

**THE ROLES OF RENDILLE WOMEN IN PEACE-BUILDING IN LAISAMIS
CONSTITUENCY, MARSABIT COUNTY**

MONICA NDUUTI KILAKA

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DECLARATION

This project is my original work and has not been presented for an academic examination in any other University

Signature: Date:

Monica Nduuti Kilaka

This project has been submitted with my approval as the University Supervisor

Signature: Date:

Dr. Stevie M. Nangendo

DEDICATION

This research project is dedicated to my parents, Wilson and Catherine Kilaka and my sister Rosemary Kilaka whose unconditional support led to the production of this work.

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TABLE OF CONTENTS

Declaration	II
Dedication.....	III
Acknowledgement	IV
Abstract.....	IX
List of tables	VIII
List of figures	VIII
Abbreviations	XI
Chapter One	1
1.0 background to the study.....	1
1.1 Introduction	1
1.2 Statement of the problem.....	4
1.3 Research objectives	6
1.3.1. GENERAL RESEARCH OBJECTIVE.....	6
1.3.2. SPECIFIC RESEARCH OBJECTIVES.....	6
1.4 Assumptions	6
1.5 Justification of the study.....	7
1.6 scope and limitations of the study.....	7
1.7definition of terms	8
Chapter Two	10
2.0 literature review.....	10
2.1 introduction.....	10
2.2 conflict.....	10
2.2.1. TYPES OF CONFLICTS IN KENYA	10
2.3 peace-building	11
2.3.1PEACE-BUILDING AS A TRANSFORMATIVE PROCESS	13
2.3.2 PEACE-BUILDING AS RECONSTRUCTION.....	13
2.3.3PEACE-BUILDING AND HUMAN RIGHTS.....	14
2.4.peace-building mechanisms.....	15
2.5the roles of women in peace-building.....	17
2.5.1WOMEN IN CONFLICT SITUATIONS	18
2.6 theoretical framework.....	20

2.6.1 HUMAN NEEDS THEORY	20
2.6.2. RELEVANCE OF THE THEORY TO THE RESEARCH	21
2.7. Research gap.....	ERROR! BOOKMARK NOT DEFINED.
Chapter Three	23
3.0 methodology	23
3.1 introduction.....	23
3.2 research site	23
3.3 research design	25
3.4 study population	25
3.5 sampling procedure and sample size	25
3.6 data collection techniques.....	26
3.7 data analysis and presentation.....	27
3.8 ethical considerations	27
Chapter Four	28
4.0 data analysis, presentation and interpretation	ERROR! BOOKMARK NOT DEFINED.
4.1 introduction.....	28
4.2 respondents' background information	28
4.2.1 respondents' sex	29
4.2.3 highest level of education	29
4.2.4 marital status.....	30
4.2.5 religion.....	31
4.3 tradition role played by women during conflicts	32
4.4 whether women roles have changed	32
4.5 women responding to conflicts in contemporary society.....	33
4.6 women involved in peace-building in Laisamis Constituency	33
4.7 how women were involved in peace-building	34
4.8 organizations engaging women in peace-building.....	34
4.9 peace-building mechanisms.....	35
4.10 women accepting peace-building mechanisms.....	35
4.10 strategies women use in peace-building	36
4.11 major challenges facing women in engaging in peace-building	37
4.12 solutions to challenges facing women in peace-building.....	38
4.12.1 .EXPERIENCE OF THE WOMEN WHO ENGAGE IN PEACE-BUILDING	38
Chapter Five	40

5.0 summary, conclusions and recommendations.....	40
5.1 INTRODUCTION	40
5.2 summary of the findings	40
5.3 conclusions	41
5.4 recommendation of the study.....	41
5.5 recommendation of further study.....	42
References	43
Appendix 1: questionnaire.....	46
Appendix 2	46
Appendix 3	49

LIST OF TABLES

Table 4. 1: Age of the respondents.....	28
Table 4. 2: Respondents' sex	29
Table 4. 3: Highest level of education.....	30
Table 4. 4: Respondents religion affiliation group.....	31
Table 4.5: Whether women are involved in peace-building in Laisamis Constituency.....	34
Table 4. 6: Whether organizations engaged women in peace-building.....	35

LIST OF FIGURES

Figure 3. 1: Map of Marsabit County.....	24
Figure 4. 1: Respondents marital status.....	31
Figure 4.2: Whether women roles have changed.....	33
Figure 4. 3: Women accepting peace-building mechanisms	36

ABSTRACT

The objective of this study was to examine the roles played by Rendille women in peace-building in Laisamis Constituency, in Marsabit County. This study was guided by the human needs theory to shed light on how lack of human needs can influence conflicts.

The study adopted a descriptive research design whose major aim is to describe in detail the involvement of Rendille women in peace-building in Laisamis Constituency in Marsabit County. A sample of 69 of these women at the grass-roots level constituted the sample. The population included young women (18-35 years of age) and adult women (over 35 years of age). The researcher used purposive sampling in order to find cases that enhance learning about the roles of Rendille women in the process of peace-building. Quota sampling was then employed to allow classification of the population into sub-groups, namely, young women and adult women. A random sample was then drawn from these sub-groups to ensure that all individuals have a chance to participate in the study. A questionnaire was used as the data collection tool in this study. Due to its qualitative nature, the findings were analyzed thematically and presented in the form of prose.

The study findings indicate that the women are involved in peace building through singing of peace songs, attending peace meetings, seminars, work shops, being included in peace keeping committees and getting involved in teaching children the importance of peace keeping. They also join peace caravans, partner with peace building stakeholders such as government agents, non-governmental organizations and security agents in the community.

The study concluded that women play a leading role in the peace-building process in the Rendille community. The need for gender mainstreaming in organizations and government

institutions in the area can, therefore, not be gainsaid as it will promote women having a greater input in peace-building processes in the area.

The study recommends that women who are involved in peace-building should be supported by the government and other stakeholders by being provided with resources necessary for the execution of their mandate. Educating and training the women will enhance their capacity in seeking for peace in the region.

ABBREVIATIONS

DDPP -Deputy Director of Public Prosecutions

GOK- Government of Kenya

UN- United Nations

CHAPTER ONE

BACKGROUND TO THE STUDY

1.1 Introduction

There are conflicts all over the world and in each of these conflicts; women are affected in given ways. During armed conflicts women bear the brunt of sexual assaults, wounding, detention, deprivation and even death as tools of conflicts. They also experience changes in their roles as they become breadwinners and heads of families after they suffer the losses of partners and sons (Siebert, 2009). A conflict is understood as any disharmony resulting from differences in ideas, interests or perceived injustices (Oyugi, 2002). Conflicts exist at different levels; that is, personal, interpersonal, national and at the global level. In Kenya, for example, conflicts result from issues such as rapid population growth which has seen an increase in competition over scarce resources, youth unemployment, poverty, and lack of equity in the distribution of national resources. Conflicts in Kenya also arise from ethnicized and polarized political contests, corruption and violation of human rights, for example, through extra-judicial killings (Oyugi, 2002). As Oyugi (2002) explains, Kenya experiences seasons of violence and peace in equal measure. Since the onset of multi-party democracy in 1992, clashes of high magnitudes have been witnessed every now and then.

Kenya also has serious conflicts that have been ongoing since historical times but are not given much attention. For example, ethnic groups such as the Karamajong in Uganda and the Turkana in Kenya are always in conflict due to cattle rustling. One of the main drivers of cattle rustling is its need for cattle to pay for bridewealth (Hansen, 2009). Yet, from the olden days, women were considered frail and their contributions to conflicts was very limited (Copson

1994). To date, accounts of conflicts through news reporting, government propaganda, novels and the cinema tend to cast men as the only protagonists and antagonists in conflict situations (Copson, 1994). For instance, considering how the 2007-2008 post-election violence was covered, media reports paid little attention to the roles played by women in the conflicts (Oluwafemi, 2008). In their testimonies before the Waki Commission of Inquiry which was set up to investigate the post-election violence, a majority of women identified their neighbours, mostly from a different tribe, as those who had raped them or vandalized their property. Prosecuting these suspects has since hit a snag. In August, 2012, the acting Deputy Director of Public Prosecutions (DDPP), Dorcas Oduor who chaired a 20-member taskforce assessing investigations into 6,000 cases, said the process was hampered by lack of evidence and inconsistencies in the way crimes were reported following the violence.

