Kennesaw State University

DigitalCommons@Kennesaw State University

Doctor of International Conflict Management Dissertations

Conflict Management

Summer 7-7-2016

Peacebuilding in the Context of Displacement: Women's Groups in Internally Displaced Persons (IDPs) Settlements in Kenya

Catherine A. Odera
Kennesaw State University

Follow this and additional works at: http://digitalcommons.kennesaw.edu/incmdoc_etd

Part of the African Languages and Societies Commons, International and Area Studies Commons, Other Feminist, Gender, and Sexuality Studies Commons, Peace and Conflict Studies Commons, and the Women's Studies Commons

Peacebuilding in the Context of Displacement: Women's Groups in Internally Displaced Persons

(IDPs) Settlements in Kenya

A Dissertation

Presented in Partial Fulfillment of the

Degree of Doctor of Philosophy

In

International Conflict Management

College of Humanities and Social Sciences

Kennesaw State University

_____

By

Catherine A. Odera

Committee

_____

Dr. Akanmu Adebayo, Committee Chair

_____

Dr. Debarati Sen, Committee Member

_____

Dr. Brandon D. Lundy, Committee Member

July, 2016

Kennesaw State UNIVERSITY
Graduate College

Thesis/Dissertation Defense Outcome

Name **CATHERINE ODERA**

KSU ID **000374371**

Email **codera1@kennesaw.edu**

Phone Number **513-328-3076**

Program **PHD IN INTERNATIONAL CONFLICT MANAGEMENT**

Title: **Peacebuilding in the Context of Displacement: Women's Groups in Internally Displaced Persons (IDP) Settlements in Kenya**

Thesis/Dissertation Defense: ☑ Passed ☐ Failed Date **06/28/2016**

All courses required for the degree have been completed satisfactorily ☑ YES ☐ NO

Signatures *With distinction*

| DR. AKANMU ADEBAYO | *signature* | 6/28/16 |
| Thesis/Dissertation Chair/Major Professor | | Date |

| DR. BRANDON LUNDY | *signature* | 6/28/16 |
| Committee Member | | Date |

| DR. DEBARATI SEN | *signature* | 6/28/16 |
| Committee Member | | Date |

| Committee Member | | Date |

| Committee Member | | Date |

| *signature* | | 6/28/16 |
| Program Director | | Date |

| Department Chair | | Date |

| *signature* | | 6-30-16 |
| Graduate Dean | | Date |

Rev. 2/15/12

ACKNOWLEDGEMENTS

This journey was not mine alone to walk. I have stood on the shoulders of many who came before me and cleared the path so that I could also partake in the opportunities of a doctoral program. The first person who ever believed in me and challenged me from the very beginning to develop a thirst for knowledge and read widely was my beloved father, Dixon William Odera. You taught me that through education, I could be whoever I chose to be and cross unchartered waters in a world that put more barriers than opportunities for women. You always said, "Ayugi ok yot!" to encourage me to keep going even in times of great hardship. You always said that as long as I kept my eyes on the prize, I would always achieve great milestones. To my sister, Cynthia and niece, Izzy. Thank you for checking on me often from Kenya and letting me know that the whole Odera family was behind me.

To my small family here: Ali, Naeem, and Zahra. I could not have done it without your love and support that kept me propped up when the easier thing to do was give up. Ali, my life partner, thank you for taking care of the household for five years, leaving the porch lights on for me when I came home after a long day of writing, and for being that quiet strength that began talking about graduation even before I completed my third year. Thank you for taking care of Naeem and being both daddy and mummy to him especially in these last few months of writing the dissertation. Naeem, you are my data collection baby that endured hours of trekking back and forth into the eco-villages. Zahra, you are my dissertation baby that stayed up with me as I wrote throughout the night. And I am because you all are. Asante sana.

Special thanks to my dissertation committee: Chair, Dr. Akanmu Adebayo, Dr. Debarati Sen, and Dr. Brandon Lundy. Your expertise, diligence, patience, and demand for excellence got me through the toughest times in this process. Thank you for your belief in me and always

suggesting ways to further improve my work. Dr. Adebayo, thank you for turning the many tears I shed in your office into productive goals that enabled me to overcome the hurdles. Dr. Sen, thank you for checking on me often and encouraging me to stay focused and continue working hard. Dr. Lundy, thank you for your humorous encouragement and timely edits even when you were across the world traveling through Africa.

