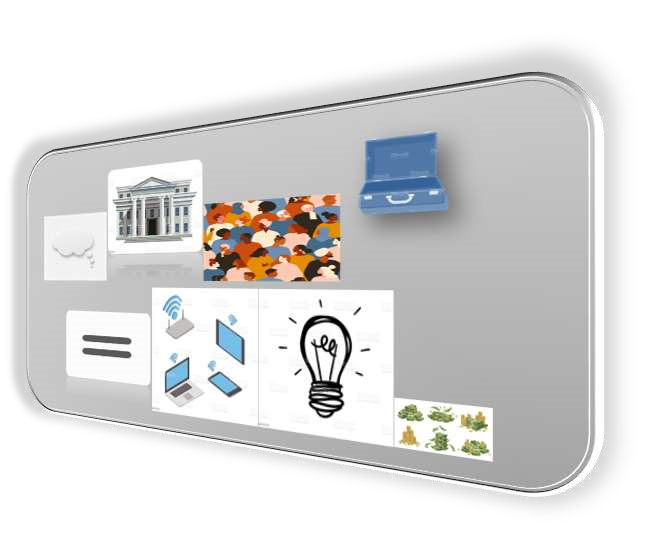


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Public health restrictions were introduced to slow COVID- 19 transmission and prevent health systems overload globally, after the World Health Organization (WHO) declared it a pandemic (WHO, March 11 2020). Evidence to demonstrate the negative impact of COVID-19 on household lives has been collected by both local and international organizations (see Goulds et al. 2020; Esho et al. 2022). It is evident that lockdown measures implemented in most countries because of the COVID- 19 pandemic led to increases in some harmful cultural practices (Musa et al. 2021). Work from home requirements, online schooling, and social isolation measures required adaptations that may have exposed parents and children to domestic violence (DV). DV in its various forms was already a global crisis before the COVID- 19 outbreak intensified. It is reported that before the pandemic, 30% of women aged 15 and over experienced violence during their lifetime.

Violence, especially against women, is globally pervasive as the World Health Organization (WHO) estimates that nearly one third of ever partnered woman worldwide has experienced at least an act of physical or verbal violence. According to Tjaden (2000), regional variation ranged from a low of 16% in East Asia to high of 65% in sub- Saharan Central Africa. Violence including intimate partner violence and child abuse and neglect was on the rise, especially in the early days of the pandemic. As Atalan A. (2020) posits, COVID- 19 restrictions increased the risks of mental health concerns, isolation, loneliness, economic vulnerability, job loss, business closures and failures that heavily impacted families. While many families and relevant support systems adapted to the pandemic over time, impacts may have been greatest in the first year of the pandemic, and potentially contributed to increased domestic violence (Langmeyer et al., 2022). DV is therefore not only an obstacle to equality, development and peace but also entails serious health and economic consequences (Ellsberg et al., 2015).

Krug et al. (2002) describes family violence to include physical, sexual and emotional abuse in the context of coercive control, which includes threats, humiliation, intimidation and other abuse meant to harm, punish or frighten the victim. Women, girls and children comprise majority victims linked to wide range of physical and mental problems that may persist long after the abuse ends.

Like most African countries, resources for domestic violence services in Kenya were reduced as funds were directed into COVID- 19 response work. Lack of these safety nets only deepened household vulnerabilities to a range of violent practices. School closures strained and burdened parents, forcing them to adopt to a new reality of managing work from home while maintaining their households, caring for children and assisting children with online school. The situation was compounded where parents were affected by unemployment and financial insecurity. Financial insecurity is linked to a host of outcomes that include stress and distress such as depression and anxiety (Hart & Han, 2021). Parental burnout was also evident as a result of low levels of social support and lack of leisure time. This was seen as a reduction in caregiving abilities due to parental exhaustion resulting from responsibilities and stress.

It is argued in this report that a lack of integration of domestic violence into COVID- 19 response strategies and as poverty deepened, households were forced into violent practices. As Malik and Naeem (2020) argue, that in times when social isolation and distancing practices are being applied, there are increased risks of violence, especially against women. Stories and focus group discussions with some community members and community organizations added to the growing evidence that the pandemic containment measures triggered increases in various forms of domestic violence in Kenya. Many households in Kenya are still recovering from post COVID- 19 social and economic losses and exacerbated inequalities. General stress in most cases has been expressed as a form of domestic violence. As a result, violence is being reignited and peace processes are threatened. Media reports that DV has been on the rise in Kenya (FIDA, Feb 2022), including domestic sexual violence. The new norm may undermine prevailing peacebuilding efforts that rely on people-to-people approaches. Government efforts are generally not conflict-sensitive- sensitive.

If DV is not controlled at the household level, there is a high risk of experiencing a drastic rise in mental health problems and trauma in Kenya. 9 in 10 women reported (UN Women, 2021) that their difficulties have worsened due to the pandemic. 6 out of 10 Kenyan women reported that they are unable to control the important things in their lives, while 7 out of 10 reported that their difficulties were piling up so high that they could not overcome them. Violence against women remains highly prevalent in Kenya, and intimate partner violence is the most common form of violence in the household.

In the face of growing evidence of increased domestic violence prevalence, a social change initiative was inspired to trigger the process of cultivating peace from within individual members of the household. It is important to address DV since it is not only a violation of human rights, but also has harmful consequences for individuals, families, communities, and societies. Violence is infectious and affects human, social, and economic development. Peacebuilders must care about DV because it disrupts existing social networks and protection mechanisms within a household and community at large, thus creating a vicious cycle of violence.



Cases of domestic violence in its various forms have continuously escalated in Kenya among other parts of the world, intimate partner violence (IPV) being the most common in Kenya. DV has profound effects on the individual as well as society in general. From the foregoing, we note that women, youth and children are most affected. Yet the participation of women in the society plays a key role in socio- economic development including governance, poverty elevation and environmental management. This suppression denies the chance of reaching full potential and in turn undermines the human and economic development progress (Smith, 2011). As a result, future generations and family ties are affected. Children who have either witnessed domestic violence or been abused usually exhibit health and behavioral and traumatic problems. They in turn have difficulty at school and find it hard to develop close and positive relationships with their mates.