According to the task force, it emerged that most victims could not identify their assailants apart from their language and some reported their cases two months after they were in camps for internally displaced persons (Capital fm news, August 10, 2012). At the same time, Kenyan women were the key peace makers during those violent months. For instance, in early January 2008 at the height of ongoing attacks, two hundred women in the Nairobi slum of Kibera joined together across party and ethnic lines to march through the streets and call for peace and reconciliation (Karambu, 2008). Yet, a large portion of media coverage concentrated on women narrating their suffering, that is, women as the victims of the violence. This kind of reporting inflates or continues to support the images of women as passive players in situations of conflicts.

The need for sustainable peace in countries such as Kenya can not be gainsaid. The 2007-2008 post-election violence in Kenya was indicative of how precarious our social fabric is.

Therefore, addressing perennial inter-ethnic and inter-clan conflicts is an important priority not just for the government but for all citizens in Kenya.

There are many peace initiatives that have been instituted by the government, non-governmental organizations and faith-based organizations in Kenya. For example, in 2003, the Kenya police came up with the *Toa habari Kwa Polisi* concept of police information boxes strategically placed to give Kenyans a chance to share any security concern with the police any time without the fear of writing statements at a police station. This has boosted the gathering of security intelligence, thus, reducing the crime rate in communities, towns and cities. A celebrity like the musician Rufftone, who is the peace ambassador for *Tuvuke*, an initiative for peaceful and fair electoral process in Kenya, has been reaching out to the youth through social media as well as his concerts urging them to shun violence and tribalism. Also, Tegla Lorupe the renowned world champion marathon runner from Kapenguria has a foundation through which she organizes peace races among warriors from pastoralist communities. Her races are bridging the gap between warriors from Pokot, Turkana, Marakwet, and Karamojong communities as during this time, they interact and are encouraged to appreciate each others' culture. The races have become a great symbol of peace in West Pokot.

In a world marred by conflicts and violence, it is clear that a scientific study of conflicts is becoming increasingly important. This is because a study of this nature will help in identifying differentials in conflicts, their causes and the kinds of methodologies used in conflict resolutions. A majority of peace studies and efforts have focused on factors such as security and governance and the roles of such factors in preventing these potentially volatile situations from erupting into full-fledged conflicts (Copson, 1994). Therefore, there is also a need for studies and efforts that ensure gender-related issues in a conflict are addressed. This study

goes beyond the general view of women as victims in conflicts to consider their roles in peace-building.

1.2 Statement of the problem

Marsabit County has many challenges due to its semi-arid conditions. The major ethnic groups found here are the Gabbra, Rendille, Borana, Turkana, Samburu and the Burji. These are pastoralists who survive on livestock. Consequently, water and pasture are important resources in the area. In her cultural profile of the Rendille, Gordon (2009) states that they believe that the desert is their promised land. They live in large semi-permanent villages of married men, women and children and move two to three times each year in search of water and pasture. According to Gordon, (2009), due to their activities of moving around, conflicts tend to be inevitable. For example, Rendille *morans* raid Borana cattle following their culture that encourages them to engage in cattle rustling and related conflicts in order to acquire a form of identity and prove that they are “men” capable of defending the community. On the other hand the Borana, who do not find much difference between the Samburu and the Rendille, who are known to have a long-standing alliance, at times revenge on the Rendille for raids done by the Samburu. The Rendille and the Gabbra who are both camel keepers, often conflict due to mutual raiding. However, as Gordon (2009) states, the Rendille and the Turkana are known to be sworn enemies, with the more aggressive Turkana, often stealing large amounts of cattle from the Rendille.

Apart from pastoralism, *moranism* is another cause of the conflict for the Rendille. Key among this practice is the requirement that a *moran* must kill and bring home raided cattle to be able to marry. In addition to this, after circumcision, at the age of 14, a Rendille *moran* is expected to fend for himself and not get any food from the family until he is old enough to move to the next age group of between 25 to 35 years old, and that is when he can marry.

There have been quite a number of initiatives aimed at ensuring peaceful co-existence in Marsabit County, chief among them being the formation of peace committees which help to manage inter-ethnic conflicts (Oyugi, 2002). According to Siebert, (2009), many of these peace-building initiatives, focus mainly on men leaving out women. This is because village elders, peace committee members and opinion leaders are the ones who make decisions about war and peace. A majority of the people in the above cadre are men. However, more needs to be done to assess and document the roles of women on peace-building.

Even though, according to Oyugi, 2002, women suffer most in cases of conflict, in some cases, they do act as instigators of the same. This can be said of the Rendille women who have a dual identity, that is, they are from their father's clans and marry into their husbands' clans. As they raise families, they, through oral culture, (narratives, proverbs, songs or wise sayings) instill deep-rooted hatred built up over generations to their children. Indeed, through songs, young girls who sing to *morans* during the night dances, have the capacity to incite them to violence. With education on how to use their skills in peace-building efforts, Rendille women would be very effective in mitigating conflicts. Indeed, those who are actively involved in peace-building should be rewarded to encourage more of them to take up this important role.

Therefore, there is a need to address the contribution of women in conflict and peace-building. This study sought to fill in this gap, albeit in a small way, by documenting the roles of Rendille women involved in peace-building in, Laisamis Constituency in Marsabit County.

This study was, therefore, designed to seek answers to the following questions:

- i. What are the major peace-building initiatives in Laisamis Constituency in Marsabit County?
- ii. What factors limit the contributions of Rendille women to peace-building in Laisamis Constituency in Marsabit County?

- iii. How can the Rendille women be mobilized towards greater participation in peace-building?

1.3 Research objectives

1.3.1. General research objective

The overall objective of the proposed study was to examine the roles played by Rendille women in peace-building in Laisamis Constituency in Marsabit County.

1.3.2. Specific research objectives

The specific research objectives for this study were:-

- i. To identify the major peace-building initiatives or efforts in Laisamis Constituency in Marsabit County.
- ii. To determine the factors which limit the contribution of Rendille women to peace-building in Laisamis Constituency in Marsabit County.
- iii. To identify ways of mobilizing the Rendille women towards greater participation in peace-building.

1.4 Assumptions

This project was designed with the following assumptions in mind:

- i. That the major peace-building initiative used by Rendille women is employing oral culture (narratives, proverbs, songs or wise sayings) to teach on the value of peace.
- ii. That the factors that limit the contributions of Rendille women in peace-building are inadequate resources, underrepresentation and inadequate support.
- iii. That, Rendille women can be mobilized towards greater participation in peace-building through efforts like rewarding those who participate actively in peace-building.

1.5 Justification of the study

This study is important because it brings to the fore, a woman in conflict as a subject and not an object. That is, this research has an empirical contribution to make in the sense that it provides necessary documentation and evidence to advance the view that women are not just inactive victims but can also be proactive individuals who can either determine the course of violence or the direction of peace efforts.

This research has practical relevance because it seeks to explore the positive qualities that women possess which can be incorporated in peace-building processes in order to have a holistic approach towards sustainable peace development. The perception that women are only victims tends to obscure their roles in the reconstruction and peace-building processes in conflict zones. This study documents how grassroots women initiate dialogues and reconciliations within their villages and communities towards sustainable peace. While celebrating the roles so far played by women in conflict resolution, the study goes further to document the challenges or constraints that limit the participation of women in peace-building. From the challenges, this study considers the general ways through which the power of women as peace makers can be harnessed towards more lasting peace in conflict-laden areas.

1.6 Scope and limitations of the study

Although the study was on the roles of women in peace-building, it focuses on the dynamics affecting the participation of women in peace-building in Laisamis Constituency in Marsabit County. Therefore, methodologically, the research was limited to a qualitative inquiry that does not provide enough ground for many generalizations. Secondly, since the researcher is not from the same ethnical background as the research subjects, getting information from participants who could not communicate in English or Swahili was a problem.

To overcome these limitations the researcher ensured that the participants understood the importance of carrying out this investigation and how participating in it may benefit them. In addition, the use of a female research assistant from the local community was necessary as it ensured that the informants felt at home with one of their own. The assistant was also of help in translating when the local language was used.