To my special friends who acted as guides throughout this process. First, to Karen Boyle for ensuring that I completed my first two years of coursework in a healthy manner. Thank you for your help making sure I took care of myself and being the rock that got me through the first half of my PhD program. Second, Dr. Lisa George, thank you for checking on me throughout this process as my friend, confidant, and drill sergeant when I had stepped away for too long from my dissertation. Third, to Akiey for taking time to translate my data collection documents into "sanifu" Kiswahili. Your expertise and willingness to work on my last-minute requests were greatly appreciated. And to my PhD sister, Dr. Maureen Erinne-Kperogi. You promised that we would cross this line together and you kept your word. You were my accountability person, my comic relief during arduous semesters, and the sister that forced me to know my worth during this process. Thank you also to Ms. Nicole Densmore for your excellence in ensuring that I remained focused and organized at all stages of this PhD journey. You celebrated my small triumphs as I navigated life milestones and always held the belief that I would complete this program.

And to the brave women and their families in the IDP settlements. Your courage and persistence demanded that your story be told so that your voices were no longer silenced and you were no longer invisible. I am eternally grateful for your trust in me and my pen to tell your stories.

Above all, thank you Yahweh for carrying me through this journey, keeping me humble, and allowing me the grace to trust you and lean not on my own understanding.

Abstract

Following the 2007-2008 post-election violence in Kenya, 650,000 people, comprising men, women, youth, and children, fled their communities, and found refuge in internally displaced persons (IDPs) camps. Although the Kenyan Government resettled some of the IDPs later in eco-villages and inner city settlements, seven years later there were still 309,200 in IDPs camps across the country. The objective of this qualitative multi-sited single case study is to explore the role of women's groups in peacebuilding efforts following the post-election conflict. The study focuses on four grassroots-level local women's groups in the Bankala and Mambira eco-villages and an inner-city settlement in the Rift-Valley, Kenya. The study uses the human security approach to peacebuilding to examine the activities and initiatives of the women's groups. It also adopts the African feminisms theoretical framework that focuses on the African context of the settlements, female autonomy and cooperation, the importance of kinship, and the inclusion of all members of the community. The methodology involves the analysis of 28 individual interviews, five focus group discussions with 32 participants, participant observations, and published and unpublished documents. The findings indicate that the economic, social, and cultural initiatives of the women's groups contributed to meeting dimensions of human security in the displaced persons' settlements. Additionally, the findings signify that a community-based approach to peacebuilding that involved women, men, youth, and children allowed for sustainable structures of peace. Finally, I recommend the involvement of external organizations and the Kenyan government in collaborative partnerships and interventions with the women's groups in order to sustain their peacebuilding initiatives beyond the grassroots levels.

Keywords: *Peacebuilding, women's groups, Internally Displaced Persons, eco-villages, human security, grassroots level, community involvement, post-election conflict.*

Table of Contents

LIST OF TABLES

CHAPTER 1: INTRODUCTION

In the field of International Conflict Management, gender roles in conflict and post-conflict societies continue to occupy scholarly discourse. Most recently, there have been calls to view conflict and subsequent peacebuilding efforts from a gendered lens because women and men experience conflict in different ways (McKay & Mazurana, 2001; Moghadam, 2010). In many developing countries in Africa such as Kenya, protection of the community, community-building, and peacebuilding are often publicly attributed to men in society (Dolgopol, 2006; Handrahan, 2004). Women, on the other hand, often take on the roles of victims of violence and sexual crimes such as rape and sexual servitude (Handrahan, 2004; Jansen, 2006). In patriarchal communities, women remain in supporting roles that are secondary to men's roles such as home-keeping and family-rearing responsibilities (Anderlini & Pankhurst, 2000). This marginalization and exclusion of women from all aspects of peacemaking and peacebuilding in conflict situations increases in scope after the direct violence is over, especially in situations of displacement (Bijleveld, Morssinkhof, & Smeulers, 2009).

Problem Statement

Research in international conflict management reveals that within patriarchal structures, peacebuilding is often confined to men playing the primary roles of peacemakers and peace-builders in male-dominated local governments, international and local non-governmental organizations (I/NGOs), international organizations such as the United Nations, and community-based governance structures (Tripp, Casimiro, Kwesiga, & Mungwa, 2009). Similarly, during the stages of conflict resolution and peacemaking, men often fail to consider women's experiences and basic human rights during negotiations for peace and appropriate decision-making mechanisms. Women are often excluded from the process of peacebuilding and are

forced to rely on patriarchal policies and processes to determine their fate in a post-conflict society (Corrin, 2008; Dolgopol, 2006).

