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Gender Integration in Contemporary Peace Processes: A Case of Marsabit County

Participation of Women in Cross-Border Peace Initiatives: The Case of Turkana/Pokot Border

Creating an Enabling Environment for Peace and Security in Eastern Africa

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Table of Contents

Foreward

The International Peace Support Training Centre (IPSTC) is a research and training institution focusing on capacity building at the strategic, operational and tactical levels within the framework of the African Peace and Security architecture and has evolved to be the regional Centre of Excellence for the African Standby Force (ASF) in Eastern Africa. IPSTC addresses the complexities of contemporary UN/AU integrated Peace Support Operations by describing the actors and multi-dimensional nature of these operations. The research conducted covers a broad spectrum ranging from conflict prevention through management to post-conflict reconstruction. The Centre has made considerable contribution in training and research on peace support issues in the Great Lakes region and the Horn of Africa through design of training curriculum, field research and publication of Occasional Papers and Issue Briefs. The Occasional Papers are produced annually, while the Issues Briefs are produced quarterly. The Issue Briefs are an important contribution to the Vision and Mission of IPSTC.

The third quarter Issue Brief No. 5 (2016) has two titles on gender, peace and conflict in Kenya; *Gender Integration in Contemporary Peace Processes: A Case of Marsabit County,* and *Participation of Women in Cross-Border Peace Initiatives: The Case of Turkana/Pokot Border.* The Issue Brief provides insights into pertinent gender, peace and security issues in Kenya that are useful to policy makers and aims to contribute to the security debate and praxis in the region. The articles in the Issue Brief are also expected to inform the design of the training modules at IPSTC. The research and publication of this Issue Brief has been made possible by the support of the Government of Japan and UN Women (Kenya).

Brig. P M Nderitu
Director, IPSTC

Abbreviations and Acronyms

AU   African Union

CBO   Community Based Organization

CEDAW   Convention on the Elimination of All Forms of Discrimination against Women

CIDP   County Integrated Development Plan

CJPC   Catholic Justice and Peace Commission

CPC   County Peace Committee

CSO   Civil Society Organizations

EAC   East Africa Community

GoK   Government of Kenya

KNPBCM   Kenya National Policy on Peace Building and Conflict Management

NAP   National Action Plan

NCCK   National Council of Churches of Kenya

NCIC   National Cohesion and Integration Commission

NGO   Non Governmental Organisation

NSCPBCM   National Steering Committee on Peace Building and Conflict Management

ICGLR   International Conference on the Great Lakes Region

IGAD   Intergovernmental Authority on Development

IGWG   Interagency Gender Working Group

IPSTC   International Peace Support Training Centre

SID   Society for International Development

SUPKEM   Supreme Council of Kenya Muslims

UN   United Nations

UNIFEM   United Nations Development Fund for Women

UNSCR   United Nations Security Council Resolution

Introduction to the Issue Briefs

The topics in this Third Quarter Issue Brief are geared towards creating greater understanding and appreciation of gender concerns in peace and security in Kenya. In particular, the first paper examines gender integration in contemporary peace processes in Marsabit County while the second paper interrogates the participation of women in cross-border peace initiatives and looks at the case between the Turkana/Pokot Border.

The first paper, *Gender Integration in Contemporary Peace Processes: A Case of Marsabit County,* points out that, recently, gender concerns have increasingly been conceptualised and operationalised in many functions of the society. This is partly because gender equality has been outlined globally as one of the measures of human development and realization of human rights. In Marsabit County, like in other parts of Kenya, the idea behind the introduction of contemporary peace processes was derived from the need to not only institutionalize traditional peace processes but also to widen peace and security actors in the area. Arguably, this is because indigenous peace structures were seen, for a long time, to be gender blind and insensitive to gender dynamics. Therefore, contemporary peace processes, such as County Peace Committees (CPCs) and the work of other stakeholders, have endeavored to address this by adopting strategies that promote gender inclusion in peace processes. Nonetheless, this gender integration process has faced a number of challenges including: cultural barriers, negative gender stereotypes and attitudes, and limited resources, among others. The paper argues that these challenges can effectively be addressed through a strong partnership of different stakeholders in Marsabit County. Social Constructionism and systems approach theories have been utilized to provide an in-depth understanding of the main variables.

The second paper, *Participation of Women in Cross-Border Peace Initiatives: The case of Turkana/Pokot Border*, endeavours to suggest ways of enhancing women participation in cross boarder peace and security initiatives. It argues that the main obstacle in cross border conflict resolution is usually lack of clear gender sensitive conflict management and sustainable human security programs. Women represent a strikingly low number in peace building initiatives and there has been little appreciable increase since the passage of resolution 1325 (2000). At the peace table, where crucial decisions about post-conflict recovery and governance are made, women are conspicuously underrepresented. Capacity building needs to aim at transforming women's attitudes, behaviours and values, leading them to meaningful participation in peace building initiatives.

Gender Integration in Contemporary Peace Processes: A Case of Marsabit County

Margaret Cheptile and Sheila Ngatia

Overview

In recent years, the gender phenomenon has increasingly and extensively been conceptualised and operationalized in many functions of the human society. Therefore, before addressing the subject case study (Marsabit County), it is important to discuss pertinent gender conceptions and give a background that will provide the issue brief with a strong foundation. The concept 'gender' refers to the socially constructed attributes, norms, roles and opportunities that are associated with being a man, woman, girl or boy (GoK, 2013). This definition denotes that different characteristics, roles and opportunities are ascribed to different genders in the society. Normally, this is attributed to diverse gender capabilities and cultural values and beliefs in our social systems (Harcourt, 2010). Thus, as a social construct, the definition of gender changes with time, culture and context as communities attempt to re-learn and de-construct it to fit the changing dynamics of the society (Mazurana, 2013).

Gender, however, is more than a concept of personal identity. It determines the power and resources available to men, women, boys and girls in the society. Therefore, gender can been seen as a system of power and resources that rests upon a crucial distinction between different groups of people; values some over others; and organises access to power, resources, rights, responsibilities, and life opportunities along the lines distinguishing this groups of people (Davies 2013; Mazurana 2013). In addition, gender experts have argued that the socio-cultural, economic and political institutions in the society have continued to actualise and underpin gender differences; often times justifying the unequal access, participation and treatment of men and women (GoK, 2013).

Globally, gender dynamics, including gender norms, roles and relations have been established as powerful determinants of the socio-economic and political well-being of individuals and communities (FHI 360, 2012). Based on this hypothesis, gender equality has become a key factor for greater human development and realization of human rights in all aspects of society including peace and security. The African Union (AU) defines gender equality as a condition that affords men, women, boys and girls equal enjoyment of human rights, opportunities and resources (AU, 2003). Therefore, in the context

of gender equality, the different concerns, needs and rights of men, women, boys and girls are considered, valued and treated equally (Harcourt, 2010). To this end, gender equality is critical for the achievement of significant and sustainable socio-economic and political development.

Gender equality has been termed by many scholars as an end-state of the gender movement (Eyben 2008; Bryan and Varat 2008). If this argument is true, then it is also certain that gender integration in all programs in the society is a necessary means for realizing gender equality. Gender integration comprises strategies applied in program planning, assessment, design, implementation, monitoring, and evaluation so as to consider gender norms and compensate for gender-based inequalities (IGWG, 2013). It entails the process of making the concerns and experiences of men, women, boys and girls an integral part of policies and programs in all spheres of the society for all genders to benefit equally (GoK, 2013). The ultimate goal of gender integration is to move from gender exploitative or accommodating policies and programs to gender transformative programs and policies. By extension, this is expected to progressively contest the existing gender inequities and promote positive changes in gender roles, norms, behaviours, and power dynamics (IGWG, 2013).

Evidence shows that although absence of gender integration in policies and programs affects all genders, women and girls have disproportionately been most affected (Chopra, 2008). In fact, other scholars argue that absence of gender integration in the society only benefits men and boys (Bryan and Varat, 2008). This is highly attributed to the predominant and widespread patriarchal and cultural systems in the society that favour men over women. To this end, lack of gender integration in societal policies and programs limits women's and girls' access to information, power, decision-making, economic resources and other opportunities (Onekalit, 2013). It also makes them more vulnerable to gender-based violence, sexual exploitation and other human rights violations (International Alert, 2002). Based on this argument, therefore, gender integration is critical because it does not only empower women and girls but also engage men and boys as catalysts of positive change.

While acknowledging that gender integration is pertinent in all aspects of the society, this paper examines gender integration in contemporary peace processes in Marsabit County in Northern Kenya. Methodologically, the paper is based on a descriptive approach relying on existing secondary data on the subject and researchers' own experiences. Overall, it is structured around four main areas. The first section covers the overview, background, problem statement and objectives that the paper seeks to address. Section

two provides the conceptual framework and theories that guide the paper. Section three provides an examination of the proposed objectives while section four presents the conclusion.