1.7 Definition of key terms

Conflict - Any disharmony resulting from differences in ideas, interests or perceived injustices. (Oyugi, 2002).

Peace - Peace is a state of harmony and mutual co-existence (Jeong, 2000).

Peace-building activities - Activities which support the rebuilding and rehabilitation of all sectors of a conflict-torn society. Peace-building involves encouraging and supporting interaction between all sectors of the society in order to repair damaged relations and start the process of restoring dignity and trust (Spence, 2001).

Peace-building - Strategies designed to promote a secure and stable lasting peace in which the basic human needs of the population are met and violent conflicts do not recur (Cousens, 2001).

Peace-building mechanisms - Processes that are instituted or engaged in to foster peace in an area. They include reconciliation, rehabilitation as well as reconstruction processes, resettlement and relief efforts (Kegley, 2005).

Peace-making – It involves comprehensive efforts to identify and support structures which will tend to consolidate peace and advance a sense of confidence and well-being among people (Sharara, 1993).

Peace-keeping – It involves efforts at ensuring violence does not arise and conflicting parties are held at bay. Peace-keeping activities involve identifying all threats to peace and preventing them (Sharara 1993).

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

In this chapter, literature will be reviewed with the aim of appraising established theories and studies done in the area of conflict and peace-building. In addition, the theory that guided the study will be discussed.

2.2 Conflict

There are different kinds of conflicts that affect individuals in a society. They include personal, interpersonal, ethnic, national, regional and global conflicts. In all conflicts, there are parties differing over something or having competing interests (Oyugi, 2002).

2.2.1. Types of conflicts in Kenya

Some of the common forms of conflict in Kenya include, cattle rustling, banditry, land clashes, border point-related clashes and ethnic clashes due to political incitements (Oyugi, 2002).

Cattle rustling remains one of the major drivers of conflicts especially among pastoralist communities in Kenya (Njeru, 2009). This is a common practice that seems to have overwhelmed security operatives, eroded traditional conflict management mechanisms and adversely impacted on pastoral mobility and environmental resources. Due to cattle rustling, communities such as the Rendille in Kenya have had to arm themselves with guns. Even though banditry has largely been contained in Kenya, the practice still remains rife in some parts of upper- eastern and northern Kenya that have suffered years of isolation and marginalization. Banditry is largely characterized by armed criminal gangs waylaying

travelers, including livestock in transit (Njeru, 2009). Cross-border conflicts in Kenya are high especially where pastoralist communities reside. A majority of ethnic clashes in Kenya have to do with conflicts over land or pasture (Oyugi, 2002). As land continues to become scarce due to the increasing population, the issue of farming and pasture becomes more emotive. The land tenure system in Kenya has also been perceived as favouring some individuals over others. While some communities still hold on to community land, certain sections of the populace are keener on individual ownership. Consequently, there is a tendency by those in power to annex community land for personal use or for alienation to those with capitalist interests (Njeru, 2009).

Conflicts in Kenya are not a preserve of the rural areas. This is because even in urban areas, where the rich-poor divide is more prominent, certain kinds of conflicts exist (Njeru, 2009). This conflict environment is characterized by urban crime, landlord and tenant disputes, and squalid conditions of slum life, as well as industrial and labour disputes (Njeru, 2009).

Human conflicts have to be differentiated from other kinds of conflicts, for example, human/wild life conflicts. The communities affected by such conflicts are those living within and around national parks, game reserves and other protected areas. A human/wildlife conflict is caused by an inadequate compensation regime for victims of attacks by wildlife on both humans and property. Often times, communities are hardly consulted over management of wildlife resources, thereby, leading to conflicts. Moreover, as space and land become scarce, encroachment into protected areas by human activities becomes more pronounced (Njeru, 2009).

2.3 Peace-building

Peace is a state of harmony and mutual co-existence (Jeong, 2000). A culture of peace should consist of values, attitudes and modes of behavior based on non-violence and respect for

fundamental human rights (Jeong, 2000). When a culture of peace is nurtured, Cousens (2001) argues that an atmosphere of understanding, tolerance and solidarity, using non-violent means to manage conflict and replacement of violent competition with cooperation becomes the norm.

According to Spence (2001) peace-building entails those activities and processes that focus on the root causes of the conflict, rather than just the effects. In his view peace-building activities support the rebuilding and rehabilitation of all sectors of the conflict-torn society, encourage and support interaction between all sectors of society in order to repair damaged relations and start the process of restoring dignity and trust. As argued by Evans (1993:83) “at the heart of the notion of peace-building is the idea of meeting needs: for security and order, for a reasonable standard of living, and for recognition of identity and worth”.

Peace-building has two aspects, that is, peace-making and peace-keeping operations. Peace-making involves comprehensive efforts to identify and support structures which will tend to consolidate peace and advance a sense of confidence and well-being among people (Sharara 1993). On the other hand, peace-keeping involves efforts at ensuring violence does not arise and conflicting parties are held at bay. Peace-making activities are more broad based and may include the agreements ending strife, disarming the previously conflicting parties, the restoration of order, the custody and possible destruction of weapons, repatriating refugees as well as advisory and training support for security personnel. They also include monitoring elections, advancing efforts to protect human rights, reforming or strengthening governmental institutions and promoting formal and informal processes of political participation. The peace-keeping activities involve identifying all threats to peace and preventing them (Sharara 1993).

Peace-making and peace-keeping activities are all geared towards ensuring new spates of violence do not erupt in a conflict region and that harmony is nurtured and embraced by all for

the prosperity of all. Such processes have to ensure problems are anticipated and tackled in their embryonic phase (Sharara 1993).

2.3.1 Peace-building as a transformative process

For Lederach (2000), the peace-building approach and processes have to be transformative. This is to mean that the peace-building process has to terminate something undesired (conflict) and to build something desired through the restructuring of relationships and the construction of the conditions for peace. Some of the conditions for lasting peace are to change structures so they may be responsive to the needs of all involved. The ideas of Lederach (2000) are consistent with the perspective enunciated by Ryan (1990), who held that peace-building involves a switch of focus away from the warriors, with whom peace-keepers are mainly concerned, to the attitudes and socio-economic circumstances of ordinary people. So whereas peace-keeping is about building a barrier between the warriors, peace-building tries to build bridges between the ordinary people. This means that away from erecting structures that create a barrier between conflicting groups, there is a need to reform existing structures that perpetuate conflicts. Most crucially, there is a need to transform the perspectives and thoughts of the people about their conflict-causing circumstances.

2.3.2 Peace-building as reconstruction

The process of peace-building as explained by McKay and Mazurana (2001) involves the rebuilding of institutions and infrastructures of nations torn by conflict. Rebuilding and reconstruction have a sense of restoring and bringing back what had been destroyed. Therefore, peace-building involves capacity building, reconciliation and societal restoration. Peace-building as reconstruction takes place when conflict is de-escalating or has ceased to exist.

The process of peace-building, as discussed by Okumu-Alya (2006), entails harmonizing the conflicting parties, creating understanding between parties, redressing the conflict, stopping the circle of violence, restoring the relationship and eliminating the causes of the conflict. Such a process is only possible when information, legal and cultural institutions are restored so that they enforce the agreements and commitments between the conflicting parties. Restoration of institutions, especially cultural ones, is very important. Zedriga (2006) argues that effective peace-building should be culturally specific and should use local approaches that are recognized, honored and built upon. All groups involved in a conflict have to be taken into account for the process to succeed.

The process of rebuilding or reconstruction has to incorporate women, local groups and even external groups that relate with the community at large. For Zedriga (2006), trauma management and personal counseling endeavors should be central to peace-building initiatives. This is because when individuals find closure, they then gain capacity to respond more rationally to conflict situations. Therefore, rebuilding and reconstruction are not just about social or economic institutions but also about individual lives.

2.3.3 Peace-building and human rights

Whichever the approach to peace-building, the goal of ensuring respect for human rights is central to peace-building efforts. Long lasting peace is only possible when individuals feel their human rights are guaranteed. Moreover, individuals have to feel obligated enough to respect other individuals' human rights as a condition for guaranteeing their own rights. As pointed out by Okumu-Alya (2006), respect for human rights is one of the most widely used yardsticks for peace-building.