In some post-conflict communities in Africa, such as the ones considered in this study, the state-centric processes of peacemaking and peacebuilding focus on state-building, rebuilding of infrastructure, and political and economic systems after conflicts and overlook the experiences, needs, roles, and participation of women at the grassroots level (Corrin, 2008; El-Bushra, 2012; Sjoberg, 2009). The reality is that it is women who generally take on different roles of reconstructing the community through fending for their families' basic needs and engaging in social and economic peacebuilding activities, often through concerted efforts with other women in women's groups (Handrahan, 2004).

There has been limited research on how grassroots level women's groups in developing countries take charge of their economic, political, cultural, and social empowerment as a means for reconstruction and peacebuilding after conflict (Corrin, 2008; El-Bushra, 2012; McKay & Mazurana, 2001). In displaced populations, the effects of poverty and landlessness are more apparent on women because they are often charged with providing sustenance for the family even under difficult circumstances of conflict and displacement (El-Bushra, 2012). Handrahan (2004) states that generally after conflicts, it is women who end up taking the leading role in reconstructing the community through concerted pooling of economic and social resources with other women. It is therefore important to employ research methods and studies that can explore the different, and often creative, ways that collective women's activities and initiatives contribute to peacebuilding in post-conflict and fractured communities at the grassroots level.

Statement of Purpose

The objective of this qualitative case study was to explore and better understand the role of women's groups in peacebuilding initiatives in post-conflict communities at the grassroots level. Specifically, this study focused on the diverse activities of four women's groups in two Internally Displaced Persons (IDPs) eco-villages and an inner-city settlement in Kambuo County within the Rift-Valley in Kenya and ways in which their political, economic, social, cultural, and other activities contributed to building peace in their post-conflict communities.[1] This research study provided an opportunity to assess the efforts of these women's groups in providing avenues for marginalized women to create their own agency to build peace through sustainable projects and activities that contributed to the women's and the community's personal, economic, social, and cultural welfare.

The appropriate qualitative research methods of data collection used to explore the role of the women's groups in peacebuilding were semi-structured interviews, participant observations, and focus groups. These data collection processes provided channels for me as the researcher to interact with the research participants in their own settings and within their everyday realities. Additionally, the data collection methods were also appropriate because the participants provided opportunities to explore emerging themes as they related to answering the research questions.

Within the study, the core of the participants comprised members of four women's groups in Rift-Valley, Kenya. Three of the four women's groups originated from an original women's group that existed in Baraa IDPs camp from 2008 to 2014 and splintered after a majority of the women and their families were resettled into two eco-villages.[2] Additionally,

---

[1] Kambuo is a pseudonym for a county in the Rift-Valley.
[2] Baraa is a pseudonym name of a displaced persons camp in the Rift-Valley. Pseudonyms are used throughout this study to protect the identity of the vulnerable populations and study participants.

some of the women moved from the eco-villages to the inner-city slums in Kambuo County. The fourth women's group comprised women that the Kenyan Government had resettled into Bankala eco-village from a region that was outside of Kambuo County. This women's group was in the same eco-village as one of the newly reorganized original women's groups. The women's groups created from the original Baraa IDPs Women's Group continued to organize themselves around social, economic, and cultural activities within the new contexts of resettlement in the eco-villages and the inner-city environments. Following the reorganization, these women's groups established written and unwritten policies, group leadership roles, records of membership and financial activities, and written rules of engagement within the groups (High-ranking camp official, personal communication, May, 2014; Chairladies of Bankala, Maisha, Baraka, and Amani Women's Groups, June, 2014). The Women's Groups were not registered with the County Government because they could not afford the annual registration and operational expenses required for the status and classification of formal women's groups. This inability to register the women's groups did not mean that they were neither illegal nor informal. Instead, the groups all had formal rules of engagement, clear record-keeping of all the activities and projects, and had set membership fees for all their members.

These IDPs eco-villages and inner-city settlement provided ideal settings for the research project because they were located in one of the hotspots of the 2007-2008 post-election violence and, as a result, comprised a group of participants from diverse ethnic and regional backgrounds. This diversity of participants was important because it allowed for the examination of the role of the women's groups in providing avenues for building peace amongst previously divided groups of people. Additionally, the eco-villages and inner-city settlement were also ideal sites because they featured members of marginalized grassroots level displaced women's groups that were

engaged in activities aimed at meeting their basic needs within an environment of limited resources.