Background

Statistically, more men than women participate in and contribute to peace and security processes around the world (Juma, 2000). This is largely because matters of peace and security in many communities are categorized as masculine roles (Kilaka, 2013). In a 2012 report, the United Nations Development Fund for Women (UNIFEM) documents that women's participation in peace processes remains one of the most unfulfilled aspects of the women, peace and security agenda (UNIFEM (2012). In the same document, UNIFEM's review of 31 major peace processes around the world since 1992 showed a low number of women negotiators (9%) and signatories of peace processes (4%). There are many reasons that explain the low participation of women in peace processes. The major ones include the fact that women hardly hold any strategic leadership positions; they do not represent powerful religious or ethnic groups; they do not have access to the necessary financial and economic resources; they do not have the technical expertise to facilitate peace processes; and, they are confronted with cultural values and beliefs that inhibit their participation (Mazurana, 2013; Cheptile, 2015; Muema, 2014). The report notes that women constitute almost 50% of the world's population, and together with children make close to 80% of conflict victims (UNIFEM, 2012). Thus, it is critical that they participate in peace processes, especially as doing so would not only impress directly upon their nature as care-givers but would also ensure that their unique needs and insights are integrated into the peace processes (Onekalit, 2013).

The low participation of women, vis-à-vis men, in peace processes has informed the formulation of various global, regional and national policy and legal frameworks that seek to integrate gender perspectives in peace and security. At the global level, the frameworks include the United Nations (UN) Charter, which states that "the purposes of the UN include...promoting and encouraging respect for human rights and fundamental freedoms for all without distinction as to race, sex, language, or religion" (UN, 1945). Additionally, the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW), adopted in 1979, perceives the ignorance of gender equality in emergencies as supportive of discrimination (Ringera, 2010). The Beijing Declaration Platform of Action of 1995 clearly outlines six objectives; primary of which is to increase the participation of women in peace processes at decision-making levels. Lastly and most importantly, the United Nations Security Council Resolution (UNSCR) 1325 of

2000 and the subsequent resolutions call for gender mainstreaming in peace processes including in prevention, protection, participation and provision of relief and recovery.

At the regional level, the AU has mainstreamed gender in its framework through the adoption of the Protocol to the African Charter on Human and People's Rights on the Rights of Women in Africa (2003) and the Solemn Declaration on Gender Equality in Africa (2004). The two frameworks endorse the provisions of UNSCR 1325. Specifically, the Protocol focusses on the issues of gender discrimination, human rights and fundamental freedoms and gender equality, and advocates for inclusion of women on issues of development (AU, 2003). In addition, the AU has a Gender Policy (2009) and an Action Plan (2010), which guide gender integration in policies and programs within AU Member States (GoK, 2013). The Gender Policy in particicular reiterates the AU's commitment to promoting effective participation of women in peace processes. Sub-regional bodies such as East Africa Community (EAC), Intergovernmental Authority on Development (IGAD) and International Conference on the Great Lakes Region (IC-GLR) also have frameworks that support gender integration in all aspects of life including peace and security (Mutisi, 2013).

At the national level, the Kenyan constitution (2010) has a variety of provisions that promote gender integration and gender equality. For example, Chapter 4 provides various approaches to fighting vertical inequality among people, including gender inequality. Article 27 provides the two-third-gender rule which states that "no more than two-thirds of members of public offices shall be of the same gender." Chapter 11 specifies the principles of devolution to include democracy, separation of powers, reliable revenues and gender sensitivity. Furthermore, among its national values and principles of governance, the Constitution invokes equity, which is the equal treatment of equals (regardless of gender). Kenya has also established a National Action Plan (NAP) that seeks to promote the implementation of provisions of UNSCR 1325. One of the key mandates of the NAP is to promote "active and increased participation of women at all decision-making levels and in all institutions and mechanisms for the prevention, management, and resolution of conflict" (GoK, 2016). Notably, the Kenya National Policy on Peace Building and Conflict Management (KNPBCM) calls for the strengthening of peace building capacity of men and women and improving their involvement decision making levels. It further outlines gender integration as a cross cutting theme that requires the needs and interests of men and women to shape peace processes (GoK, 2011).

In summary, these frameworks recognize the critical role of men and women in peace processes and advance their inclusion in shaping the peace and security agenda. The

assumption is that, guided by the Constitution, all counties in Kenya have domesticated or are domesticating these frameworks to ensure gender integration not only in peace and security but also in all development aspects. It should be noted that the anticipated benefits of devolution, even with regards to peace and security, depend on democratic management of development, equitable sharing of roles and resources, and improved community participation capacities, including by men and women (SID, 2012).

The focus of this paper is Marsabit County in Northern Kenya. Over the years, pastoralists and agro-pastoralists communities living in Marsabit County, and other parts of Northen Kenya, have endured a myriad of social, economic and political challenges. Of these challenges, conflict has been highlighted as the main obstacle to the development of the region (Adan and Pkalya, 2006). Marsabit County is affected by both intercommunal and cross-border conflicts with the main sources of conflict being competition over scarce resources (pasture, water and land), livestock rustling, clannism, and historical ethnic rivarly among others (Saferworld, 2015). In total, the County of Marsabit comprise about 15 ethnic groups, most of which are involved or affected by conflict (Bonaya, 2014). The widely known and reported conflict is between the two main ethnic groups - Borana and Gabra. Since the two communities are also found in Ethiopia, conflict between them often takes a cross-border dimension as either of the groups attempt to source for reinforcement from their counterparts in Ethiopia (Dida, 2012).

Initiatially, peace activists blamed the Kenyan government for failing to prevent, manage or solve conflicts in Marsabit County and Northern Kenya in general. They highlighted that the state apparatus were either unwilling or incapable of ensuring protection and security in this region (Adan and Pkalya, 2006). As a result of this gap, communities in the region harnessed their own traditional and community-driven efforts to prevent and manage conflicts. These efforts include traditional conflict resolution mechanisms such as use of traditional council of elders (for instance, Abagatha, Yaa and Nabo among the Borana, Gabra and Rendille, respectively). Other mechanisms include the use of inter-communal peace declarations or agreements (such as, the Modogashe, Dukana, Walda and Sarimo peace declarations) and ensuing rituals. These traditional peace efforts use conflict management processes that are indigenous to the particular community involved in conflicts. Normally, the council of elders assess the conflict situation and makes a binding decision. The processes emphasize local values and customs and are accessible to local communities (Masinde, Pkalya and Adan, 2004).

Currently, however, peace processes in Marsabit County have changed especially with regards to the approaches used and the actors involved (Kilaka, 2013). Some of the tra-

ditional mechanisms have been transformed to accomodate the changing nature of conflict and peace processes. As a result, contemporary peace processes have emerged, which are hybrid structures that borrow heavily from traditional and modern/formal peace and conflict resolution mechanisms (Masinde *et al.,* 2004). For example, the County Peace Committee (CPC), which used to be called District Peace Committee (DPC), is one of the contemporary peace processes.

The CPC was started in Wajir County (a neigbhour to Marsabit County) in 1990s. Its success in Wajir County encouraged replication of the model in other similar pastoral contexts including Marsabit County. Since then, the government and Civil Society Organizations (CSO) have acknowledged the opportunities and importance of working with traditional peace mechanisms (GoK, 2011). The CPC is presently spearheaded by the government, through the Ministry of Interior and Coordination of National Government, working together with communities, members of CPCs, CSOs, and Non-Governmental Organizations (NGOs) (GoK, 2011). Apart from CPC, there are other contemporary peace processes and structures that exist in Marsabit County and the aim of this paper is to examine their integration of gender aspects.

Problem Statement

Almost all the 15 ethnic communities in Marsabit County have their own traditional peace and conflict resolution processes (IPSTC 2016; Masinde *et al.* 2004). These mechanisms mainly include traditional council of elders who are customarily mandated to address conflicts and secure peace in the community. The members of the council are all men; no woman is allowed. For example, among the Borana, besides the Abagatha, only young and adult men are allowed to attend conflict resolution meetings (Kilaka, 2013). This is because, culturally, peace and security issues are the preserve of men among the Borana. The situation is quite similar among the other 14 ethnic communities in the County (Adan and Pkalya, 2006).

Currently, however, peace processes in Marsabit County, like in other regions with strong traditional mechanisms, have become more multifaceted. This is attributed to the introduction of modern and formal peace and conflict resolution structures courtesy of the national and county governments, CSOs and NGOs working in the area (IPSTC, 2015). The contemporary peace structures include CPCs, sub-county peace committees, county and ward administrators, and other mechanisms spearheaded by the National Steering Committee on Peace Building and Conflict Management (NSCPBCM), NGOs, CSOs and other partners. In this case, the traditional and modern/formal peace

mechanisms complement each other. In fact, the modern mechanisms are largely modeled and/or anchored on traditional peace and conflict resolution mechanisms in the respective communities. Additionally, a large proportion of their membership is drawn from the council of elders (Adan and Pkalya 2006; IPSTC 2016).

Contrary to the traditional peace processes in the County, modern/formal peace mechanisms call for gender integration in all peace processes (GoK, 2011). As noted in the preceding discussion, this is because, to a large extent, they are guided by global, regional and national policies and legal frameworks. Based on this, the intriguing question then becomes how gender is integrated in contemporary peace processes, which essentially are a fusion of traditional and modern/formal mechanisms. This paper attempts to fill this gap by examining the extent to which gender has been integrated in contemporary peace processes in Marsabit County. It also interrogates the challenges faced and strategies that could be used to enhance gender integration in contemporary peace processes.