Human rights advocacy, in a post-conflict context, aims at preventing the re-emergence of conflicts. The human rights approach to peace-building involves urging all to respect and fight

for the rights of all. The approach focuses on the role of the state or government to ensure human entitlements are assured for all without prejudice (Okumu-Alya, 2006). For peace-building to be fully effective it requires economic and social empowerments for all, that is, inclusion of all in development. Human rights advocacy can be done through such activities as peer education, rallies, radio programs, music, walks and sports events promoting human rights themes. Moreover, awareness of human rights can be enhanced through the education system and community awareness seminars and workshops (Okumu-Alya, 2006).

2.4. Peace-building mechanisms

Peace-building mechanisms are those processes that are instituted or engaged in to foster peace in an area (Kegley, 2005). The much employed peace-building mechanisms in the world include reconciliation, rehabilitation as well as reconstruction processes, resettlement and relief efforts (Kegley, 2005). Reconciliation is a process that aims at bringing the parties in a conflict together for dialogue, forgiveness, compensation where necessary and acceptance of each other. Developing trust and cooperation within communities of people who have been enemies is a long and difficult process.

It involves balancing the competing demands for justice and accountability for perpetrators of violence with the need to reconcile differences and moving forward. Kegley (2005) argues that there is widespread agreement that reconciliation involves the restoration of relationships that had been fractured.

Some of the activities in the reconciliation process may include public confession, granting amnesty, community involvement to discuss appropriate punishment or acts of reconciliation, community building activities and peace education (Kegley, 2005). Reconciliation requires that people come to terms with the truth. That is, the perpetrators owning up to crimes committed

and being accountable for past actions. Reconciliation is complete when the victim acknowledges and accepts those who caused him or her pain.

Once reconciliation has been achieved, there is a need for rehabilitating both the aggressors and the victims of a conflict situation. Conflicts dehumanize both the perpetrator and the victim and both need help to live normally once again. As described by Green (1999), rehabilitation is directly linked to social recovery and reconciliation. The goals of post-conflict renewal cannot be achieved without rehabilitation of the individual and societal institutions. In case the conflict involved armed combatants, they need to be rehabilitated before they rejoin society.

Rehabilitation is not complete without the reconstruction of social institution and the re-instilling of social norms in the populace. Green (1999) explains that rehabilitation involves restoration after the effects of conflicts. Rehabilitation is closely linked with reconstruction; however, while rehabilitation has to do with re-orienting to the correct path, reconstruction has to do with re-introducing the structures that had been destroyed by the conflicts.

Reconstruction involves putting in place mechanisms through which people can harmoniously access their basic needs but also reconstruction of basic physical infrastructure in the post-conflict zones or regions. As discussed by Nezam and Colletta (2000), reconstruction involves the rebuilding of institutional frameworks such as the family, lineage, group, sub-clan, nation and state which create forums for social and political relations based on mutual benefit. Reconstruction may be psychological, physical or social. According to Nezam and Colletta (2000), the paramount purpose here is to create a stable foundation for supporting conflict affected areas through the transitional period to a stage where they can normalize domestic, international, economic and political relations that allow private actors to resume normal activities.

The peace-building process can not succeed unless the components of resettlement and provision of relief are incorporated. Resettlement consists in helping the persons that were displaced as a result of the conflict to return to their lands or to settle in new areas and utilize the resources therein peacefully (Nezam and Colletta, 2000). People returning home after the conflict may find their property has been destroyed, littered with unexploded landmines or occupied by others. Mechanisms are needed for resettling people and helping them return to safe and productive lives and preventing future conflicts. During and in the aftermath of a conflict, relief services help to alleviate the pain felt or suffered by the victims. Provision of relief ensures that people access the basic necessities for survival before they rebuild their lives.

2.5 The roles of women in peace-building

The literature on the participation of women in conflict resolutions and peace processes takes two perspectives. The first perspective focuses on their representation and participation at high political levels and in decision-making mechanisms for conflict resolutions. The second perspective focuses on the involvement of women in grass-roots peace making initiatives (Sorensen, 1998).

From the first perspective, there are debates that women are not well represented in international peace negotiations and in the rebuilding of destroyed economies, since it is often a formal exercise in which they tend to fade into the background. (Sorensen, 1998). Oluwafemi (2008) argues that peace activities by women, such as reviving economies and rebuilding social networks, are seen as peripheral to the formal mechanisms, and have received little recognition. All the same, during conflicts, women fear for their safety so wherever they meet; in markets, churches or relief collection centers they get free with each other and discuss ways of confronting the conflict. These meetings are what revolve into platforms where men

are invited and thus women become the entry points to reconciliation and peace processes. Women also revive economies through the merry-go-round system of pooling money and loaning it to each other in turns. This way, they revive their businesses which enable them to supplement relief assistance coming to the family. Yet, as Sorenson (1998) indicates, the general observation is that the inclusion of women in conflict management at the decision-making level is very limited. In response to such sentiments, organizations such as the United Nations,(UN), have been advocating for the appreciation and sensitivity to the needs and capacities of women in programmes relating to peace-building and post-conflict reconstruction (Sorenson 1998).

The need for more inclusion of women is emphasized by Nakaya (2004) who states that the inclusion of the representation of women in decision making related to peace and security at the highest levels, including the UN, is important. According to Nakaya (2004), women's special concerns and unique capacities for peace-building include concerns about ending violence and discrimination since they are more likely to conceptualize peace as a way of life rather than the absence of disharmony (Nakaya 2004). This assertion is supported by Mckay and Mazurana (2004) who state that women groups engaged in peace-building tend to focus on non-violence, recognition of, and respect for, human rights, promotion of intercultural tolerance and women empowerment issues. Women tend to involve themselves in peace-building due to concerns for the survival of their families.

2.5.1 Women in conflict situations

To appreciate the need for women to actively participate in peace-building, one has to consider the roles women play in conflict situations. Zedriga (2006) gives the different roles of women in conflicts. For example, in the pre-conflict stage, women keep information and have potential to manage conflicts and they are able to impart knowledge on conflicts to children. During the

conflict, women play a leading role in the conflict by spreading propaganda. They can be potential mediators, leaders, informers and they can work to maintain relations. In the post-conflict stage, women can help in cementing relations and continuing with mediation. Women can generally get involved in women's groups and organizations on peace-building offering any help they can. They can produce human rights reports and disseminate them to organizations and the government, act as relief providers and intervene in conflicting groups. They can also organize dialogue and facilitate communications and relationships across the lines of conflict, as well as teach children conflict resolution through handling family conflicts.

People feel empowered when they perceive that they are able to influence decisions that affect their lives. Similarly, empowered people understand power dynamics, recognize their ability to influence and control aspects of their lives and actively seek to support the empowerment of others. Further, Zedriga (2006) states that empowerment involves everything from breaking the barriers of discriminations against women to actively including women to create new communities and nations. According to Okumu-Alya (2006), empowerment of the marginalized groups is the nexus between development and peace-building.

In conclusion, the literature explored in this chapter shows the need to approach peace-building in systematic and informed ways. The roles of women in peace-building have not been well documented. Considering that the family is the smallest unit of a larger community, it is essential that women be equipped with peace-building skills and they be engaged in peace-building efforts. Information from the ground tends to be haphazard and often not disaggregated by sex, leaving researchers frequently only making educated guesses about the capacities and needs of women. Over-generalized conclusions remain the norm in discussions of how women enter leadership positions in the security arena. Specifically, there has been

little comparative research on women's peace-building activities in complex emergencies and at the grassroots.

2.6 Theoretical framework

This study was guided by the human needs theory to shed light on how lack of human needs can influence conflicts

2.6.1 Human needs theory

Burton (1990) argues that at the heart of conflicts are basic needs of individuals. These needs go beyond just food, water, and shelter and Burton (1990), outlined nine other fundamental needs which are, control, security, justice, stimulation, response, meaning, rationality, esteem/recognition and role-defence, as universal to human nature and which would be pursued regardless of the consequences.