As Kenyan households embrace post COVID- 19 new norm(s), there is need to arrest the general stress expressed as a form of domestic violence by controlling the threats on peace processes. If DV is not controlled at the household level, then we risk experiencing a drastic rise in mental health and trauma cases in Kenya. It is important to address DV as a way of not undermining the progress made in Kenya and Globally towards upholding human rights as well as sustaining peace for individuals, families, communities and societies at large. Violence is infectious and affects human, social and economic development. Peacebuilders must care about DV because it disrupts existing social networks and protection mechanisms within a household and community at large, thus creating a vicious cycle of violence. Thus the Social Change Initiative (SCI) is documented herein.



The purpose of the SCI is to identify how to model the pillars of positive peace in controlling domestic violence in its various forms. The goal is to interrupt the propagation of violence within the household in Kenya by promoting peace that comes from within individual members of the household.



The objectives of the SCI are:

1. To create a positive peace awareness video animation tool
2. To facilitate group discussions with local community-based organizations on the integration of eight pillars of positive peace in their programming
3. To facilitate group discussions with local community leaders on the pillars of positive peace
4. To have community leaders volunteer as ambassadors of each pillar of positive peace
5. To speak at Rotary Clubs in Kenya on integrating pillars of positive peace in their community initiatives
6. To develop a virtual platform for building the ‘‘Wall of Peace’’ (‘Ukuta wa Amani’)



The findings of this Social Change Initiative are expected to enlighten individuals on the possibility of building peace from within themselves by observing the eight pillars of positive peace in their day-to-day lives. In addition, Rotary clubs are likely to re-think peace by rebooting positive peace when designing their community initiatives. Furthermore, they would appreciate the need to partner with Rotary Peace fellows in their Rotary Club activities and fellowships. Community stakeholders are likely to appreciate that peace is not only the absence of violence, but that there is negative peace and positive peace. It is expected that the outcome of the SCI should expose the eight pillars of positive peace to the community, especially when making decisions on whom to elect as their leaders. Further, the SCI should draw attention of community organizations involved in gender and health programming on the importance of integrating positive peace in their program and/or project design and implementation. Finally, the outcome and experience through the SCI should show the need for the community to understand the difference between negative peace and positive peace in addressing various community conflicts.



The scope of the SCI related discussions was limited to the application of eight pillars of positive peace. In addition, the sample participants were confined to stakeholders from Nairobi and Kajiado Counties of Kenya. Stakeholder engagement considered national organizations working in the communities across the country, and in the area of gender and health programming. Community leaders were sampled from Kajiado county where the natives hold strong to their culture that easily breed gender- based violence.



The assumptions when designing the SCI included:

* That the target community members and stakeholders would cooperate and give accurate feedback
* That domestic violence was prevalent in both Nairobi and Kajiado Counties
* That the right software developer would be available to develop the virtual ‘‘Wall of

Peace’’

* That resources would be available to implement the SCI conclusively
* That the Rotary Clubs in Kenya would accept to collaborate with the Peace fellow



One of the challenges was remain focused on the topic of the Social Change Initiative. At first there was an attempt to take the entire world with the SCI which was not practically feasible having faced by especially resource constraints. As the fellowship program progressed on, knowledge was gained sometimes with a temptation to venture into another topic all together. In order to mitigate this challenge, the resources available were considered and this helped determine the aspects of the SCI topic that were doable while maintaining the interest of the initiative.

Another challenge was bout the procedure for conducting the SCI since there was no directly correlated baseline for the proposed area of interest. This was mitigated by not choosing a methodology beforehand but rather remaining driven by the problem that was being sorted by the SCI. That is, the purpose and the problem addressed by the SCI whose answers guided the methodology herein.

Finding participants to volunteer especially in the focus groups discussions and sessions proved to be a challenge in itself. The SCI was implemented at the heat of national elections in Kenya when everyone found a reason to politicize any community activity. In order to achieve the objective of the SCI, the power of existing networks was leveraged on to mobilize the targeted group of participants. Participants although guided, were left to determine the venues for the activities which in turn was cost saving.

On the same vein, socialization and language were barriers in some of the target participants’ areas. The community is socialized to associate peace to politics and thus the lack of conflict. Patience and persistence with elders and opinion leaders to ensure they understood the concept of peace, negative peace and positive peace reduced the resistance to the SCI.

Upon initiating the SCI, resources posed a constraint, but there was need to stay motivated and working the plan laid out for the implementation of the SCI. One lesson learnt was the importance to integrate one’s passion and purpose when selecting a SCI. Passion motivates since it comes from the belief that the SCI will have some kind of social impact. Keeping open a feedback mechanism was another way to receive rewarding feedback that motivated implementation of the SCI to its conclusion.

# CHAPTER TWO

This chapter highlights major concepts, and variables and reviews literature considered of interest in the Social Change Initiative. The theoretical and conceptual frameworks are also discussed.



Domestic violence has been described as physical or psychological abuse directed towards a vulnerable party, usually a spouse or domestic partner or children. It is a behaviour used by one person in a relationship to control the other who is considerably vulnerable. These behaviours, which can occur alone or in combination, sporadically or continually, include physical violence, psychological abuse, and non-consensual sexual behaviour. Each incident builds upon previous episodes, thus setting the stage for future violence. The most common form of DV is that between people in intimate relationships.