The findings in this study indicated that the social, economic, and cultural activities of the women's groups contributed to positive personal development, self-empowerment, community development, and the achievement of the seven dimensions of human security. The findings also indicated that the women's groups' main activities revolved around economic empowerment, micro-lending, and table banking. The women's groups also had significant involvement in social activities focused on family survival, community and members' cohesion, community welfare, social mobility and protection, and youth education and engagement intervention. Additionally, the findings indicated that the women's engagement in cultural activities mainly involved conflict resolution methods that drew upon African traditional peacebuilding methods across various ethnic groups represented within the women groups and their communities. The women's groups were also involved in cultural activities that focused on family and the inclusion of men, youth, and children in community development initiatives. The cultural activities put specific emphasis on interethnic cohesion, kinship, trust building, and rebuilding or creating new relationships from those previously fractured by the post-election conflict.

Research Questions

The research question of the study was:

What is the role of women's groups in peacebuilding in internally displaced populations?

The sub-questions were:

(a) What are the challenges IDPs experience in the settlements?

(b) How are women's groups involved in peacebuilding in the IDPs settlements and beyond?

(c) What are the economic activities that the women's groups engage in?

(d) What are the social activities that the women's groups engage in?

(e) What are the political activities that the women's groups engage in?

(f) What are the cultural activities that the women's groups engage in?

(g) What are the benefits of the activities of the women's groups to the individual members?

(h) What are the benefits of the activities of the women's groups on the rest of the IDPs

settlements and beyond?

Significance of the Study

This study provided valuable scholarly discourse for understanding the role of women's

groups in post-conflict peacebuilding. Current research in International Conflict Management

mainly focuses on areas of peacemaking and peacekeeping that pay minimal attention to the role

of women's groups in peacebuilding at the grassroots level. As mentioned earlier, this exclusion

of women is especially evident in highly patriarchal communities where gender roles are clearly

divided between men and women with the former playing the main role in war and

peacebuilding initiatives (Handrahan, 2004). Knowledge gained from this study will add to

existing research and literature on issues of women empowerment and engagement in post-

conflict areas.

Additionally, this study sought to explore locally-organized and grassroots level women's

groups in internally displaced persons (IDPs) settlements and highlight the agency and

representation of displaced women's attempts to participate in peacebuilding using their local

concerted efforts to enhance their economic, political, cultural, and political initiatives within

their new displacement realities. This study will add to the limited research on the role of

women's groups in peacebuilding in internally displaced populations. This study will also

provide significant opportunities to explore activities within a normally overlooked population of displaced people during and after conflict.

Furthermore, this research study focused on the peacebuilding efforts of women's groups from the perspective of human security. This focus on human security provided opportunities to explore peacebuilding from the perspectives of the individual and community, examination and addressing of the root causes for the violence and conflict, and the emphasis of including the people affected most at grassroots level in decision-making processes for building peace (Futamura, Newman, & Tadjbakhsh, 2010). This human security approach was significant because seven years after the cessation of the direct violence in 2008, the issue of IDPs in Kenya still remained unresolved with existing structures of violence and lack of resolution of the root causes of the post-election violence in the displaced communities (Klopp, Githinji, & Karuoya, 2010). Therefore, this study was ideal in providing a crucial channel to expand state-centered mechanisms for building peace to include the participation and initiatives of the community, and women's groups in particular, at the grassroots level. The Kenyan Government, external organizations, policy makers, and other stakeholders can use the findings to channel interventions that involve grassroots women's groups in the decision-making processes and policies that directly affect the women and their communities.

Furthermore, through the application of African Feminisms as a theoretical framework, this study highlights the importance of men, youth, and children within the peacebuilding initiatives of the women groups; therefore, future partnerships and interventions with the women's groups must take this into account and not only focus on empowering women. In addition, the findings within the study provides an insight into the importance of culture-specific and indigenous methods of peacebuilding that are centered on the inclusion and participation of

the women, men, youth, and children. The community-focused initiatives of the women's groups challenge the approaches of some external organizations and government departments that focus intervention and development initiatives, such as microcredit and/or skills training, only on women's roles in peacebuilding and reconstruction and often ignore participation and partnership of men and the rest of the community.