Burton (1990) explains that individuals satisfy these needs either by using the system, acting on the fringes, or acting as reformists or revolutionaries. Given this condition, social systems must be responsive to these needs, or be subject to instability and forced change (possibly through violence or conflict).

Implied in Burton's (1990) human needs theory, therefore, is the proposition that aggressions and conflicts are the direct result when individuals or groups do not see any other way to meet their needs, or when they need understanding, respect and consideration for their needs. Consequently, the human needs theory operates on the premise that a pre-condition for the resolution of conflict is that these fundamental human needs be met.

The human needs theory is supported by Maslow (1973) who came up with a pyramid that puts emphasis on the hierarchy of human needs. On the base of the pyramid he placed food, water, and shelter. On a second level, he placed the need for safety and security, followed by

belonging or love. The need for self-esteem is found on a fourth level and finally on a fifth and final level, personal fulfillment. Maslow (1973) argues that human needs are arranged in a hierarchy in terms of their potency and each human being is always trying to meet needs on a certain level at any one time. He also argues that when certain human needs are not satisfied, violence in itself is an attempt to meet such needs.

Spence (1993) also asserts that the process of peace-building calls for new attitudes and practices: ones that are flexible, consultative and collaborative and that operate from a contextual understanding of the root causes of conflicts. Often, the contextual causes of conflicts as shown by Oyugi (2002) are about basic necessities of life and perceived inequalities that give some people greater leverage over others.

2.6.2. Relevance of the theory to the research

Although pastoralists like the Rendille often get into conflicts over subsistence, most of their conflicts have to do with other human needs, such as protection, identity, recognition, participation and understanding. For example, as Gordon (2009) states, the Rendille believe that the desert is their promised land. In this case, their way of life which puts them in conflict with their neighbours is innately driven by their desire to fulfill their underlying needs for recognition as the owners of the land. They also engage in conflict to assert their need for safety, freedom and autonomy as they use the resources from the land, as well as the right to enjoy distributive justice where the resources have to be shared. There is also a need to fulfill their cultural identity and this is why they uphold *moranism* regardless of its ills.

Human perception also plays an essential role in the Rendille conflict with their neighbours. Their culture which is passed on from generation to another has shaped their minds and perceptions into creating deep-rooted enemy images whereby they are convinced that certain needs like the need for water and pasture, or cattle for bride wealth, can only be met by

engaging in armed conflict with their neighbours, who they believe are intrinsic obstacles to having their needs being met.

Thus, lack of trust and enemy images of the “other” makes any communication aimed at peace-building difficult. Building trust, deconstructing enemy images and fostering cooperation are therefore key elements in human needs-based conflict resolution, Burton (1990).

The literature explored in this chapter shows the need to approach peace-building in a systematic and informed way. The role of women in peace-building has not been well documented. Considering that the family is the smallest unit of a larger community, it is essential that women be equipped with peace-building skills and be engaged in peace-building efforts. Information from the ground tends to be haphazard, leaving people frequently only making educated guesses about women’s capacities and needs. Over-generalized conclusions remain the norm in discussions of how women enter leadership positions in the security arena. Specifically, there has been little comparative research on women’s peace-building activities in complex emergencies and at the grassroots.

CHAPTER THREE

METHODOLOGY

3.1 Introduction

This section presents detailed descriptions of the study site, research design, population, sampling and sample size, data collection methods, data analysis and presentation as well as the ethical considerations of the study.

3.2 Research site

Marsabit County is located in the upper-eastern part of Kenya, which is one of the driest regions of the country. Rainfall varies between 200 mm and 1,000 mm per annum. Agricultural production is mainly practiced around Mount Marsabit and Mount Kulal where the soils and climate are favourable. The mountains also serve as fallback grazing areas for livestock during droughts. According to the 2009 census, Marsabit County has a total population of 291,166, with 151,112 males and 140,054 females. About 80% of the total number of people are pastoralists and derive their livelihoods from livestock (GOK, 2009) Marsabit County borders Ethiopia to the north, Moyale to the north-east, Turkana to the west, Samburu to the south and Isiolo and Wajir to the east. It has four electoral constituencies, namely, Moyale, Saku, Laisamis Constituency and North Horr (GOK, 2008)

Location of Marsabit County in Kenya

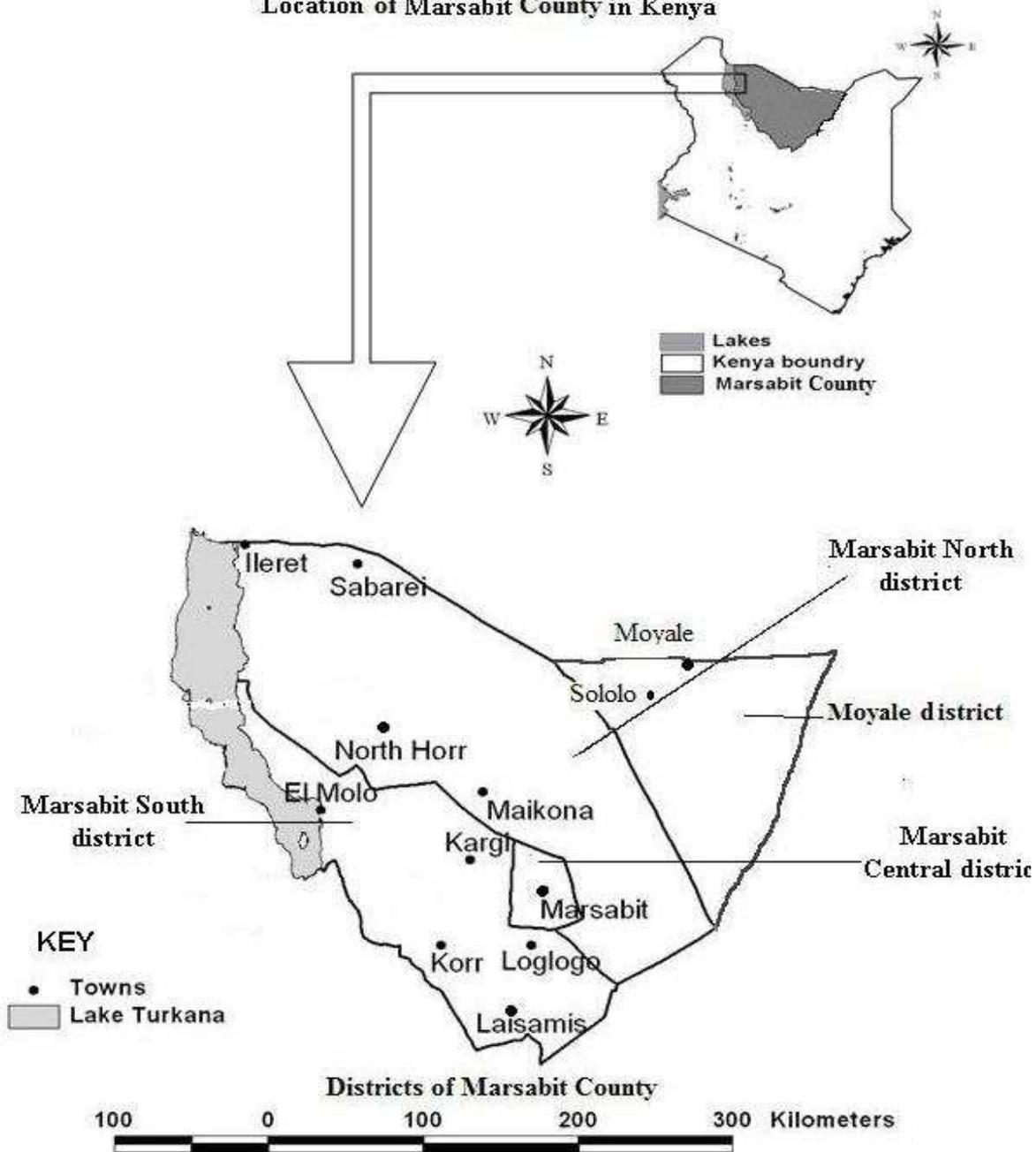


Figure 3. 1: Map of Marsabit County

Source: fmwaweru.blogspot.com

3.3 Research design

This study adopted a descriptive research design whose major aim was to describe in detail the involvement of Rendille women in peace-building in Laisamis Constituency in Marsabit County. The data collected and methods used were largely qualitative in nature in order to focus on personal experiences. The research also involved reviewing secondary sources of data on the subject under study.