Several factors have been identified that promote DV such as cultural factors where ideologies provide legitimacy for violence against women in certain circumstances. In such instances, cultural factors make it difficult to define exactly what domestic violence means. Lack of legal support particularly within the sanctity of the home, is a strong factor in perpetuating violence against women. Lack of economic resources underpins women and increases their vulnerability to violence and their difficulty in extricating themselves. On the one hand, the threat and fear of violence keeps women from seeking employment, or, at best, compels them to accept low-paid, home-based exploitative labor. Excessive use of alcohol and other drugs have been noted us a factor provoking the aggressive and violent male behavior towards women.

It is worth noting that people from different cultures have different ways solving their domestic problems. Below is a brief description of various examples of DV:

## 2.1.1 Physical Abuse

Physical abuse refers to any behaviour that involves the intentional use of force against the body of another person that risks physical injury, harm and or physical pain. According to Mills (2008), Physical abuse or assault is the most obvious form of Domestic Violence, and it is the most visible. Assaults often start small, maybe a small shove during an argument, or forcefully grabbing of the wrist, but over time, physical abuse (or battering) usually becomes more severe, and more frequent, and can result in the death of the victim. This therefore means that physical abuse includes, pushing, hitting, slapping, choking, using an object to hit, twisting of a body part, forcing the ingestion of unwanted substances, and use of a weapon. Physical abuse can also include behaviours such as denying the person needed medical care, depriving the person of sleep or other functions necessary to live, or forcing the victim to engage in drug/alcohol use against his/her will (Berry, 2000).

## 2.1.2 Psychological Abuse

Psychological abuse is also referred to as Mental or Intimidation or Emotional Abuse. It is an abuse characterized by one individual exposing another to behaviour that is psychologically harmful. Such behaviour is intended to intimidate and persecute and takes the form of threats, abandonment, social isolation, verbal aggression, constant humiliation and threats to take away custody of the children. Psychological abuse is crippling to the victims as it makes the person feel diminished or embarrassed. It robs the persons their self-esteem, ability to think rationally, and lack of self-confidence (Saltzman 2002). More often individuals who have experienced psychological abuse often find it more unbearable than physical abuse and took them longer to come to terms and get over the emotional void than the violent episodes. In some cases, this led to Post Traumatic Stress Disorder (Saltzman 2002).

## 2.1.3 Social Isolation

Social isolation is a technique used by perpetrators of domestic violence to control their victims by limiting access and communication with family and friends. Lack of social support increases the victims’ vulnerability to abuse that may render them to justify the abusiveness. A victim is denied an opportunity to build up social networks they would need to draw on, once they leave the abusive relationship. Saltzman (2002) argues that social isolation includes confinement to the home, overwhelming surveillance, public humiliation and restricting communication with friends. For the victims, it is becoming very easy for one to be isolated by the perpetrator from social interaction with the outsiders, in this case, home transforms into a space that allows more severe disciplinary practices since there is no one to interfere when such behaviour takes place (Sadik H. & Hina H. 2020).

## 2.1.4 Financial Control

Financial abuse also known as Economic abuse can take many forms, from denying access to funds, to making the victim solely responsible for all house hold finances while handling money irresponsibly oneself. Money becomes a tool by which the abuser can further control the victim, ensuring either her financial dependence on him, or shifting the responsibility of keeping a roof over the family's head onto the victim. This abuse’s manifestation include preventing the victim from activities that may earn them money or from keeping the money, denying sufficient housekeeping finances, forcing the victim to account for every penny spent, denying access to finances and putting all bills in the name of the victim. The perpetrators of this form of domestic violence also force the victims to work while they themselves do nothing. (Dr. Jeanne King 2011)

### 2.1.5 Sexual Abuse

Sexual abuse refers to any situation in which force or threat is used to obtain participation in unwanted sexual activity and includes marital rape. The important component here is the element of non- consensual behaviour that makes the victim feel violated or demeaned. A victim may be forced with threats of physical violence or just enough fear to make them comply with their abuser’s wishes (Bostock, 2003). While marital rape is common, it often unreported and unrecognized within a marriage even by those experiencing the abuse. This situation has been explained culturally since many women assume that they have a ‘duty’ to satisfy their husband’s or partner’s sexual desires and demands even if they do not want to. Kenya laws recognizes sexual abuse and rape by an intimate partner as a crime. It is reported that Kenyan women in many marital relationships do not consider forced sex as rape if they are married to, or cohabiting with, the perpetrator. Surveys in many countries also reveal that approximately 10 to 15 percent of women report being forced to have sex with their intimate partner (Sexual Offences Act 2006).