This paper is critical because it acknowledges the significance of gender inclusion in peace processes, and peace and security in general. This is because gender integration is not only significant at the individual level but also to the community, country and the world at large. Muema (2014) aptly outlines that including both men and women in peace processes is a necessary condition for avoiding relapse to conflict. Additionally, integrating gender perspectives into peace programs promote gender equitable norms and opportunities for achieving better peace outcomes (Juma, 2002). The findings, conclusions and recommendations of this paper will inform government, CSO, NGO and community integrated peace programs and processes as well as the work of other organizations, such as IPSTC and UN Women, in Marsabit County and other similar regions.

Objectives

The overall objective of this paper is to examine gender integration in contemporary peace processes in Marsabit County. It is guided by the following specific objectives:

i.   To examine the contemporary peace processes in Marsabit County

ii.   To assess the integration of gender in contemporary peace processes in Marsabit County

iii. To identify challenges of integrating gender in contemporary peace processes

iv.   To identify strategies for enhancing integration of gender in contemporary peace processes.

Conceptual and Theoretical Framework

The discussions in this paper are guided by the following conceptual and theoretical frameworks.

Conceptual Framework

As illustrated in the schematic Figure 1 below, the conceptual framework that guides this paper is a gender integration continuum that is adapted from the work of IGWG (2013). The continuum guides social, economic and political policies and programs on how to integrate gender. It explains that gender can be integrated in any function by using certain approaches that are categorized on how they treat gender norms and inequities in the design, implementation and evaluation stages. To this extent, the framework supports the authors' assumptions about gender integration in peace processes and potential peace outcomes. This paper argues that gender integration influences the outcomes of peace processes. As such, the independent and depend variables are gender integration and better/positive peace outcomes, respectively. The arrows in the diagram show the flow of the relationships between the different variables.

Figure 1: Gender Integration Continuum
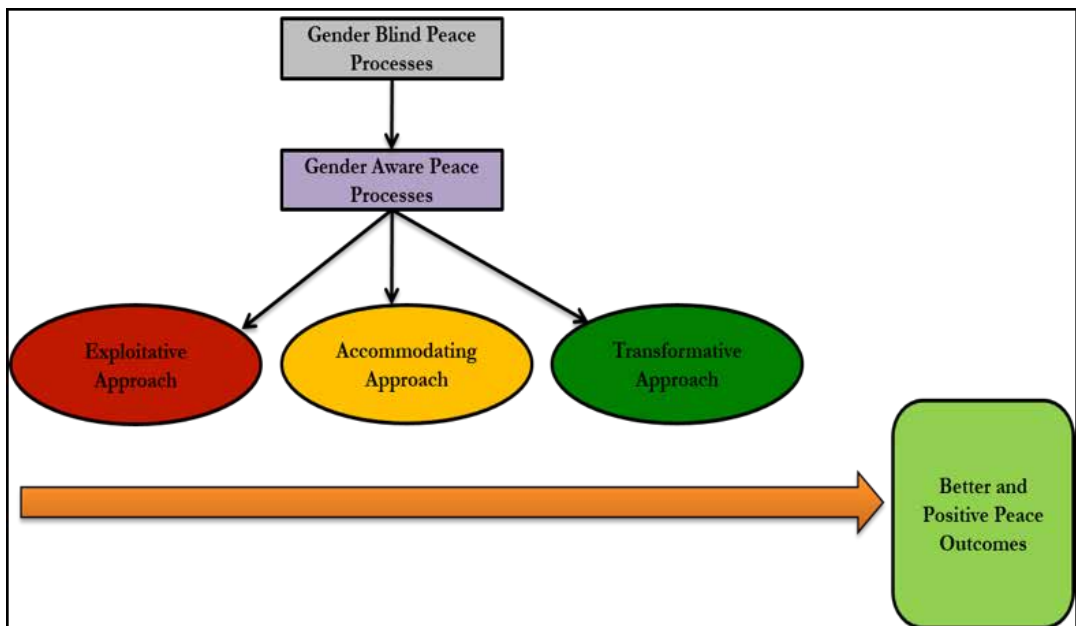
Source: Adapted from IGWG (2013)

Existing literature indicates that most peace processes, especially those in communities dominated by patriarchal systems such as Marsabit, are gender blind (Adan and Pkalya 2006; Kilaka 2013). This means that they are designed without prior analysis of socially-defined set of roles, needs, rights and power relations between men and women. Gender blind peace processes totally ignore gender considerations. However, an essential condition for all gender integrated peace processes is to move the peace actors and approaches from gender blind to gender awareness. Gender awareness is a situation where gender constrains and opportunities are purposefully examined and considered in all stages of the peace process.

Nevertheless, there is a continuum of three approaches that a gender aware peace builder can choose to adopt in the process of gender integration. The first approach is the exploitative gender peace process. This approach consciously or unconsciously reinforces or exacerbates existing gender inequalities and stereotypes in peace processes. Therefore, it is harmful and can undermine the objectives and outcome of the peace process. The second approach is the accommodating gender peace process which acknowledges but work around gender differences, stereotypes and inequalities to achieve peace outcomes. Notably, although this approach may result in short term peace benefits, it cannot reduce gender inequality or address that that contribute to gender inequalities. At the end of the continuum is a transformative gender peace process. This approach seeks to transform gender relations so as to promote equality and achieve durable peace outcomes. To be effective and sustainable, peace processes in Marsabit County should adopt the transformative gender approach because it addresses social structures that propagate gender inequalities and also promotes the position of men, women, boys and girls in peace and security.

Theoretical Framework

This paper is guided by social constructionism and systems approach theories. It is critical to note that these theories are not mutually exclusive but rather complement each other in explaining gender integration in peace processes. While the social constructionism theory explains the social construction of gender roles and relations, systems approach highlights the importance of the participation of men, women, boys and girls for meaningful peace processes.

Social Constructionism Theory

This is a sociological theory that argues that meaning, reality and human behaviour is created through social interactions of actors and institutions within a social system. Its main proponents include Berger, P and Luckmann, T (1967), and Marecek, J., Crawford, M and Popp, D (2004), among others. The basic principles of the theory can be applied to any facet of human society, including gender, peace and security. It states that gender is a socially constructed identity whose meaning varies with time and place. Therefore, to fully understand gender dynamics one has to contextualize the concept to the specific setting and culture. It also outlines that society creates gender roles, power and behaviours, which are prescribed as appropriate for an individual of a specific gender. Over time, individuals learn and internalize these gender expectations and behave accordingly. To this end, the theory argues that gender differences in behaviour, power, roles and relations are social conventions that can be de-constructed.

In many communities around the world, people are socialized that peace and security are men's affairs. It is for this reason that women's participation in peace processes is often low. Therefore, this theory is relevant to the current discussion because it explains why participation of women and girls is wanting in peace processes. In addition, as a theory of change, it also raises hope that traditional gender roles in peace processes can be de-constructed to give room for gender inclusion.

Systems Approach

The second theory that this paper adopts is the systems approach that was postulated and strengthened by a number of proponents, including Jan Smuts (1920), Ludwig Von Bertalanffy (1940) and Joy Forrester (1990). This theory has been termed as an approach to problem solving that can be applied in almost all aspects of human life. The theory defines a system as any set of interdependent and interacting parts. These parts are also systems themselves and hence comprise other parts. In the community, the parts of the system include different categories of people (including men, women, boys and girls), institutions, structures and processes that work together to make the community functional. It, therefore, implies that when one part of the system is dysfunctional, the whole system is likely to be dysfunctional. On the other hand, when there is an improvement in one part of the system, the whole system is likely to improve too. This approach proposes that the components of a system can be best understood in the context of relationships with each other and with other systems, rather than in isolation.

Systems approach is applicable to issues of gender, peace and security and the interactions between them. In Marsabit County, for instance, there is need to ensure that all stakeholders, including men, women, girls and boys, are included in peace processes. This is because these categories of people are parts of a system (community), are interdependent and in constant interaction. Therefore, positive/sustainable peace outcomes are unlikely to be realized if one part of the gender is excluded in peace processes. To this end, integration of gender perspectives, concerns and needs is critical for the system (community) to be fully functional.

Methodological Approach and Analysis

This paper is based on critical review of selected books, academic journals, reports, government publications, and theses on gender integration in peace processes. The literature review was further complemented by personal experiences. The arguments herein are therefore based on a combination of these approaches. More specifically, qualitative analysis has been employed to provide an in-depth understanding of the topic under discussion.

Contemporary Peace Processes in Marsabit County

There is no universal definition of contemporary peace processes, hence, this paper defines them as peace and conflict intervention processes that integrate both traditional and modern approaches in preventing, managing and solving conflicts in the community (Adan and Pkalya, 2006). In fact, contemporary peace processes are largely modeled on traditional peace structures. A larger percentage of their membership/actors are drawn from the traditional council of elders and other members of the community. Similarly, their approaches and methodology of peace and conflicts resolution are pegged on the customary institutions of peace building in the community (GoK 2011; Adan and Pkalya 2006).