3.4 Study population

The Rendille women involved in peace-building in Laisamis Constituency in Marsabit County were the focus in this study. A sample of 69 of these women at the grass-roots level constituted the sample. The population included young women (18-35 years of age) and adult women (over 35 years of age).

3.5 Sampling procedure and sample size

The researcher used purposive sampling in order to find cases that enhance learning about the roles of Rendille women in the process of peace-building in Laisamis Constituency in Marsabit County. In this case, women who were involved in reconstructing their lives through the process of peace-building were located.

The researcher arrived at a sample by considering the most common characteristics of the respondents to be sampled. For example, in young women aged 18-35 years, the researcher found those who have *moran* brothers who are often away from home for long periods of time, being exposed to armed conflict situations as they look after the cattle of the family. In this group the researcher also found young brides, who have either watched their husbands and kin get into armed conflicts or who have lost their husbands and kin to the same. Also, the researcher found those who have been exposed to school and were questioning their culture

that seasonally exposes their kin to armed conflict. In the adult women of over 35 years of age, the researcher found those who have watched their husbands and kin face armed conflicts. In this group, the researcher also found those who have sons in the *moran* age group and learned how they felt about letting them fend for themselves in the wild facing all manner of dangers from neighbouring ethnic groups. The researcher sought the views of these women, with an aim of getting their experiences as well as reactions to conflict situations. The researcher also sought to find out which age group was more involved in peace-building and how they do this. Reliability from this sample was drawn from their repeatability and consistence in their responses. Quota sampling was then employed to allow a classification of the population into sub-groups, namely, young women and adult women. A random sample was then drawn from these sub-groups to ensure that all individuals had a chance to participate in the study. From the 69 women, focus group discussions were also identified through purposive sampling technique. The researcher engaged six women (three aged between 18-35 years of age and three over 35 years of age) in an exclusive discussion on the subject under investigation to get exhaustive views on the peace-building process.

3.6 Data collection techniques

A questionnaire (refer to Appendix 2) was used as the data collection tool in this study. The questionnaires were administered personally to the respondents. Section A of the questionnaire contained questions that would help identify the demographic characteristics of the respondents. Section B handled issues to do with the involvement of women in conflicts. The third section addressed the involvement of women in peace-building while the last section had questions to do with strategies and issues affecting women in their peace-building engagements. In addition, this study utilized face-to-face in-depth individual interviews in order to get a better understanding of the social reality of Marsabit County.

3.7 Data analysis and presentation

Due to its qualitative nature, the findings were analyzed thematically and presented in the form of prose. The focus was on identifying features and describing them in detail as per the research questions. Information on demographic characteristics was analyzed quantitatively and presented using frequency distributions.

3.8 Ethical considerations

To address the ethical question of confidentiality, the information gathered from the research site will not be used for any other purposes except for the objectives of this study.

Informed consent was ensured by providing the prospective study participants with full information about the study before their consent was sought. They were also informed of their right to participate in the study fully or up to the point they felt comfortable. An informed consent statement form was signed by the participants before they took part in the study (refer to Appendix 1).

The participants were assured that the filling of names in the questionnaire was optional. However, if they filled in their names, they were not disclosed.

Approval to conduct the study was sought from the Ministry of Higher Education Science and Technology to avoid any suspicions that could arise and interfere with the study.

CHAPTER FOUR

THE ROLES OF RENDILLE WOMEN IN PEACE-BUILDING IN LAISAMIS CONSTITUENCY, MARSABIT COUNTY

4.1 Introduction

This chapter discusses the interpretations and presentations of the findings based on the main objective of the study, which was, to examine the roles played by Rendille women in peace-building in Laisamis Constituency in Marsabit County.

4.2 Socio-demographic characteristics of respondents

4.2.1 Age of the respondents

The results in Table 4.1 show the respondents' age bracket. From the findings, 43% indicated that they were aged between 26-30 years, 16% of the respondents indicated that they were aged between 31 to 35 years while 13% of the respondents were aged between 36 to 40 years. The study further found that 12% were aged over 40 years, 9% of the respondents were aged between 18 to 20 years while 7% indicated that they were aged between 21 to 25 years of age. This indicates that most participants in peace-building activities are of child-bearing age and are therefore better placed to feel the pain that comes with losing a child or husband in conflicts.

Responses	Frequency	Percentage
18-20	6	9
21-25	5	7
26-30	30	43
31-35	11	16
36-40	9	13
Over 40 years	8	12
Total	69	100.0

Table 4.1: Age of the respondents

4.2.1 Respondents' sex

The respondents were requested to indicate their sex and from the findings, 100% indicated that they were female.

Responses	Frequency	Percentage
Female	69	100.0
Total	69	100.0

Table 4.2: Respondents' sex

4.2.3 Highest level of education

The respondents were requested to indicate the highest level of education attained as outlined in Table 4.3. From the findings, 53.5% indicated that they had not attained formal education,

16.1% had attained primary education while 30.4 had attained secondary education as their highest level of education. This implies that a significant number of women in the study region have not attained formal education. This is a more probable explanation of their limited representation in peace-building especially at the decision-making level.

Responses	Frequency	Percentage
Primary	11	16.1
Secondary	21	30.4
No education	37	53.5
Total	69	100.0

Table 4.3: Highest level of education

4.2.4 Marital Status

98% of the respondents indicated that they were married while 2% indicated that they were single. This points out that Rendille women value families and, therefore, would seek peace-building initiatives to ensure harmony in the community.

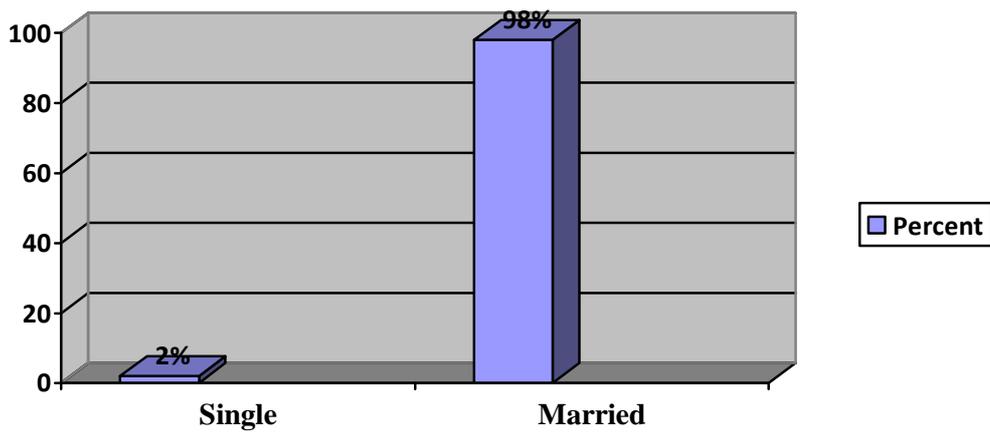


Figure 4. 1: Respondents Marital Status

4.2.5 Religion

The study sought to know the religion of the respondent. From the findings, 77% of the respondents indicated that they were Christians, 20% of the respondents indicated that they were Muslims while 3% indicated that they were following traditional teachings.

Responses	Frequency	Percentage
Christian	53	77
Muslim	14	20
Tradition	2	3
Total	69	100.0

Table 4.4: Respondents' religious affiliation

This implies that a majority of the Rendille women ascribe to Christian teachings. However, respondents pointed out that Christianity has been used to undermine women with men stating that a woman was created second to a man and, therefore, is termed as a mere helper to a man.

4.3 Traditional roles played by women during conflicts

The respondents were requested to indicate the traditional roles of women during conflicts. From the findings, women were seen to play a leading role during conflicts by spreading propaganda. They were also taken as potential mediators, they were chosen as leaders as well as informers. The respondents also indicated that they try to foster good relationships with other ethnic groups through allowing children to stay with distant relations and friends. This enables their children to learn to live peacefully with others as brothers and sisters.