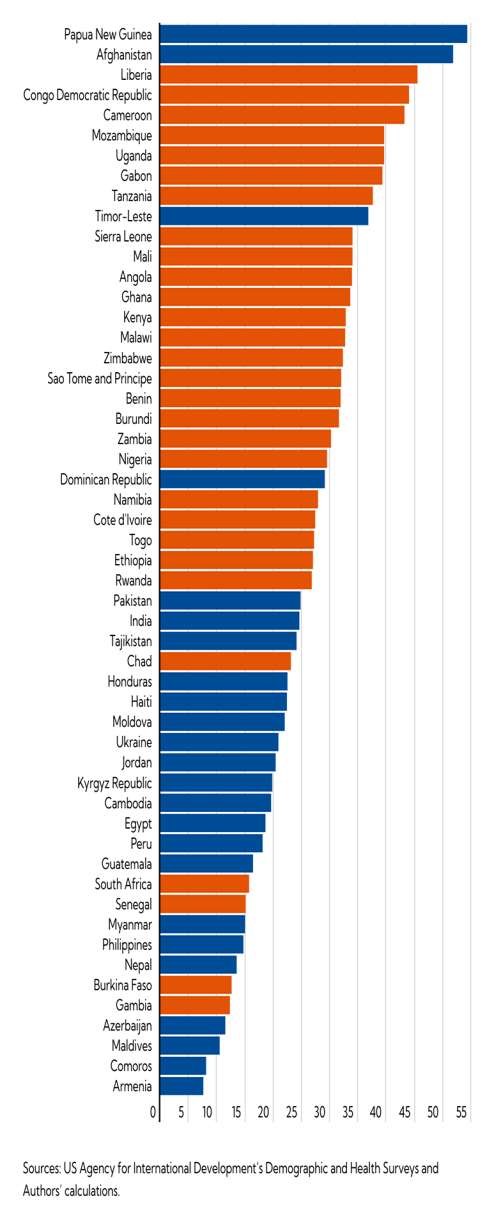


### 2.2.1 Perspective on Domestic Violence

As a major expression of DV, violence against women emerged as a focus of international attention and concerns when the UN General Assembly passed the declaration on the elimination of violence against women (UN, 1993). This was the genesis of various international declarations against not only domestic violence but violence in totality. Stopping violence, especially against women is not only a moral imperative, new evidence shows that it can help the economy. The economic costs of domestic violence associated with COVID-19 pandemic have been on the rise and could make recovery more challenging. As reported by Rasmane & David (2021), for many women around the world no place is more unsafe than their own homes. Recent studies show that violence against women and girls is a major threat to economic development in sub-Saharan Africa- a region where domestic violence is widespread. The results of the study suggest that an increase in violence against women by 1 percentage point is associated with a 9 percent lower level of economic activity.

Previous studies have found domestic violence costs a given economy between 1 and 2 percent of GDP. However, these studies use simple accounting mechanisms and often don’t account for potential reverse causality. Rasmane & David (2021) took a new approach, matching deep survey data of women in the region with satellite imagery and employed appropriate technical methods to address indigeneity issues. They looked at data from the US Agency for International

Development’s (USAID’s) Demographic and Health Survey collected from the 1980s to the present. The surveys asked women specific questions about mistreatment. The data come from 18 sub-Saharan African countries, covering more than 224 districts and more than 440,000 women representative of around 75 percent of sub-Saharan Africa’s female population. The surveys found that more than 30 percent of women in the region had experienced some form of domestic abuse. Below is a graph that shows that sub- Sahara Africa has some of the highest reported cases of domestic violence.



### 2.2.2 Gender Based Violence Against Men and Women

All of forms of violence are associated with power inequalities: between women and men, as well as with growing economic inequalities both within and between countries.

Violence against women encompasses, physical, sexual and psychological violence occurring in the family and in the general community including battering, sexual abuse of female children, dowry-related violence, marital rape, female genital mutilation and other traditional practices harmful to women, non-spousal violence and violence related to exploitation, sexual harassment, and intimidation at work, in educational institutions and elsewhere, trafficking in women, forced prostitution, and violence perpetrated or condoned by the state (UN Declaration, 1993). According to (Heisse, 2002) violence against women is a manifestation of historically unequal power relations between men and women, often leading to domination over and discrimination against women.

Although many men may feel uncomfortable discussing it, they are frequent victims of violence particularly young men, with homicide a major cause of death amongst 15-44-year-old men. Gross (2002) noted that a battered husband has historically been ignored or subjected to ridicule and abuse. In Africa some men have abandoned their families because their women have become tormentors in verbal and physical abuse. Some of these men drown their frustrations in bars, while others take hard drugs. Frustrations are even more for the jobless, retrenched, and men who earn less than their spouses because their homes turn into prisons. According to Mbekar (2003), at least five men in Kenya are battered every week but as it has been the case over the past century, men experience domestic violence but under great silence

### 2.2.3 Culture and Domestic Violence

There are some cultural institutions, beliefs and practices that undermine women or men's autonomy and contribute to domestic violence. Certain marriage practices for example, Over the years, dowry has become an expected part of the marriage transaction. This can disadvantage families especially where demands can escalate into harassment, threats and abuse, and in extreme cases partners are driven to suicide, divorce or pursue another marriage (Bowman, 2003).

### 2.2.4 Consequences of Domestic Violence

Domestic violence adversely affects victims, family members, communities and states on profound emotional, physical, psychological and economic levels. Consequences of DV can be categorized as follows:

1. Denial of human rights to both men and women. International human rights instruments such as the Universal Declaration of Human Rights UDHR, adopted in 1948, the Convention Against Women (CEDAW), adopted in 1979, and the Convention on the Rights of the Child (CRC), adopted in 1989, affirm the principles of fundamental rights and freedoms of every human being. These instruments as they stand today are guided by a broad concept of human rights that stretches beyond civil and political rights to the core issues of economic survival, health and education that affect the quality of daily life for most people. It is therefore legally binding under international law for governments that have ratified with these organizations to protect all people from crimes of violence and to also bring the perpetrators to Justice (Human Rights Watch, 2020);
2. There is a growing recognition that countries cannot reach their full potential unless both women and men’s potential to participate fully in the society are upheld. From the foregoing accounts, the social, economic and health costs of violence leave no doubt that violence against women undermines progress towards human and economic development. Women’s participation has become key in all social development programmes, be they environmental, for poverty alleviation, or for good governance.

According to WHO (1999) indicators of a country’s commitment to gender equality lie in its actions to eliminate violence against both genders in all areas of life;

1. Violence is sustained by inequality and in turn perpetuates inequality. Domestic violence and sexual abuse, has been associated with negative physical and mental health consequences. Violence is increasingly recognized as a cause of injury among spouses and its impact on mental health and on sexual and reproductive health is also of great magnitude. Gender- based domestic violence can also lead to death. Deaths from female homicide are usually much lower than homicide deaths in men;

a) Studies indicate that domestic violence also impacts on children, whether they only witness the domestic violence or are themselves abused. These consequences include behavioural problems, which are often associated with child management problems, school problems, and lack of positive peer relations. Children exposed to partner abuse also have a number of school adjustment difficulties, including dropping out of school. witnessing, childhood victimization perpetuates the cycle of violence in other ways. For example, such a child also contributes to general violence in that they learn violence as the means by which to solve conflict. Childhood experiences of sexual abuse have been shown to be associated with low self-esteem, inability to say no to unwanted sexual relations and self- destructive behaviours including alcohol and drug abuse.