Finally, this study offers opportunities for future research that includes a comparative analysis of other women's groups in other IDPs camps and resettlement communities in Kenya as well as other external post-conflict regions such as Uganda and the Democratic Republic of Congo. Additionally, the study will expand the limited scholarship on peacebuilding that has previously focused on mainly western-based women's groups and include non-western grassroots level women's groups and their efforts to build peace within their fractured communities.

Definitions of Terms

Several terms and concepts were at the center of this study. Within this study, women's groups are defined as formal and informal networks of women formed through intentional membership in an organization for pursuing shared interests (Purkayastha & Subramaniam, 2004). Peacebuilding activities of women's groups are centered on social, economic, cultural, and political empowerment of women and consequently, their communities as a whole (Kirk, 2004; Meintjes, Turshen, & Pillay, 2002).

During this study, the term "role" applied to any intentional participation of these women's groups to help with community development such as peacebuilding, economic empowerment, trauma counseling, support group work, social protection and welfare, skills-training in crafts and other personal development seminars, and economic restructuring activities

such as micro-lending opportunities for the members, their families, and the communities as a whole.

The research population in this study was internally displaced persons. Deng (1992) defines Internally Displaced Persons as:

> Persons or groups of persons who have been forced or obliged to flee or to leave their homes or habitual residence, in particular as a result of or in order to avoid the effects of armed conflict, situations of generalized violence, violations of human rights or natural or human-made disasters, and who have not crossed an internationally recognized State border. (p. 1)

The important theme in this definition is that internally displaced populations are displaced within the confines of their own national borders and not across borders into external countries as in the case of refugees (Mooney, 2005).

Central to this study was the concept of the IDPs settlements called eco-villages. The Global Ecovillage Network (2016) uses the following definition: "An ecovillage is an intentional or traditional community using local participatory processes to holistically integrate ecological, economic, social, and cultural dimensions of sustainability in order to regenerate social and natural environments." Within the study, the resettlement officer defined eco-villages as "environmentally friendly, safe, and secure places whose goals are to provide IDPs with ecologically safe settlements that enable them to start new lives, social, and economic livelihoods" (Personal communication, May 24, 2014).

Background of the Conflict

According to the 2009 population census, Kenya, a country in East Africa, has a population of about 38 million with forty-two diverse ethnic groups (Kenya National Bureau of Statistics, 2009). On 30 December 2007, following countrywide Presidential and General elections, violence erupted across the country over allegations of unfair and illegal election practices (Klopp et al., 2010). Within one month, approximately 1,500 people were killed and thousands more suffered physical and psychological injuries from the violence, including the rape of thousands of women and men (Kagwanja & Southall, 2009). Kenyans, who had previously lived peacefully side-by-side for several years, violently attacked their neighbors during the two-month outbreak of violence (Rutten & Owuor, 2009). From the onset of the conflict, world leaders, media, citizens, and scholars speculated that the causes of the post-election violence surpassed early reports of spontaneous reactions to the elections process and results and instead exposed deeply-rooted issues grounded in colonial and post-colonial practices of the ruling elite, tribalism, ethnic inequality, land tenure, and corruption (Kamungi, 2009; Rutten & Owuor, 2009).

An additional result of the post-election conflict was the eviction and displacement of approximately 650,000 men, women, and children from their homes in different parts of the country (Kagwanja & Southall, 2009; Klopp et al., 2010). Kenya has forty-two diverse ethnic groups that have co-existed for decades through historical trade partnerships, intermarriages, and shared social, economic, and cultural practices (Kamungi, 2009). The four main ethnic groups in Kenya in terms of geopolitical status are: Kikuyu - 22%, Luhyia - 14%, Luo - 13%, and Kalenjin - 12% (Kenya National Bureau of Statistics, 2009; Klopp et al., 2010). Although the 2007-2008 post-election conflict was widespread throughout the country, members of these four ethnic

groups were the most impacted as both perpetrators and victims (Klopp et al., 2010). Rutten &

Owuor (2009) state that all ethnic groups in Kenya have historical ancestral ties to a

geographical region in the country; therefore, perpetrators in the post-election conflict were able

to identify and target people from external tribes. Kenyans, who over the years had settled as

migrants in a region other than their ancestral land, were especially targeted during the violence

(Kamungi, 2009).