From the focus groups, the study found that mothers acted as peace builders by teaching their children and talking to their husbands about learning to live peacefully with their neighbours. This was demonstrated by them taking to children from the warring communities who needed refuge, food and clothing. This shows that nurturing is part of their duties and it makes them treasure peace so as to create an enabling environment to take care of their children.

4.4 Whether women roles have changed

The respondents were requested to indicate whether the roles of women in the community had changed. From the findings, 12% of the respondents indicated that women's roles in the community had not changed while 88% of the respondents indicated that due to the influence of politics, education and religious teachings in the community they now had new roles for

women in the community. Women are nowadays taking up leadership and advocacy positions as well as acting as mediators and informers in mitigating conflicts.

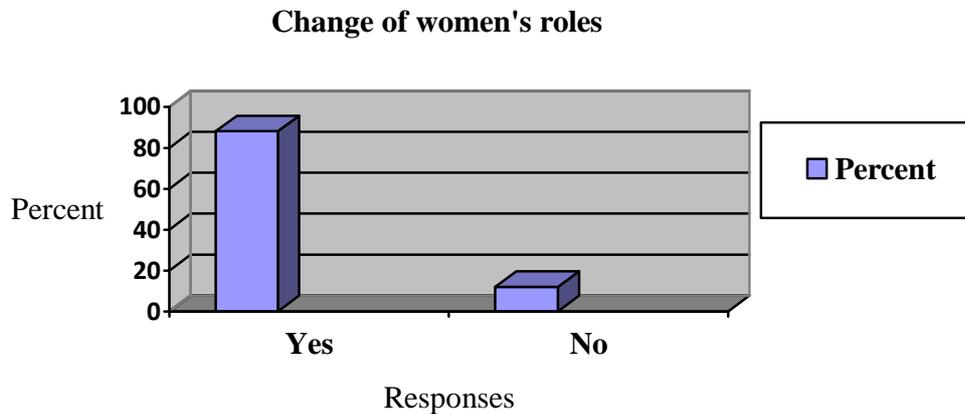


Figure 4. 2: Whether women roles have changed

4.5 Women responding to conflicts in contemporary society

Women were said to respond to conflicts through taking leadership positions in the community, holding women group meetings as well as undertaking peace education and training to achieve harmony in the community. The respondents also indicated that women were acting as mediators, holding demonstrations as well as seeking justice and compensation for the victims. The women were also found to be advocating for equality, fighting discrimination and fostering equity in resource allocation in an effort to achieving lasting peace.

4.6 Women involved in peace-building in Laisamis Constituency

The respondents were requested to indicate whether women were involved in peace-building in Laisamis Constituency. From the findings, 75% indicated that they were involved, while 25%

indicated that women were not involved in peace-building. This implied that a majority of women in Laisamis Constituency were involved in peace-building.

Responses	Frequency	Percent
Yes	52	75
No	17	25
Total	69	100

Table 4.5: Whether women are involved in peace-building in Laisamis Constituency

4.7 How women were involved in peace-building

The respondents were requested to say how women were involved in peace-building in Laisamis Constituency. The respondents indicated that women were involved in peace-building by undertaking various activities such as singing peace songs, attending and chairing peace meetings, seminars, workshops and *barazas*, being included in peace-building committees and getting involved in teaching children the importance of peace. The respondents also added that women were involved in peace-building through participation in peace caravans, partnering with peace-building stakeholders such as government agents, non-governmental organizations and security agents in the community. Further, women were noted to engage in providing intelligence information on security threats to the government agents and peace keepers in the community.

4.8 Organizations engaging women in peace-building

On whether peace-building organizations engage women, 79% of the respondents were positive while 21% indicated that peace-building organizations did not engage women in peace-building. This clearly established that organizations involved in peace-building do

partner with the women in seeking for peace in the region, but they need to do more to stamp their presence by achieving a wider coverage of the area.

Responses	Frequency	Percent
Yes	55	79
No	14	21
Total	69	100.0

Table 4.6: Whether organizations engage women in peace-building

4.9 Peace-building mechanisms

The respondents were requested to indicate the major peace-building mechanisms put in place by women in seeking peace in the region. From the findings, women were involved in reconciliation processes in seeking peace in the community where they engaged the conflicting parties in seeking for forgiveness through peace dialogues. Compensation and forging of friendships were the expected outcomes of these engagements. Women were also found to be involved in the supply of relief support to the affected community and resettlement of the displaced people.

4.10 Women accepting peace-building mechanisms

The respondents were requested to indicate whether women in the community were accepting peace-building mechanisms. From the findings, 75% indicated that they were in support of the peace-building mechanism while 25% of the respondents indicated that they were not. This is a clear indication that a majority of Rendille women in Laisamis Constituency are willing to

embrace any peace-building mechanisms in an effort to achieve lasting peace in the community.

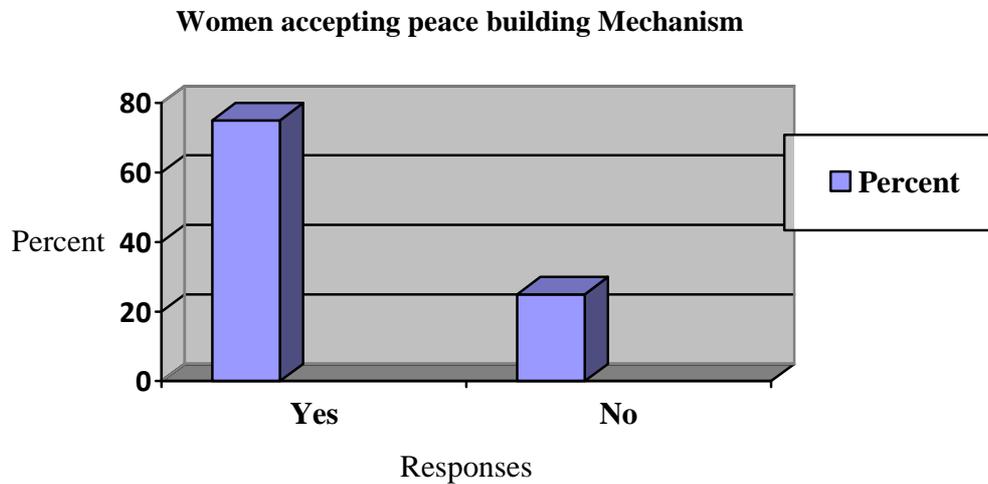


Figure 4.3: Women accepting peace-building mechanisms

4.10 Strategies women use in peace-building

The respondents were requested to outline peace-building strategies employed by women. From the findings, reconciliation strategies, where women engage the conflicting communities or members of the community to forgive each other and forge friendship among themselves, peace education, where they train and advice youth on the value of peace and peace-building so that they embrace peace as a lifestyle and encouraging compensation in instances where loss was incurred during conflicts topped the list.

The women were further found to seek for justice and accountability for the perpetrators of violence with the need to reconcile differences and achieve peace in the region.

The church, workshops, conferences and women's nature as mothers were used as entry points to promote a culture of peace. The key informants also indicated that curses, solidarity visits and exchange of peace messages, among other strategies, were used to build peace. For

example, whenever women wanted their men to stop fighting, they would carry milk in a gourd, green grass or leaves as a sign of demanding for peace. Another powerful symbol is the *legetio* which is a belt made from animal skins that women tie around their waists. It is believed that by tying or untying it, a mother can protect or curse their children and husbands especially during conflicts.

Because of the *legetio*, whenever warriors plan a raid, their mothers must know and must promise to tie the *legetio* until they come back for protection purposes. In the event that they do not support the raid, they can refuse to tie the *legetio* and the warriors will not go on the raid simply because they are not protected. The findings concurred with Kegley, (2005) who found that the much employed peace-building mechanisms employed by women were reconciliation, relief efforts, peace education and seeking justice for the victims.

4.11 Major challenges facing women in engaging in peace-building.

On major challenges facing women in peace-building, the respondents indicated that women were discriminated on the basis of their gender which undermines their efforts while seeking peaceful solutions. The key discussants in the focus groups indicated that women peace-builders were also faced with transportation and financial challenges hampering their effectiveness in areas affected by conflicts.