### 2.2.5 Domestic Violence in Kenya

As at 9th May, 2021 Kenya’s population size was approximately 54.8 million. The 2019

Population and Housing Census reported about 71.8%, 6.7% and 21.5% of the poor people (constituted by 30.2 females) live in the rural areas, peri-urban and core-urban and informal settlements respectively. As impact of COVID-19 pandemic unfolded, reports indicated that underlying roots of conflict particularly inequality were exacerbated. This meant that violence was being reignited and peace processes threatened. Media reports on domestic violence, including domestic violence- with women, youth and children mostly affected became common news. Some effects of isolation, social distancing and general stress associated with COVID- 19 containment remain visible to date; contributing to increased mental health problems and trauma; which in most cases are expressed as a form of domestic violence. While the new norm undermines many peace building efforts which often rely on people-to-people approaches, Government responses are considered not adequately conflict-sensitive (Esho at al. 2022; Musa et al. 2021).

Malik and Naeem (2020) argue that “In times when social isolation and distancing practices are being applied, there are increased risks of violence against women, their abuse, exploitation and neglect”.



Domestic violence affects all ethnic groups and all cultures, regardless of the age, the income level, the religious belief or the education level. Many theories have been developed over the years to provide an explanation for why people commit domestic violence or behave as they do. This section highlights some theoretical perspectives that have been used to explain domestic violence.

### 2.3.1 Social Learning Theory

According to Albert Bandura’s Social Learning Theory, people learn from one another by observation, imitation, and modeling (Boeree, 2006). Implying that much learning in humans, results from observing the behavior of others and from imagining the consequences of our own actions. Social Learning Theorists suggest that violent ways of settling family conflicts are often learned through observing parental and peer relationships during childhood (Mihalic & Elliott, 2005; Wareham et al., 2009). They propose that children copy the physical abuse they have observed, witnessed or experienced during childhood, resulting in their developing acceptance or tolerance of violence within the family (Jin et al., 2007; Lewis & Fremouw, 2001; Vung &

Krantz, 2009). Accordingly, the child grows up accepting violence as a mean to an end

(Gosselin, 2013). In effect, the theorists explain violence as a coping mechanism learned through observation or experience. Studies by Social Learning theorists correlating exposure to violence during childhood and the experience of violence as an adult maintains that children who witness or experience violence in their family of origin are more likely to integrate violence into their behavioral repertoire. Results suggested that participants who witnessed aggression between members of their family of origin were more likely to have been a victim of aggression with a current intimate partner. In these study, the principles of observational learning, imitation, and intergenerational transmission of violence have been used as a guide in understanding the causes of domestic violence.

### 2.3.2 Feminist Theory

Central to feminist definitions of domestic violence is the misuse and abuse of power and control by the perpetrators, who are more often than not men, particularly in patriarchal societies where men have more power and control in families and the broader society. Proponents to the theory believe that the root causes of domestic violence are the outcome of living in a society that condones aggressive behavior by one gender, mostly the male gender. The argument is that men’s aggressiveness came from a patriarchal social system that held them in power, control of property to the moral authority. The theory argues that societal messages makes it alright for a male to use aggression and violence, and the gender roles that dictate how women and men should act in their relationships. These together promote a model of power and control of the women and children which manifests into domestic abuse (Merill, 1998; Pence & Paymar, 1993). More recently it has been recognized that there is evidence that in a small minority of cases men are abused by women, indicating that it is the misuse and abuse of power, not necessarily gender, which is central to understandings of domestic violence. Accordingly, domestic violence is a manifestation of gender-based oppression, which promotes rigid family and societal roles, thereby limiting economic opportunity for the victims more so the female gender.

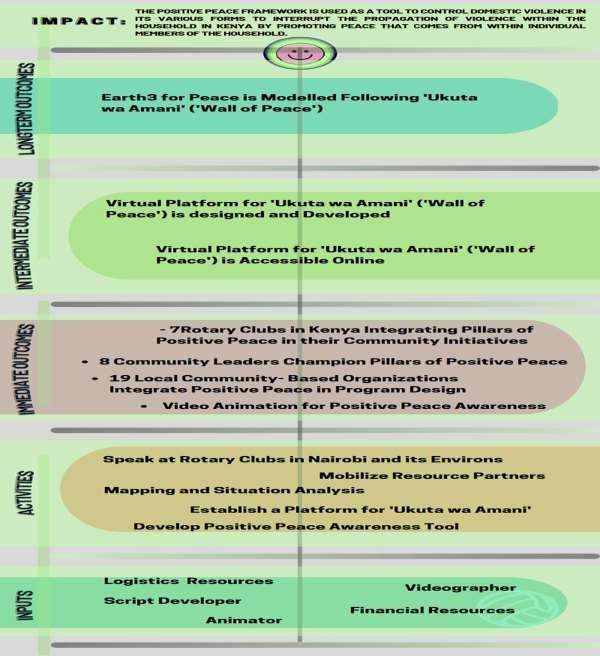
### 2.3.3 Ecological Model

Proponents of this model demonstrate the sources of domestic violence into four major coexisting factors, namely: the individual perpetrator, relationship, community and society that are visualized as four concentric circles. The innermost circle represents the biological and personal history that each individual brings to his or her behavior in relationships. The second circle represents the immediate context in which abuse takes place, frequently the family or other intimate or acquaintance relationship. The third cycle represents the institutions and social structures, both formal and informal in which relationships are embedded. The fourth circle is the society that reflects economic and social environment, including cultural norms. There is evidence of some bias in this model where men are viewed to perpetrate gender based violence.