In Marsabit County, like in other pastoralist communities in Northern Kenya, the most known type of contemporary peace approach is the CPCs. The genesis of CPCs is traced to traditional peace building initiatives in Wajir County in early 1990s that culminated in the establishment of the Wajir Peace and Development Committee (WPDC) (Adan and Pkalya, 2006). The development and success of CPCs as well as the efforts of CSOs informed the creation of NSCPBCM as well as the formulation of Kenya National Policy on Peace Building and Conflict Management (KNPBCM) in 2011. The former was constituted to coordinate peace building and conflict management efforts undertaken

by the government, CSOs, NGOs, local communities and CPCs. The work of the mentioned stakeholders is guided by the KNPBCM (GoK, 2011).

Another contemporary peace structure/process in Marsabit County is the '35 Elders of Peace' in Moyale sub-county. This peace structure, otherwise known as the Kaparo Council of Elders, was created by the Kenyan government through the National Cohesion and Integration Commission (NCIC) to negotiate and mediate for peace in Moyale following the post-election violence in 2013 (IPSTC, 2016). The peace structure constitutes 35 elders (of which 3 are women) drawn from all the ethnic groups living in Moyale sub-county. It comprises a range of actors; including traditional elders, government administrators, teachers, religious leaders, CPCs, and members of NGOs among others. Although the group successfully mediated for peace in the County and technically their mandate should have ended, it is still active and recognized by the community members and leaders as a legitimate contemporary peace structure (IPSTC, 2016).

Other contemporary peace processes include the efforts of religious bodies; such as Catholic Justice and Peace Commission (CJPC), National Council of Churches of Kenya (NCCK) and Supreme Council of Kenya Muslims (SUPKEM), CSOs, NGOs, county conservancies, and CBOs such as women and youth groups (Makau 2012; Kilaka 2013). The initiatives undertaken by these groups in Marsabit County include initiating and/or supporting community peace dialogues, peace caravans, peace tournaments, cultural peace shows, peace forums, peace ambassadors (exchange programs among youth and school-going children from different ethnicities), and socio-economic and empowerment initiatives such as capacity building, training and provision of financial resources (Cheptile, 2015). Specifically, County conservancies in Marsabit, including Melako, Shura, Badassa and Songa, are run by scouts and girl guides selected from different communities in the area. Their peace initiatives include preserving indigenous forests and rangelands; advocating for management and sharing of pasture and water; collecting conflict early warning information and reporting to the relevant authorities; tracking and returning of raided livestock as well as ensuring legal action is taken against culprits (IPSTC, 2015).

Different categories of community members are involved in these peace initiatives. Regardless of whether the initiatives are initiated by external stakeholders/actors, such as government institutions, NGOs and CSOs, their structure and approaches adopted are context-specific as they borrow greatly from the culture, tradition and values of the Marsabit people. The responsibility of the government, NGOs and other external partners is to facilitate the communities with tools for peace building and conflict resolu-

tion. The actual work of building peace is a primary responsibility for the community members (Murithi, 2006).

Gender Integration in the Contemporary Peace Processes

Peace actors argue that the philosophy behind the introduction of contemporary peace processes in Marsabit County was derived from the need to not only institutionalize traditional peace structures but also to widen their actors (Adan and Pkalya, 2006). For the longest time, the traditional peace institutions were construed as blind and insensitive to gender needs, roles, power and relations in peace and conflict management systems (Kilaka, 2013). Therefore, albeit with many challenges, contemporary peace processes in Marsabit County have attempted to integrate gender by adopting global, regional and national provisions and guidelines that provide for equal and engendered peace processes.

As opposed to indigenous peace processes where the obligation of leadership and decision making is vested in male elders of the community, contemporary peace processes are more inclusive. They draw their representation from all community members (including adult men and women, young women and men, and boys and girls), CSO, CBOs, NGOs and government officials. This gives the notion that contemporary peace processes are superior structures that value the role and contributions of the various categories of people in the community despite gender differences.

In addition, contemporary peace processes give fair opportunities to both men and women since membership is by selection processes (GoK, 2011). This is contrary to traditional peace processes where membership is earned through pre-determined criteria such as age, kinship and gender (Masinde *et al.* 2004).

The gender inclusion aspect has broadened the ratio of men and women participating in contemporary peace processes in Marsabit County. In particular, women who have been excluded by traditional beliefs and customs, have finally found space for participation through women groups, CPCs, NGOs and conservancies among other structures. For example, the CPC membership list of Marsabit County shows that at least a third of them are women (Cheptile, 2015). This is attributed to the two-third gender rule stipulated in the Kenyan Constitution. It is, however, important to note that in other parts of Marsabit County women's opinions are still overshadowed and excluded by men and elders in many of the peace processes despite their increased numbers (Adan and Pkalya, 2006).

The Marsabit County Integrated Development Plan (CIDP) of 2013-2017 stipulate that both government and non-government actors ensure that there is gender inclusivity in peace programs that they initiate. For example, they ensure that equal proportion of men and women are invited for peace forums and that all members are given opportunities to openly express their views and perspective. This is contrary to traditional peace meetings where women and girls are not allowed to speak in the presence of men and male elders. This is because women are traditionally viewed as weak and inexperienced and hence believed to be incapable of contributing meaningfully to critical issues of peace and security. This statement is supported by a respondent's view in a study conducted by Cheptile (2015) in Marsabit County:

"In this area, women are likened to children and therefore not allowed to speak in the presence of men, male elders and warriors...if a woman has to speak she must ensure that her back, rather than her front, faces the audience." (KI14, 23rd February 2015).

The CIDP further outlines that gender inclusion in peace and development forums in the County has strengthened the contribution of women towards sustainable peace. For instance, women and youth peace groups have increased exponentially and women have proved to be effective, resilient and determined to build peace and the economy of their communities. Given their passion, the national and county governments have scaled up campaigns on gender empowerment and ensured that men and women have fair access to enterprise funds among other resources (GoK, 2013).

Gender integration has also been seen in capacity building and training for peace and security in Marsabit County. With the aim of promoting gender integration and equality, government and other stakeholders such as UN Women and IPSTC have facilitated community peace trainings and capacity building initiatives to both men and women from the County. Interestingly, these gender inclusive initiatives have encouraged partnership between men and women in peace processes. One example of such training was offered by IPSTC in 2015. As a result of expanded knowledge and skill-base on gender inclusive peace building, the course alumni from Sololo sub-county in Marsabit County, successfully lobbied for women's participation in an 'elder's only' peace meeting. Although it took a lot of persuasion and support from their male counterparts, the women have since then been included in peace meetings that are spearheaded by elders (IPSTC, 2015). This finding affirms the significance of adopting a gender integration and transformative approach to peace and security. Notably, IPSTC with the support of UN Women is currently working on another capacity building initiatives that would

promote women's leadership and decision making in peace processes in Marsabit County and other regions. The assumption is that women in leadership positions are likely to have real voices in raising gender and peace concerns and hence contribute meaningfully to peace processes. As a matter of fact, Njambi (2014) states that it is critical to alter gender hierarchies for women to be recognized and actively participate in peace processes.

Compared to men, few women play a decision making role in peace processes in Marsabit County (Njambi, 2014). Notwithstanding this, women participate actively in other areas that are critical in any peace process. Some of the areas that women in Marsabit County have been involved in include: provision of relief and counselling to conflict victims; seeking justice and compensation for conflict victims; advocating for peace and gender needs through songs and dance; partnering with peace stakeholders such as the government and NGOs; advising their husbands and sons against participating in livestock raids and conflict; advocating for resource-sharing approaches; spearheading inter-community dialogue and reconciliation by exchanging gifts and holding peace talks in common places such as markets and water points; and collecting conflict early warning information and disseminating it to the relevant authorities (Kilaka 2013; Cheptile 2015).

The contemporary peace building efforts in Marsabit County have also played a significant role in integrating and addressing the various needs of men, women, girls and boys. The CPCs, NGOs and government institutions have educated communities on the negative impact of conflict on different genders. Women and girls have been warned against perpetrating conflicts through songs, dance and beading of Morans/warriors. They have also raised awareness against sexual and gender based violence through regular peace barazas and peace caravans.

Furthermore, CSOs and NGOs have provided socio-economic support to youth and ex-morans to ensure that they do not engage in or relapse into conflict. Men and male elders have been encouraged to involve women and girls in peace processes inorder for them to raise their needs as well as incorporate their unique insights into peace processes (Peacenet-Kenya 2010; IPSTC 2015).

Challenges Facing Gender Integration in Contemporary Peace Processes

Gender integration efforts in contemporary peace processes in Marsabit County have not been without challenges. The following are some of the key obstacles.