The informants further noted that adherence to rigid cultural beliefs which, among other things, do not allow women to venture into the public domain, made it very difficult for women to come out and openly advocate for peace. Apart from discrimination, the nature of pastoralist communities means women are always busy raising children and taking care of the domestic front. When they are not in the home tending to the children, they are out tending to livestock at home as the warriors move around in search of pastures for the rest. This makes it a challenge to mobilize women. The challenge is compounded by the nature of Marsabit County,

which is semi-arid. Due to the harsh climatic conditions, women are more concerned about their survival rather than participating in meetings or prioritizing peace seminars.

Other challenges encountered by the women peace-builders are that they face resistance from men who claim that they have started a money-making project and, therefore, rebuke them. Others thought the women were challenging them by doing a job which, according to them, fell within their domain. The women were, thus, ignored by their male counterparts and their opinions on peace-building were not considered. The other challenge facing women in peace-building was insecurity where women seeking peace could be attacked and even killed. Illiteracy among the women and inadequate training on peace-building initiatives also hinder their leadership capabilities. The findings concur with Sorenson (1998) who indicated that the general observation is that the inclusion of women in conflict management at the decision-making level is very limited.

4.12 Experiences of the women who engage in peace-building

When requested to narrate their peace-building experiences, the respondents noted that women are under-represented in peace-building initiatives due to gender discrimination. This is fuelled by the erroneous belief that women cannot execute peace and security duties. The respondents pointed out that their critical role in peace-building has not been recognized by either the government or other key stakeholders. Therefore, these women need to be supported by being given political space, resources and safety.

4.12.1 Solutions to challenges facing women in peace-building

The respondents were requested to provide solutions to the challenges facing women in peace-building. From the findings, respondents indicated that women should be supported by all peace-building stakeholders including the government, the community, other peace-building

organizations and especially men in the region. The provision of security, good infrastructure and financial resources are also vital in the mission. The other solution suggested was capacity building for women. The study further found that educating and training women in the community, fighting discrimination and ensuring equality would foster peace-building. The other solution was to empower women to understand community power dynamics, recognize their ability to influence and control aspects of their lives and how to actively seek support from other key stakeholders. The findings concur with Zedriga (2006) who states that empowerment involves everything from breaking the barriers of discriminations against women to actively including women to create new communities and nations. The study also found that engaging women in leadership and implementation of women recommendations to achieve peace would foster and enhance the achievement of peace in conflicting regions.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

This chapter presents the summary, conclusions and recommendations of the study based on the objectives of the study. The main objective of this study was to examine the roles played by the Rendille women in peace-building in Laisamis Constituency in Marsabit County.

5.2 Summary of the findings

The study found that a substantial number of women involved in peace-building were not formally educated. This demonstrates the need to educate women in this community in an effort to improve their negotiation skills during peace-building initiatives. The study also revealed that family ties were a great motivation in peace-building efforts in the community. The study similarly established that a majority of Rendille women embrace religion and this influenced their efforts towards peace-building.

The study revealed that traditionally, women played a leading role during conflicts. They were used in spreading propaganda as well as being informers, which led to more conflicts. On the other hand, from the focus groups, the study found that women as mothers acted as peace builders by teaching their children and talking to their husbands about the need for peaceful co-existence with their neighbours. They demonstrated this by taking in children from the warring communities who needed refuge, food and clothing.

The study found that women roles in the community have changed over time. Women were now involved in peace-building which was previously a preserve for men.

Women responded to conflicts through taking leadership positions in the community, holding women caucuses and undertaking education in peace initiatives so as to achieve lasting harmony in the community. The other roles played by the women in peace-building efforts included holding demonstrations as well as seeking justice and compensation for the victims. Equality advocacy, fighting discrimination and fostering equity in resource allocation were efforts also employed towards seeking for lasting peace. Women also partnered with peace-building stakeholders such as government agents, non-governmental organizations and security agents in the community.

5.3 Conclusion

The study concluded that women play a leading role in the peace-building process in the Rendille community. The need for gender mainstreaming in organizations and government institutions in the area can, therefore, not be gainsaid as it will promote women having a greater input in peace-building processes in the area.

5.4 Recommendation of the study

The study recommends that women who are involved in peace-building should be supported by the government and other stakeholders by being provided with resources necessary for the execution of their mandate. Educating and training the women will enhance their capacity in seeking for peace in the region.

There is also a need for eradicating traditional cultural practices which present a formidable obstacle to the inclusion of women in peace processes. Women should be allowed to participate in peace-building activities without intimidation from their male counterparts.

Lobbying and advocacy regarding the role of women in peace-building and its legal backing should be launched to conscientize women about their role as peace-builders. Besides financial

support, women need operational support from donors to assure that they have the capacity to promote gender issues at all levels.

The study recommends that national courts should be strengthened to play an important role in judicial reform by helping to rebuild the judiciary and the criminal justice system to expedite cases of conflict perpetrators. It is also essential for the government to monitor human rights in the immediate post-war phase so that the highest possible standard of law is enforced. This will help rectify the poor national judicial systems in post-conflict societies which have rarely delivered justice for victims.

5.5 Recommendation for further study

The study examined the roles played by Rendille women in peace-building in Laisamis Constituency in Marsabit County. A further study should be carried out to establish the challenges facing women peace-builders in other communities in Kenya where conflicts are rampant.

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Appendix 1: Introduction and consent

Good morning/afternoon. My name is Monica Nduuti Kilaka. I am from the University of Nairobi and I am conducting a research for my Masters project on the roles of women in peace-building in Marsabit District. I will be interviewing people who are of the voting age on the same subject. I would like to ask you some questions. All information provided will be kept strictly confidential and will only be used for the purposes of this study. Your participation will be voluntary and highly appreciated. You are free to stop the interview at any time but I would like to encourage you to answer as many questions as you can.

May I begin the interview now? 1) Yes..... 2). No.....

Appendix 2: Questionnaire

My Name is Monica Kilaka; a student at the University of Nairobi, undertaking a course leading to the award of a Masters Degree in Gender and Development Studies. I am doing a study on “The Role of Women in Peace-building” in partial fulfillment for the requirement for the award of the degree. In view of the above, I have selected you to inform my research. Kindly note that any information you will provide will be treated with confidentiality and will only be used for the purpose of this research.

PLEASE ANSWER ALL QUESTIONS

PART I: DEMOGRAPHIC INFORMATION

1. Full Names..... (Optional)
2. Age.....
3. Sex:
Male
Female
4. Highest Level of Education attained:
Primary Secondary Tertiary No education
5. Marital Status: Married
Single
6. Religion: Christian Muslim Traditional Other (please explain your answer).....
7. What is your occupation

PART II: WOMEN IN CONFLICT SITUATIONS

8. Traditionally, what role did women play during conflict?
9. Have the roles in 6 above (if any) changed?
Yes No (please explain your answer)
10. How do the contemporary women respond to conflict?

PART III: WOMEN INVOLVEMENT IN PEACE-BUILDING

11. Are women involved in peace-building in Marsabit?
Yes No (please explain your answer)
12. How would you describe the involvement of women in peace-keeping?
13. Do organizations engaged in peace-building involve women in their programs?
14. What mechanisms have been put in place to involve women in peace-building?
15. Have women embraced the mechanisms in 12 above or not? (please explain your answer)

PART IV: STRATEGIES WOMEN USE IN PEACE-BUILDING

16. State the strategies women use in peace- building
17. How effective are the strategies mentioned in 14 above in peace-building?
18. What are the major challenges faced by women engaging in peace-building?
19. Suggest possible solutions to challenges mentioned in 14 above
20. What are the major lessons you have learnt as a woman engaged in peace-building?
21. What other observations do you have?

THANK YOU FOR YOUR COOPERATION

Appendix 3: Focus group discussion guide

1. In your opinion, who do you think are more involved in peace-building; younger or older women?
2. Do their efforts translate to success? If so what do you think works to their advantage?
3. To the adult women (over 35years of age): Has your perception of conflict changed over the years now that you have your own families as opposed to when you were young?
4. Do you ever attend peace meetings? Are you given enough time to air your opinions or is there any conflict between you and men in these?
5. Who do you think is doing more in terms of supporting you in peace-building, the government or other organizations?
6. What problems do they face and what more do you wish they would do to enhance their success?

THANK YOU FOR YOUR COOPERATION