Therefore, in this Social Change Initiative, an eclectic approach was adopted where the ideas from the above theories and model were amalgamated in conceptualizing domestic violence. In this case, DV may be caused by learning violence from observation and experiences in childhood. Rigid family and societal roles that may be oppressive may limit males or females in accessing opportunities that may lead to economic development and in effect inability to meet their daily basic needs.



To achieve the goal of reducing domestic violence within the household, the Social Change Initiative was guided by the following theory of change (TOC). If the outputs are achieved then we expect to interrupt DV thereby achieving Positive Peace in the household. This is summarised in the diagram below:





### 2.5.1 Social Change Initiative Design

The SCI was descriptive in nature and thus followed a qualitative methodology this is because it involved collecting non-numerical data mainly in form of video and behavior observation of opinions and experiences. In some way the use of the virtual wall was intended to generate new ideas for further study around peacebuilding. The specific qualitative methodology that was adapted is of participatory action type. Streubert & Carpenter (2002) describes action research as a type of qualitative research that seeks action to improve practice and study the effects of the action that was taken in a particular setting. Participatory action research (PAR) is therefore described as a special kind of community-based action research in which there is collaboration between the study participants and the researcher in all steps of the study. According to Kelly (2005), PAR provides an opportunity for involving a community.

### 2.5.2 Social Change Initiative Location

Kajiado County is Kajiado County is expansive; it borders Nairobi, Makueni, Kiambu, Nakuru,

Machakos and Narok counties, extending to the Tanzania border points of Namanga and Loitokitok further south. It is habitat to the Maasai community where up to 78% of all girls undergo female genital mutilation, indicative of the rising level of gender based domestic violence. Nairobi county on the other hand, is the capital city of Kenya. It is a center for most national meetings and headquarter to most national organizations.

### 2.5.3 Social Change Initiative Target Group

The primary target population for the SCI were Maasai community elders and participants from Namelok community of Kajiado County; 19 organizations working on gender related issues and 7 Rotary clubs in Nairobi area.

### 2.5.4 Sampling Procedures and Sample Size

Not with standing resource constraints, the Peace Fellow used existing networks and linkages to voluntarily mobilize target population. The geographical reach was also put under consideration as well as security of the area. Selection of participants was therefore random in nature without any particular biased criterion of selection.

### 2.5.5 Social Change Initiative Instrumentation

In this SCI, focus group discussion was the main instrument for collecting data from the participants. This information informed the Video Information Session script that was later on animated for subsequent VIS sessions.

The development of the VIS script was done after the focus group discussions, which informed the Peace Fellow about the understanding of positive peace and the role of members of a household in promoting positive peace. A pilot event was conducted to have a script acted by school children that culminated to building a physical ‘‘Wall of Peace’’. This generated the ideas that followed the animation and development of the virtual ‘‘Wall of Peace’’.

# CHAPTER THREE



The Social Change Initiative was delivered through the following activities:

***3.1.1 Mapping and Situational Analysis***: The purpose of this activity was to validate published data about domestic violence in Kenya. This took the form of sensitization sessions with 19 community-based organizations that implemented gender-related programs in various parts of the country. Representatives convened in Nairobi for two days under the sponsorship of the Light Up Impact. The Peace Fellow had two days to speak about the nexus Positive Peace and Institutional Growth as well as the nexus Positive Peace and Resource Mobilization. During the focus group discussions, it came up that the system thinking process embedded in the Positive Peace framework made it feasible to integrate it into program and project design that would lead to sustainable programming. It also came to the fore that before any form of title, peace begun at the household then multiply to the community. Community leaders and their constituents were mobilized within the networks of EF Squared Foundation under resource donation by a friend working for USAID. During a one day’s session, the 201 participants learnt about the pillars of Positive Peace through the web- game. Eight community leaders (both male and female) volunteered to be community champions for each pillar;

***3.1.2 Develop Positive Peace Awareness Tool***: A script writer was engaged to develop a short script whose scene was ‘the household’ setting. The script was then animated by a designer who recorded in a video format that was compatible to various medium especially the android and online platforms. These will be uploaded and shared through various social media platforms. The video was intended to create the impression of all members of the household: children, youth and adults as agents of positive peace. The animated video will not only create awareness of the pillars of positive peace but also trigger the need to commit to peace;

***3.1.3 Establish A Platform For The ‘Ukuta Wa Amani’ (‘‘Wall of Peace’’)***: In partnership with Techkidz organization and KADANA Africa Foundation, a digital platform was designed to be developed. A link to this platform will be embedded at the end of the video used for the VIS. The

Video Information Session (VIS) will aim at encouraging viewers’ commitment to peace by participating in building the ‘‘Wall of Peace’’- thus ‘Ukuta Wa Amani’ (‘‘Wall of Peace’’)’. This will be achieved when after watching the animation video, a viewer is prompted to click on a link that leads to the ‘‘Wall of Peace’’. There an individual would key in his or her details upon submitting, then a virtual brick will be laid that is visible on the map of Kenya. At the end of the animation was a call to action in form of the viewer laying his or her brick on the ‘‘Wall of

Peace’’. A link was provided that would lead the viewer(s) to the virtual ‘Wall of Peace’. This commitment is symbolized by a virtual brick on the map of Kenya. The aim is to see that the whole country is covered by bricks as this would be indicative of the VIS coverage;

***3.1.4 Mobilize Resource Partners***: An attempt was made to mobilize resources in kind and in cash to deliver this Social Change Initiative. As a result, several organizations partnered with the Peace Fellow as follows:

* The Techkidz Africa and KADANA Foundation as technology providers volunteered their productive time to design and develop the virtual platform for the ‘‘Wall of Peace’’.