First, although women and youth (male and female) are increasingly being incorporated into peace structures, their significance is yet to be celebrated. This is partly because traditions and customs still hinder them from making critical decisions for the community. In fact, the prevailing culture has not given them equal rights with men/elders in participating in issues of peace and security (Cheptile, 2015). The traditional council of elders and their supporters perceive inclusion of women in peace processes as a threat to the culture and status quo (Adan and Pkalya, 2006). This belief continues to constrain gender integration in the peace processes.

Secondly, even where women and youth have been allowed to participate in contemporary peace processes, the adult men and elders continue to deliberately undermine their perspectives and concerns (Chopra, 2008). Despite the fact that contemporary peace processes are anchored on legal and policy frameworks that support gender integration, cultural norms and values seem to weaken their legitimacy in the region. Additionally, traditional elders who are the primary stakeholders in issues of peace and security may not be aware of the existing frameworks and provisions (Dida, 2012). As a result, therefore, the final decisions with regards to peace processes still rests on traditional mechanisms, which most contemporary peace processes draw their membership and structure.

Thirdly, the attitudes of community members about women's ability to contribute in peace processes have influenced the extent to which women are integrated into peace processes (Goransson, 2013). Men, male elders and even some women are not confident about women's ability to contribute in peace and security. In fact, for a long time, women and children have been regarded as victims of conflicts rather than pacifists in Marsabit County. As a result, peace and security concerns have been seen as a men and elder's affair.

Fourthly, the socio-economic status of women and girls contribute to their exclusion in peace processes in Marsabit County. For example, the social roles of women and girls, such as care-taking, reproduction and production responsibilities, limit the time available for them to meaningfully participate in peace initiatives (Juma, 2000).

Additionally, peace processes are normally long, slow and costly, and hence demands vast resources which most women and young people may not have. This is attributed to the fact that conflict destroys livelihoods and hence most women in conflict-prone societies lack financial and physical capital (Rotberg, 2002). This forces women and youth groups to rely on external support, which is often lean, delayed and unstable (Muema, 2014).

Lastly, Cheptile (2015) indicates that most women in Marsabit County actively participate in peace initiatives within the confines of their villages/Manyattas while men take the forefront in representing their communities at the County and national levels. This is partly attributed to cultural norms and traditions that restrict women from travelling outside their villages without the consent of their husbands. Therefore, from their external interactions men are likely to gain more experience and skills related to peace and security. For instance, these interactions give men a platform to sharpen their communication and language competence. It is no wonder then, that men in Marsabit County are likely to dominate public peace discussions and, by extension, outshining the womenfolk in public forums as well as in other peace processes (IPSTC, 2015).

Strategies for Enhancing Gender Integration in Contemporary Peace Processes

As gender equality becomes a critical measure of progress in peace and security as well as in other development aspects, strategies need to be put in place to address the challenges facing gender integration in the society today. Importantly, fully addressing the challenges requires all stakeholders including government, traditional council of elders, women groups, youth groups, CSOs, NGOs, CBOs and other stakeholders to work in partnership. The following are some of the suggested strategies:

- There is need for constant campaigns and strong support for gender inclusion in all aspects of peace processes in Marsabit County. The relevant institutions and partners should ensure that men, women, boys and girls are included in peace processes and that their needs and perspectives are integrated accordingly (GoK, 2013). In this case, awareness creation of the existing policy and legal frameworks is important to ensure that all community members, including elders, are conscious about the equal rights of men and women in peace and security as well as other provisions stipulated therein.

- Women at the grassroot levels should be empowered not only to participate in peace processes but also to have actual influence and power (IPSTC, 2016). This means that there is need to impart leadership and decision making skills to the women so that they can challenge the existing gender inequalities and stereotypes, with a view of transforming gender relations in peace processes. This can be realized by training and building the capacity of women who are already actively involved in peace processes and advocacy for gender empowerment.

- The government and its partners should emphasize on education campaigns and programs for the girl-child in Marsabit County. This is because gender inequalities and discrimination are rooted in how the society socializes its citizens (Marecek *et*

al., 2004). Therefore, education is likely to present countless opportunities for the girl-child including increasing her capacity to participate in many aspects of development and leadership. Education is a near-perfect approach for working around cultural beliefs that undermine the capacity of women and girls in the society. However, it should be noted that focusing on girl-child empowerment does not, in any way, call for the neglect of the boy-child (Bryan and Varat, 2008).

- It is evident that even when women and girls have the experiences and capacities to participate in peace processes, cultural and social norms act as hindarance for full actualisation of their potential (Muema, 2014). Therefore, it is only prudent to change the attitudes and beliefs of the community members by creating awareness on the important role of women and girls in peace processes. In addition, there is need to support women and girls with financial and physical resources which will enable them to engage meaningfully in peace initiatives and processes.

- There is need to include men, Morans, and elders in gender empowerment and integration movement in the community. This is because they are the gatekeepers of gender equality, peace and security, and therefore their support is critical in opening opportunities for women participation in peace processes. It goes without saying that incorporating both men and women in gender training and capacity building programs not only fosters their mutual learning but also bolsters their appreciation of roles played by both genders in peace processes. This could lead to changing of attitudes and demystification of gender stereotypes.

- Finally, it is important to regularly monitor and evaluate gender empowerment and mainstreaming projects that are and/or have been implemented by various organizations in Marsabit County. This will provide answers as to whether the projects are effective as well as identify challenges faced and propose ways of addressing them.

Conclusion

The preceding discussion examined gender integration in contemporary peace processes in Marsabit County. It concludes that gender perspectives are increasingly and extensively being conceptualized and operationalized in many functions of today's society. In fact, gender equality is one of the measures of human development and realization of human rights.

The paper further argues that the idea behind the introduction of contemporary peace processes in Marsabit County, as well as in other similar regions, was derived from the need to not only institutionalize traditional peace structures but also to widen peace and security actors. This is because, for a long time, traditional peace institutions were seen to be gender blind and insensitive to gender dynamics. To counter this, contemporary peace processes in Marsabit County have endeavored to integrate gender by adopting the strategies that promote gender inclusion. Nevertheless, the process of gender integration has faced a myriad of challenges; including cultural barriers, negative gender stereotypes and attitudes, and limited resources.

The paper concludes that these challenges can be addressed through a strong partnership of different stakeholders in Marsabit County. Some of the strategies for addressing the challenges include constant campaigns on gender integration, women and girl-child empowerment, addressing negative attitudes, and ensuring regular monitoring and evaluation of gender programs.

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Participation of Women in Cross-border Peace Initiatives: The Case of Turkana/Pokot Border

Dr Eunice Njambi

Overview

Conflict-affected contexts encompass situations prior to, during and after armed conflict. In fragile contexts, state structures lack the political will and/or capacity to provide the basic functions needed for poverty reduction, development and to safeguard the security and human rights of their population (OECD DAC, 2007).

Building on a variety of existing international legal and political commitments, the United Nations Security Council (UNSC) took decisive action in 2000 by adopting the first resolution to specifically address women and peace and security issues. UNSCR 1325 on women and peace and security obliges all UN Member States to promote the participation of women at all levels in peace processes and in the prevention of conflict and to protect women from gender-based violence. Traditionally, community peace committees at all levels are mostly dominated by men (UN Women 2000).

UNSCR 1325 is the first Security Council resolution to link women's experiences of conflict to the maintenance of international peace and security, asserting women's leadership and role in conflict resolution, peace talks and recovery, requiring build-up of gender response capability in peacekeeping missions and gender training for all those involved in the maintenance of peace and security. The UNSCR 1325 provides a general overview of the actions to be taken by international organizations and national institutions on women, peace and security. UNSCR 1325 has been complemented by others including, UNSCR 1820 adopted in 2008, 1888, 1889 adopted in 2009, and UNSCR 1960 of 2010.

Women's participation in peace processes remains one of the most unfulfilled aspects of the women, peace and security agenda. According to the UN Women (2010) women represent a strikingly low number in peace building initiatives and there has been little appreciable increase since the passage of resolution 1325 (2000). At the peace table, where crucial decisions about post-conflict recovery and governance are made, women are conspicuously underrepresented.

Transforming women's attitudes, behaviors and values, leads to meaningful participation in peace building initiatives; however, this is only possible when all stakeholders acknowledge the importance of capacity building women as agents change for development in socio-political and policy process. This results to women participation being effective and efficient to achieve desired community development goals that promotes inclusive partnership at all levels of program processes.

Background of Turkana/Pokot Border

Turkana County is arid and semi-arid and characterized by hot climate with a mean temperature of 30.5 ^{0}C. The rainfall pattern and distribution is erratic and unreliable. There are two rainfall seasons. The long rains occur between April-July, while short rains fall between October-November with a range of 52mm-480mm and an annual mean of 200mm. The County is prone to frequent rain failure leading to massive loss of livestock and pasture. The Turkana live in six sub counties: Turkana South, Turkana East, Turkana North, Turkana West, Turkana Central and Loima (GOK 2013).

The 2009 Kenya Population and Housing Census show the county population as 855,399 with an annual growth rate of 6.4% and projected to 1,036,586 by 2012 and 1,427,797 in 2017. The population density is 12 persons per km². The average household size is 7 members. Female-headed households are 34.7%. The high number of female-headed households is largely attributed to warfare with neighbouring pastoralist communities over pasture, livestock and boundaries that results in the deaths of men. GOK reports the livestock population as: cattle 1,534,612; sheep 3,517,151; goats 5,994,861; camels 832,462 and poultry 180,793. Lake Turkana, Turkwel and Kerio rivers are the only permanent and significant sources of water (GOK 2013).