They further conceptualized the long term strategy for a global ‘‘Wall of Peace’’ dubbed

“Earth3 4 Peace’

* EF Squared Foundation and Light Up Impact as mobilization partners worked towards ensuring that the required target groups were convened. Through their networks they volunteered their staff time to mobilize stakeholders, community leaders and community members for the sessions
* Rotary Office in Nairobi, introduced the Peace Fellow to all Rotary Clubs in Kenya and sensitized them to collaborate with the Peace Fellow. This enabled the participation of Rotary Clubs in Nairobi in the SCI
* Mrs G. Tanyassis as an individual donor, incurred all session logistics costs as part of her contribution towards the SCI. She catered for transport and meal costs on the day of the session, for both the Peace Fellow and the participants



The original plan for the Social Change Initiative changed in two aspects: the VIS tool and the ‘‘Wall of Peace’’.

The initial plan was that the VIS script would be role played by members of the community, who would then perform to a physical audience followed by a focus group discussion. Upon piloting this, notwithstanding resource constraint it was not feasible especially given the time span. There was a challenge especially with auditioning of children whose parents expected some cash back.

Secondly, the ‘‘Wall of Peace’’ was to be constructed physically at respective locations based on the assumption that stakeholders involved would volunteer space for the project. The school that first hosted the SCI allocated a very small space for the wall and many pupils were interested in laying their bricks on the wall. The costs of water, brick, and mortar posed a challenge notwithstanding land rights issues and supervision of the process.

As a solution, the Peace Fellow engaged with the participants for feedback and adopted a virtual means. The script was animated in order to mitigate the consent, rights, and cash-back issues. In addition, a virtual ‘‘Wall of Peace’’ was preferred and this incorporated a wider audience and participation coverage since anyone who had internet and wished to lay a brick on the ‘‘Wall of Peace’’ would do so. Although this is available online but has not been launched at the time of writing this report. It took several failed attempts to find a digital designer who could conceptualize and model the idea of the ‘‘Wall of Peace’’.



The Social Change Initiative was conceptualized in accordance to explanations given by the already explained social learning theory. Upon understanding the Pillars of Positive Peace, this framework added value to the direction taken in implementing the SCI. The pillars of Positive Peace were adopted and customized into community education material as well as a basis for the development of the VIS script. At the time of implementing the SCI, there was no baseline for determining potential result of the peace specific both physical and virtual wall.

As a result of the Social Change Initiative, participating organizations working within the community appreciated the role of Positive Peace Framework in their programming. They realized the important of integrating the eight pillars of Positive Peace into their project and/ or program design. They also realized how the same pillars could be incorporated into their organization systems strengthening and growth.

The web game of the pillars of Positive Peace was an interactive tool for sensitizing the community in a fun way. Members of the community not only learnt about the pillars but also appreciated that for sustainability in their society, all the pillars were interdependent and therefore needed to be nurtured equally. As a result, 8 Namelok community leaders volunteered to be ambassadors of each of the pillars.

The Peace Fellow through the Rotary Office of Nairobi collaborated with 7 Rotary Clubs. The theme of the engagement was: ‘Rotary Rebooting Peace’. During the engagement, the Rotary clubs not only learned about the Peace Fellowship program but also the difference between negative and positive peace. They also appreciated the agreement between Rotary International and The Institute for Economics and Peace (IEP), and why it is important to integrate Positive Peace pillars in their area of focus.

A Video Information Tool in the form of a short animation video of the 8 pillars of Positive

Peace was developed as well as a digital ‘‘Wall of Peace’’. These are live and available on the virtual space but still being monitored. The launch delayed because of lack of financial and human resource who could conceptualize the idea and model it into the virtual space. The EF

Squared Foundation has agreed to partner with the Peace Fellow to host the virtual ‘‘Wall of Peace’’ on its website as a sub domain.

The goal is to interrupt the propagation of violence within the household in Kenya by promoting peace that comes from within individual members of the household. Once individual members of the household appreciate the pillars of positive peace and their roles as peacebuilders within the household and community; we expect to see a multiplier effect of increased commitment to peacebuilding within the community.

# CHAPTER FOUR



The purpose of the SCI was to identify how to model the pillars of positive peace in controlling domestic violence in its various forms. The goal was to interrupt the propagation of violence within the household in Kenya by promoting peace that comes from within individual members of the household. From the results, it can be concluded that the SCI met its objectives:

A script was developed and a positive peace awareness video animation tool created for use during Video Information Sessions with various audiences on various platforms. This was complimented by a virtual platform for building the ‘Wall of Peace’ which is to be hosted on one of the partner organization’s website to go live.

Group discussions with local community-based organizations on the integration of eight pillars of positive peace in their programming were held in Nairobi. The discussions centered around Institutional Growth and Resource Mobilization integrating the pillars of Positive Peace. Group discussions were also held with community leaders and larger community members of Namelok area. Out of which 8 community leaders volunteered as ambassadors to pillars of Positive Peace.

Seven Rotary Clubs in Kenya collaborated with the Peace Fellow and a number of them have made efforts to integrate the Positive Peace framework while designing their community initiatives.

These results support the role of Positive Framework in achieving sustainable development in the society.



It is evident that many households in Kenya are still recovering and/ or not yet recovered fully from post COVID- 19 social and economic losses and exacerbated inequalities. General stress in families continues to be expressed as a form of domestic violence. As a result, violence is being reignited and peace processes threatened as seen in media reports that DV has been on the rise in

Kenya (FIDA, Feb 2022). The new norm undermines government and civil society

organizations’ efforts to reduce domestic violence. This is mainly because such efforts are more people-to-people approaches, thus the need to design conflict-sensitive policies and projects.

The Ministry of Gender, Sports, Culture and Social Services should incorporate sensitization campaigns on the pillars of Positive Peace in their efforts to educate the masses on human rights and the effects of reducing gender violence in a country. This will reach out to individuals who remain victims because they are culturally bound.

The Ministry of Education, Science and Technology should ensure that different sectors in the country are able to leverage on the use of technology and digital space in passing on information such as peace building information. This will aid in establishing information giving channels to the parents, students, teachers and community at large. There should be educational curriculum that supports proper family living. Lessons on good family practices and general family life education should be emphasized in schools. The government should consider training of family counsellors and dispatch them to serve in the local communities even at the divisional levels.

Proper policy and law should be formulated to assist in settling family disputes in the local police posts. There should be monitoring mechanisms to ensure that the local administration actually implement these established laws.

The problem of domestic violence is complex and broad especially so much so that it is directly linked to cultural believes for some communities. More research is necessary in different parts of Kenya and even among specific communities. The causes, consequences and management often differ and therefore the best way to alleviate the problem is through the people’s opinions. A few areas of interest would include: cultural beliefs that perpetuate gender based domestic violence in other communities of Kenya, rate of violence among spouses from different religious background and a comparative study on the rate of violence among married partners in rural and in urban areas.



During the design, construction, and test run of the digital ‘Wall of Peace’, feedback from stakeholders saw the need to scale up the concept of a virtual ‘‘Wall of Peace’’. Some of the respondents did not see the need to commit to peace in their own communities rather felt that there were countries other than Kenya that needed peacebuilding. Upon asking them whether they would invest in peace in those countries, they were positive to the fact that they would buy peace if resources allowed.

This inspired a model of the ‘Wall of Peace’ that would be accessible in any continent of the world where internet is available. While the ‘Wall of Peace’ is a virtual application designed to allow the user to indicate their commitment to peace in a particular area within Kenya, a model is conceptualized that allows the user to indicate their commitment to peace anywhere in the world.

This is dubbed ‘Earth3 for Peace’ and is a sustainable model since it is both an information as well as a resource mobilization tool to support peacebuilding projects anywhere in the world.

As a Video Information Session (VIS) tool, animated script can be used for education and public awareness on peace building as a component of valuing the family unit and its role in transforming the community. The tool can create an engaging sensory experience to a wider audience, allowing for efficient processing and memory recall in a natural way. VIS was preferred since one could stop, replay and watched on a recorded media or online; thus increasing knowledge retention. Secondly, using VIS as a tool for behavior change communication is instrumental in increasing proficiency in digital literacy and communication.

The animation’s coding can be compatible with various medium such as the social media, the phone, compact disks and other digital medium.

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**Annex 1: SCI Delivery**

|  |  |  |  |
| --- | --- | --- | --- |
| **Objective** | **Activities** | **Responsible** | **Implementation Schedule** |
|  | **Conceptualization** |  |  |
| **To facilitate sensitization sessions about pillars of**  **Positive Peace** | Meet a group of organizations implementing Gender projects in Kenya at a venue in Nairobi | *Arinolah/ Stakeholders* | May,2022 |
| Meet community members at Namelok | June, 2022 |
| Initiate collaborative visits to Rotary Clubs in Kenya | *Arinolah/ Rotary*  *Kenya Office* | July, August, September &  October |
|  | **Awareness** |  |  |
| **To create a Positive**  **Peace Framework awareness tool** | Script Development | *Arinolah/ Script*  *Writer* | July, 2022 |
| Film Animation | *Arinolah/*  *Choreographer* | July/ August, 2022 |
| Film Transcription | *Arinolah/ transcriber* |  |
|  |  |  |  |
|  | **Implementation** |  |  |
| **To develop a platform for building the ‘Ukuta**  **Wa Amani’ (‘‘Wall of Peace’’)** | Digital Application Development | *TeckKids/ Arinolah/*  *KADANA* | September, 2022 |
| VIS Presentation | *Arinolah* | September, 2022-  February, 2023 |

**Annex 2: Indicative Budget**

|  |  |  |
| --- | --- | --- |
| **BUDGET LINE** | **COST** | |
|  | ***Ksh*** | ***Usd*** |
| **Mobilization of Organizations & Community Members** | *Sponsored* | |
| **Logistics (Sensitization Sessions)** | *Sponsored* | |
| **Script and Concept Development** | 20,000 | $200 |
| **Videography and Transcription** | 50,000 | $500 |
| **Animation** | 120,000 | $1,200 |
| **Administrative Costs** | 20,000 | $200 |
| **Server for Video Information Sessions & ‘Ukuta Wa Amani’ Application** | 30,000 | $300 |
| **Design and Construction of Virtual ‘Wall of Peace’ Application** | 320,000 | $ 3,200 |
| **TOTAL** | ***560,000*** | ***$5,600*** |

**Annex 3: ‘Ukuta wa Amani’**

Link: <http://www.wallofpeace.or.ke/>

**Annex 4: Pictorials**



## Figure 1: A Section of Web Game Figure 2: Community Members Learning about Positive Peace



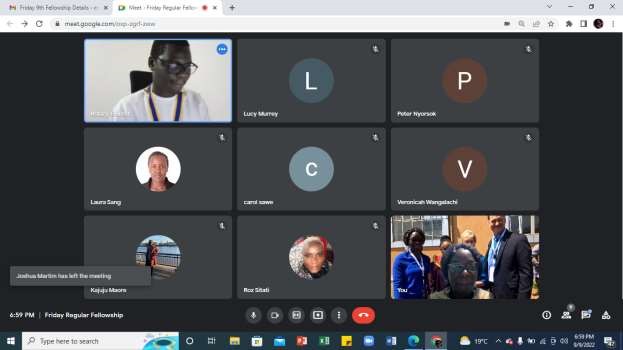
## Figure 3: Eight Volunteer Community Leaders who will Champion Each of the Eight Pillars of Positive Peace Figure 4: Namelok Community Members Playing the Web Game of the Eight Pillars of Positive Peace



## Figure 5: Photo Session after speaking to Community Based Organizations in Nairobi Kenya on Integration of the Positive Peace Framework in their Programming, in the presence of the CAS for Gender in Kenya



***Figure 6: A Sample of Physical Presentation on Positive Peace Framework to Rotary Club***



## Figure 7: Sample Virtual Presentation of Positive Peace framework to Rotary Club