West Pokot County

West Pokot County is one of the 14 Counties in the Rift Valley region. It is situated in the north rift along Kenya's Western boundary with Uganda. It borders Turkana County to the North and North East, Trans Nzoia County to the South, Elgeyo Marakwet County and Baringo County to the South East and East respectively. The County lies within Longitudes 340 47'and 350 49' East and Latitude 10 and 20 North. The County covers an area of approximately 9,169.4 km² stretching a distance of 132 km from North to South. The county has four constituencies namely: Kapenguria, Kacheliba, Sigor and Pokot South and a total of twenty county wards. Kapenguria and Kacheliba constituencies have six wards, while Sigor and Pokot South have four wards each (GOK 2013).

From 2013 projections, the population in the county was estimated at 631,231 persons. This population consists of 313,746 males and 317,484 females with a sex ratio of 100:101. The county inter-censual growth rate is 5.2 per cent, which is higher compared with the national average of 3.0 per cent. If current trends prevail, the county population was expected to grow to 700,414 and 771,180 in 2015 and 2017 respectively. It is also worth noting that the youth (aged 15-34 years), whose population estimate is 196,830 forms 31 per cent of the total population.

Turkana South and Pokot Central Border Conflict

Boundary and territorial conflict between the Pokot and Turkana has contributed much hatred, suspicion, destruction of livelihoods, death, loss of livestock and forced relocation. Conflict resolution between the two communities faces the challenge of entrenched positions on both sides particularly their boundary revisionist perspectives. The main obstacle to conflict resolution is apparently lack of clear leadership by government, which has encouraged the solidification of hard line positions on either side. Since both communities seem to refer to and accept the original colonial boundaries/maps, the interpretation and use of the maps could be one of the bases on which to begin and hinge conflict resolution processes. Purely relying on the local politicians has in the past inflamed fundamentalist positions that has exacerbated conflict.

Conflicts among the pastoral communities are largely caused by competition over control of and access to natural resources particularly water and pasture. Other causes of conflicts include historical rivalry, deep-seated cultural values, land issues, political incitements, idleness amongst the youth and more recently proliferation of illicit arms (USAID, 2005). This USAID paper focused on the Kainuk border as indicated in map below.
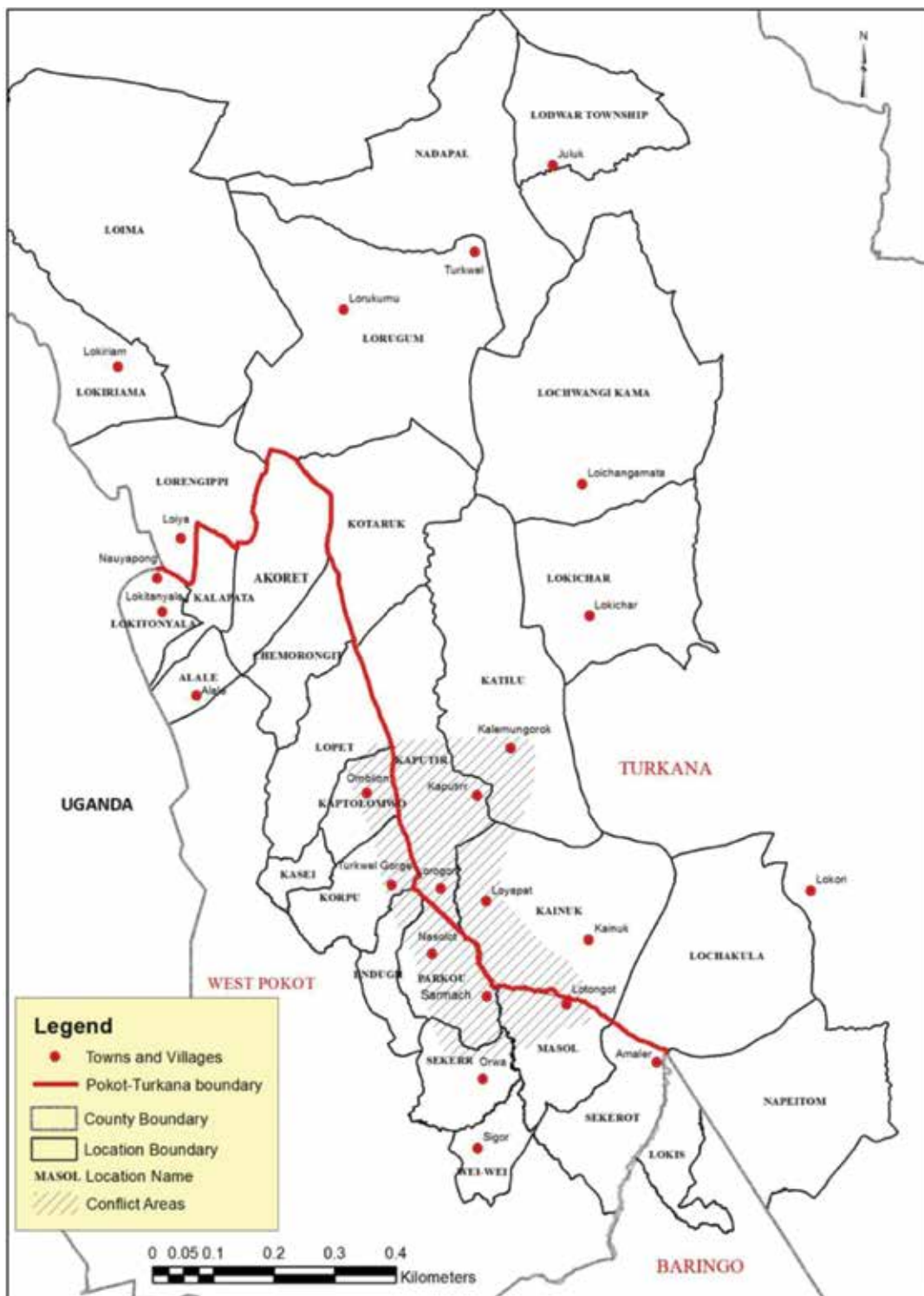
Figure 1: Pokot /Turkana boarder

Problem Statement

Boundary and territorial conflict between the Pokot and Turkana has contributed to hatred, suspicion, destruction of livelihoods, death, loss of livestock and forced relocation. The main obstacle in cross border conflict resolution is usually lack of clear gender sensitive conflict management and sustainable human security programs. Conflicts among the pastoral communities are largely caused by competition over control of and access to natural resources particularly water and pasture. Other causes of conflicts include historical rivalry, deep-seated cultural values, land issues, political incitements, idleness amongst the youth and more recently proliferation of illicit arms (USAID, 2005).

In Turkana and Pokot there is low participation of women in the formal peace and security structures such as Community Peace Committees (CPC) and Sub County Peace Committees. In both counties, women are systematically blocked from/or denied full access to cross border peace initiatives. They are also denied opportunities and resources that are normally available to the men, which results to their exclusion from meaningful participation in peace building. Traditional council of elder's in-charge of making final decisions on peace and security matters in the communities also exclude women. Given this scenario, it is usually difficult for the CPC to get a sizeable number of women to actively participate in traditional and formal peace processes (GOK 2013).

The Turkana and Pokot community has often proven resilient in difficult contexts and have embraced survival and coping mechanisms to deal with cross border insecurity and fragility. In spite of increased attention, gender considerations continue to be marginalized during conflict and post conflict situations.

Women are still largely excluded from conflict resolution and peacebuilding efforts. This can be attributed to the cultural roles assigned to the men and women in peace building public meetings. The cultural roles lead to a tendency by men to exclude the women from CPC. The men assume women are busy with household chores and do not have time to attend peace building meetings. Additionally, the men are more outspoken and outgoing in meetings related to community peace building. This article suggests ways of enhancing women participation on cross border peace and security initiatives along the Turkana/Pokot border based on the findings of a training needs assessment (TNA) conducted by IPSTC in June 2016.

Broad Objective

To analyse participation of women in cross-border peace initiatives among the Turkana/ Pokot border.

Specific Objectives

The paper addresses the following specific objectives:

i.   To assess the peace initiatives among the Turkana / Pokot

ii.   To identify the skills and knowledge gaps that hinder women participation

iii. To identify factors that hinder women participation in cross-border peace initiatives

Capacity Building: Conceptual Framework

This paper adopts the Rick (2001) 'Practical Guidelines for the Monitoring and Evaluation of Capacity-Building concept'. Based on this model, the anticipated women capacity needs can be built and developed based on the four main domains that include: restructuring values systems, organiational restructuring, institutional capacity and human resource development. Women's absence in peace building initiatives processes can be explained by their alleged lack of capacity in terms of ability, authority, resources and responsibility.

Participation of women in cross-border peace initiatives require locally owned capacity building processes. Such capacities ensure that changes from the smallest intervention within each of the four spheres are brought to the systemic macro change levels. For women to be effective and successful in cross border peace initiatives capacity building needs to be based on understanding of the dynamic relationships within the complex conflict systemic context in the community. It requires long-term involvement and constant monitoring and evaluation to ensure that the macro change processes are attained.
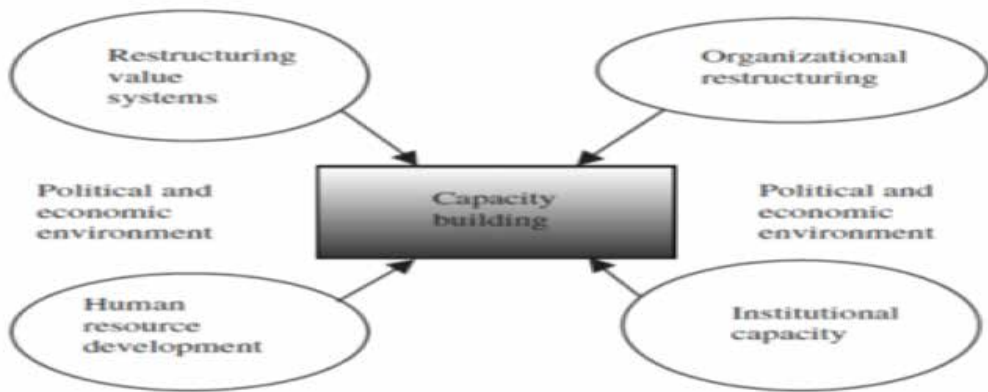
Source: Rick (2001) "Practical Guidelines for the Monitoring and Evaluation of Capacity-Building

Methodological Approach and Analysis

The target population in the study were government officials (national and county), Women Groups and organizations, youth groups, Sub County Peace Committees, NGOs, traditional elders, Community Based Organizations (CBOs), and Faith Based Organizations (FBOs).

The study focused on Turkana South and Pokot Central Sub Counties because their border is characterised by recurrent conflict. Secondary data from literature was used for the study that also used both quantitative and qualitative methods for the data analysis. The data was collected through interviews and Focus Group Discussions (FGDs) that interrogated women's performance in leadership and preventive diplomacy.

Findings and Discussions

This section presents the findings and discussions arising from the study.

Community-based Peace Initiatives among the Turkana/Pokot

The Turkana-Pokot conflict arises out of scarcity and competition over pasture and watering points and territorial/border disputes. Disputes are compounded by minimal routine interaction and communication between the two communities. The Turkana-Pokot conflict occurs in a context of weak structures and institutions for conflict prevention, mitigation, and response, particularly at the cross-border level. The two communities have adopted several peace initiatives aimed at encouraging and promoting harmonious co-existence. Among others, the following are some of the initiatives practiced by the communities.

Cultural Dances and Symbols

Cultural dances offers an opportunity for the communities to demonstrate the richness of their culture and at the same time to experience and appreciate the culture of others. The underlying goal is to promote integration, cohesion and peace building among the communities. Women can prevent inter-ethnic conflicts in a number of ways. Among the Pokot, there is a belief that a woman can protect her son from external harm of any kind by wearing a birth belt called '*Leketio*'. Leketio is a belt, which supports pregnancy hence life. Before warriors set out for a raid, each of them informs his mother so that she can wear the belt while he is away. To prevent conflicts, women refuse to wear the belts prompting the warriors to abandon the intended raids.

Source: Pokot Turkana Peace Initiative (2014)

Intercommunity Peace Concert and Fashion Shows

Source: Pokot Turkana Peace Initiative (2014)

Council of Elders

The most frequently used grass-root peace building strategy is the use of council of elders where community elders, from the conflicting communities, make treaties on peace keeping. The strategy involves slaughtering of a goat and the use of goat blood for cleansing. Sharing a meal among the warring communities' elders serves as a sign of peaceful coexistence. However, this strategy is largely incident specific; for example, the Pokot and Turkana at the Lorogon border celebrate and eat together to assure each other of cooperation to end conflict that has defined the relationship between them for decades.

Source: Pokot Turkana Peace Initiative (2014)

Peace Sporting Activities

Another grass root peace building initiative in West Pokot County is the Tegla Lorupe Peace Race. The renowned world Pokot athlete Tegla Lorupe started a foundation in 2003 that engages in sporting activities between rival communities and educates people on the importance of peaceful coexistence. The rival Pokot and Turkana communities, with the help of the foundation, organize annual cultural fashion shows and peace races.

Source: Tegla Peace Foundation (2014)

Skills and Knowledge Gaps That Hinder Women Participation

Based on the table below which was derived from the IPSTC (2016) training needs analysis (TNA), women need to be more equipped on knowledge and skills that build their capacity in community peacebuilding. The knowledge and skills have been divided into three (1-3) based on priority. In the most general terms, capacity consists of a party's ability to solve its problems and achieve its objectives. Capacity building aims to strengthen women ability to work together for their mutual benefit by providing them with the skills and tools they need to define problems and issues and formulate solutions.

Building capacity involves skills transfer, training, human resource management, organizational development, and the strengthening of communities and social networks. It is important to train individuals to serve in national or international technical assistance programs; and also to train policy makers and practitioners to implement sustainable development strategies. Those who should receive training to improve their skills include government workers, community leaders, members of women's groups, and other civil society practitioners. In order to build capacity within the legal system, all persons in the judicial system should receive rigorous training from relevant experts.

The community-based approach has been adopted in fragile and conflict-affected societies. The approach, defined as the range of measures necessary to transform conflict towards sustainable, peaceful relations and outcomes, is an effective approach to peacebuilding. Since public institutions are often weak in conflict and fragile settings, community-based approaches can be used to re-connect the state with its citizens and to strengthen local governance. Community-based processes and their participatory community forums can also be used to build social capital in divided societies by providing safe spaces for interaction, communication and joint decision-making. Such processes can help to overcome mistrust and set precedence for peaceful and constructive management of local disputes.

1st Dimension	2nd Dimension	3rd Dimension
Peace building & sustainability Peace interventions& conflict preventive based on early warning information	Linking peace and sustainable development Dividends of peace	Building common market
Conflict management: Build local capacities of Kraal elders and women	Para legal, Rule of law	Promoting development: entrepreneurship
Community, dialogue negotiation & reconciliation	Rehabilitation and Re-integration of former warriors into civilian society	Disarmament, demobilization and reintegration (DDR)
Human rights	Create awareness on the importance of investing in education	Corruption
Trauma Healing		

Table 1: Three dimension community-based peacebuilding approach

Factors Hindering Women Participation

The nuclear family is the economically viable lowest social unit. Other higher social organisations do exist and are important in decision-making and conflict management. Among them is the *Adakar* (plural '*ngadakarin*'), which consists of a group of nomadic pastoral households, with a recognized leader, in search of pasture and water. Each Adakar has its own "parliament," the *ekitoingikiliok* or "tree of men", where they usually conduct their meetings. Members of an adakar, who may number from 10-20 heads of

families, meet daily under the "tree of men" after their daily management chores. The eldest person in the *ekitoingikiliok* blesses and opens the meeting with a prayer. The recognized adakar leader/spokesman represents the joint decisions of the group to another adakar or to a government officer. Women should be empowered to actively participate in the '*Tree of men*' proceedings, as they are the majority of the victims of conflicts.

Cultural norms and practices that hinder or prohibit participation of women in conflict management activities and public discourses should be discarded. The women representation in leadership at all levels in both communities is low as a result of traditional inhibitions. Based on FGD discussions it was argued that in the two communities, dialogues, negotiations, mediation and decision making on peace and security matters is a role preserved for the male elders. The peace committees and community peace builders are majorly comprised of men with a micro women representation in one or two committees or none in some committees and thus, decision making is arrived at by men. It was reported that the Pokot women are not active in public discussions while their counterparts in Turkana are more aggressive among themselves but not before or amongst men.

The discussants reported that the peace being experienced, for more than one year now, across the shared border was due to collaboration of both men and women with both communities denouncing conflicts and embracing peace. However, the communities were worried of its sustainability. They reported that women in both communities are actors of conflict in the sense that women fuel and motivate their men to participate in cattle rustling so that they can measure up and be counted amongst other wealthy men. The women sing songs of praise and decorate the men as a sign of honour for their successful cattle raids. Livestock is a valuable asset to both the Pokot and Turkana communities as it defines their socio-economic, political and cultural standing.

The FGD discussants argued that women lacked the skills and knowledge on leadership and preventive diplomacy. Training on the same would improve their participation to help divert potential conflict and enhance their competence towards conflict resolutions. Despite the women not being visible in the public domain, they have a role to play at the community level. They are the managers of the homes and construct the houses, which accommodate the entire family. Formal training incorporated in this setting can enhance their capacity to participate in peace processes.

Many women have tried to mobilize themselves through self-help women groups, church groups and 'Nyumba Kumi' initiatives; however, their capacity to perform is dismal due to lack of support by traditional and formal structures that are male dominated. Additionally, it was reported that peace related trainings offered by NGOs always target the same people and particularly those living in town centres or shopping centres. Most of the training takes place in big towns like Eldoret, Kitale and Kapenguria where only a few people are able to participate. This approach has not brought change at the community level since the transfer of the learnt knowledge to the direct victims affected by the conflict is minimal.

Highly patriarchal societies have little space for women's or unmarried girl's voices. As a young unmarried woman from a pastoral community, the girls stand no chance of influencing their community to end the destructive violet conflicts that rob them of their age mates and potential husbands. Tradition also expects the young women to sing heroic songs as a blessing to the morans (warriors) engaged in livestock raids.

The inputs of peacebuilding efforts with local elders especially those that sit in the village, locational, peace committees are highly valued by the government and are accepted as part of the Kenya Governments National Policy on Peace Building and Conflict Management (GoK, 2011). A key challenge facing the peace-committees is funding that is particularly acute for women. In addition, there is need to bridge the knowledge and skills gaps among the women because most of them are illiterate and need basic training to enable them participate effectively in intercommunity peace building activities.

Discussions

Most peace building initiatives do not concentrate on the root causes of the conflict resulting in failure. Lasting peace can only be achieved by addressing the root cause of the conflict (Juma, 2000). The process of peace building involves changing the socio-economic circumstances of the conflicting communities rather than calming and stopping the warriors. Long-term peace can only be obtained through enhancing sustainable livelihoods for example, diversification from pure pastoralism to other viable alternatives (Weiss, 2004).

Analysis of the peace initiatives between the Pokot and Turkana revealed that long-term solutions to conflicts emanating from climate vagaries are not adequately addressed. The National Policy on Conflict Transformation and Peace-Building overall objective is to enhance the ability of the government of Kenya to respond to internal conflicts

by establishing a comprehensive and proactive national approach. However, none of its specific objectives addresses environmental issues particularly on mitigation of climate change that has been a missing link in the peace processes.

Several authors have outlined the different roles played by women in singing praises to raiders from the Pokot and Turkana communities after successful raids. At other times women have also been at the forefront in ridiculing their sons by composing songs that berate young men who are deemed to be afraid and cowardly when faced by the enemy (Bollig & Österle, 2007, Masinde et al, 2004).

Women in pastoralists' communities have been accused and praised in equal measure when it comes to promoting pastoral conflicts and spearheading peace-building initiatives. In his report, Akabwai (2001) discusses the Alokita Peace Crusades and describes how the crusades played a crucial role in promoting peaceful interactions between women from the Turkana and the Jie, Toposa and Dodoth communities. Through the peace meetings, the Africa Unions Inter African Bureau for Animal Resources was able to carry out veterinary services in the Karamoja Cluster.

Conclusion and Recommendations

Due to the new dynamics in conflict resolution strategies, the women and the local chiefs are sometimes faced with legal issues that they are required to solve yet they have limited knowledge on important issues like human rights. In peace committees, regarded as male preserves, women are not properly represented. Conversely, the same men who were the majority respondents suggested that women played significant roles in community peace building.

Cross boarder peacebuilding approaches needs to support the building of effective, legitimate, accountable and responsive processes that are gender sensitive to enhance their ownership. Indeed, the overlapping but distinct roles played by the different genders are essential elements that can be used to guide efforts of community peace builders in promoting cross-border peace and stability.

There is need to enhance the capacity (knowledge, skills and resources) of women to enable them participate meaningfully in community peace and security building. The capacity enhancement can be based on a 3-dimensional level of priority, in line with community peace builder's day-to-day work:

- The 1st dimension is building conflict management; community dialogue, negotiation, reconciliation skills; and, knowledge on rule of law and human rights.

- The 2nd dimension is linking peace and sustainable development dividends to trauma and family healing, rehabilitation and re-integration of former warriors, creation of awareness on the importance of investing in education, food security, among others.

- The 3rd dimension is building common markets, promoting development and entrepreneurship, disarmament, reducing corruption and promoting sustainable peace building.

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Highlights of Key Messages

This fact sheet is a quick reference guide regarding issues discussed in the two papers. The key messages include:

Gender Integration in Contemporary Peace Processes: A Case of Marsabit County

- In recent years, gender phenomenon has increasingly been incorporated in many aspects of the society. As a matter of fact, gender equality is one of the key indicators of human development and realisation of human rights worldwide.

- The notion behind the introduction of contemporary peace processes in Marsabit County, as well as in other similar settings, was the need to not only institutionalize traditional peace processes but also to widen peace and security actors in the area to include women and youth. This is because indigenous peace structures were seen for a long time to be gender blind and insensitive to gender concerns.

- Therefore, contemporary peace processes in Marsabit County, which include CPCs, County Conservancies, '35 elders of peace', and the work of religious bodies, NGOs, CBOs and other stakeholders, have endeavored to integrate gender perspectives in peace processes by adopting gender-inclusive strategies. These strategies have not only promoted the participation of men and women in peace processes but have also ensured that their needs and insights are incorporated.

- Nevertheless, gender integration in Marsabit peace processes has faced a number of challenges, which include: cultural barriers, negative gender stereotypes and attitudes, and limited resources, among others.

- The paper concludes that the challenges can successfully be addressed through a strong partnership of different stakeholders in Marsabit County. Some of the strategies for addressing them include constant campaigns on gender integration, women and girl-child empowerment, changing negative attitudes, and ensuring regular monitoring and evaluation of gender programs.

Participation of Women in Cross-border Peace Initiatives: The Case of Turkana/Pokot Border

- Boundary and territorial conflict contribute much hatred, suspicion, destruction of livelihoods, death, loss of livestock and forced relocation.

- Conflicts among the pastoral communities are largely caused by competition over control of and access to natural resources particularly water and pasture.

- UNSCR 1325 on women and peace and security obliges all UN Member States to promote the participation of women at all levels in peace processes and in the prevention of conflict.

- The main obstacle in cross border conflict resolution is usually lack of clear gender sensitive conflict management and sustainable human security programs.

- Women's absence in peace building initiatives processes can be explained by their assumed lack of capacity in terms of ability, authority, resources and responsibility in the peace building process.

- Locally owned capacity-building processes can enhance effectiveness and efficiency in cross border peace initiatives that bring changes from to the micro and macro change levels.

- Capacity building needs to aim at transforming women's attitudes, behaviours and values that can lead to meaningful participation in peace building initiatives.

- Women can prevent inter-ethnic conflicts in a number of ways that include: cultural festivities, intercommunity peace concerts and fashion shows, council of elders, peace sporting activities

About the Authors

Margaret Cheptile is a development researcher and trainer with interest in the areas of Development Policy, Marginalized Communities, Peace and Security. She holds a Master's Degree in Development Studies and Bachelor's Degree in Social Work (Hons.), both from the University of Nairobi. She has conducted various researches and trainings on peace and security, which have provided her with strong experience in conflict prevention, conflict management and peace-building. In 2011, she was part of the research team that conducted a country-wide survey on availability of firearms and perceptions of security in Kenya. The survey was under the auspices of the Kenya National Focal Point on Small Arms and Light Weapons and the Graduate Institute of International and Development Studies, Geneva, Switzerland. She has further trained on Dialogue, Negotiation and Mediation (DNM), Gender and Peace Support Operations, and Protection of Civilians (POC), among others, with specific reference to Eastern Africa. A beneficiary of the Rajnak Grant, Ms. Cheptile attended a year-long study programme at the Prestigious Kalamazoo College, Michigan, USA. She is currently a researcher at IPSTC, Nairobi, Kenya.

Sheila Ngatia is an intern at the Research Department in IPSTC. She holds a Bachelor's Degree in Peace and Conflict studies from the Africa Nazarene University and Diploma in International Relations and Diplomacy from Kenya Polytechnic University College. Her undergraduate project proposal was on the topic; *Management of Radicalization among Youths in Kenya; A Case Study of Secondary Schools in Kenya.* She has been involved in various research and curriculum design projects in the IPSTC. She has previously worked as an administrative assistant at Aga Khan University Hospital and Trojan Fire Security Limited. She has a keen interest in conflict prevention, conflict management and peace building and hence the interest to continue the association with the IPSTC.

Dr. Eunice Njambi has PhD and a Master's degree in community health and development from Great Lakes University, with further training in health systems management from Galilee International Management Institute, Israel. She is a community development specialist, with expertise in research issues. She is a regional facilitator in partnerships development and stakeholder engagement, strategic leadership, systems strengthening through policy research and peace and security operations. Currently working with IPSTC as a researcher and curriculum designer Eunice has published 4 occasional papers and 4 Issue briefs on peace and security. She has been a principal investigator in national and regional research with the UN Women, USAID, KIPPRA, Concern World Wide South Sudan, AMREF/MOH, UNCHR/UNICEF/Action against Hunger, DONONE Baby Nutrition. To date she has supervised Master's degree research for over 50 Students.

International Peace Support Training Centre
P.O Box 24232-00502 Karen, Kenya
Tel: +254 791 574 336 / +254 786 585 167
Fax: 254 20 388 3157/58
Email: info@ipstc.org
Website: www.ipstc.org