Some scholars have stated that the frequent occurrence of post-election conflicts in

Kenya is partly due to the political elite's use of negative and politicized ethnicity to incite and

mobilize members of their ethnic groups and constituents into mass acts of violence and

evictions of external ethnic groups because of perceived threats of socio-economic and political

subordination, and issues of unjust land tenure practices (Kamungi, 2009; Ndungu, 2006). Ajulu

(2002) defines politicized ethnicity as, "the deliberate politicization and mobilization of these

[ethnic] 'consciousnesses' in order to achieve certain political and economic objectives" (p.2).

Ajulu (2002) further states that ethnicity as a concept is not negative and only becomes negative

when it is mobilized at the expense of other ethnic groups. In the Rift-Valley for instance, where

the eco-villages and inner city settlement are located, there have been violent conflicts during the

multiparty election years of 1992, 1996, 1997, 2002, and 2007 around the issues of land tenure

and politicized ethnicity (Rutten & Owuor, 2009). The 2007-2008 post-election violence,

evictions, and displacement morphed countrywide with the main hotspots in the Rift-Valley,

Central, Western, Nairobi, and Coastal parts of the country due to the significant numbers of

multi-ethnic groups settled in those regions for economic and social livelihoods (Klopp et al.,

2010).

Following the cessation of direct violence in the 2007-2008 post-election conflict, displaced people sought refuge in churches, community centers, stadiums, and homes of sympathizers (Kamungi, 2013). Initially, civil society organizations such as the Kenya Red Cross, UNICEF, USAID, and Action Aid provided humanitarian intervention in the form of food, water, clothing, and temporary shelter (High-ranking camp official, personal communication, October, 2013; Klopp et al., 2010). After the official signing of the National Accord and Reconciliation Act in 2008, the Kenyan Government, under the auspices of the Ministry of State for Special Programs, took over the operations of all IDPs camps in the country but failed to adequately provide basic needs such as food, clothing, and water; failed to provide security for the people in IDPs camps and the surrounding communities; and mishandled resettlement programs (Kamungi, 2013).

The displaced people came to IDPs camps in the Rift-Valley in the following two ways. First, some people, who were evicted from their homes in the Rift-Valley, did not leave the region and instead sought refuge locally in safe places, such as churches and stadiums, before registering as internally displaced persons in government-run camps (Kamungi, 2013). Second, some people were displaced from different parts of Kenya where they had previously settled and returned to their ancestral or adopted regions in the Rift-Valley after forced evictions (Kamungi, 2013). This second group of displaced persons settled into the IDPs camps because they faced the challenges of a hostile host community that was unwilling to share scarce resources, such as land, with the returning displaced people (Klopp et al. 2010). Seven years after the 2007-2008 post-election violence, the issue of IDPs was still unresolved with an estimated 309,200 IDPs in Kenya (IDMC, 2015). Instead, IDPs were forced to seek new avenues for economic, social, cultural, and political survival within an environment that is not suitable for the continuation of

previous livelihood activities before the conflict such as farming, tailoring, artisanship, business

owners, hawkers, amongst other occupations (Klopp et al. 2010). Additionally, IDPs in Kenya

continue to face human security issues of landlessness, lack of food and clean water, poverty,

human rights abuses, lack of social amenities (hospitals and schools), and insecurity (Kamungi,

2009; Klopp et al., 2010).

In displaced populations, the effects of poverty, displacement, and landlessness are more

apparent on women because they are often charged with food production and provision of basic

needs for their families under difficult circumstances of conflict (El-Bushra, 2012). Women in

IDPs camps and settlements across Kenya face the challenges of gender-based violence, sexual

servitude in exchange for basic supplies and security, lack of access to reproductive and

psychosocial health services, lack of basic needs, and lack of education facilities for their

children in the camps, among other challenges (Kamungi, 2013; Wanyeki, 2008). It is within

this reality of displacement that the women's groups are attempting to empower themselves

through the concerted efforts of pooling economic, political, cultural, and social resources with

other women and engaging in activities that may create a path to building peace and addressing

human security needs within the eco-villages and the surrounding communities as a whole.

Research Site and Participants

Over the span of two months, the research was conducted in two eco-villages and an

inner-city settlement in the Rift-Valley. Before the research project commenced, the targeted

research participants were members of a women's group residing in Baraa Displaced Persons

Camp in the Rift-Valley from 2008 to 2014. In April 2014, the Kenyan Government moved the

women and their families to two of six eco-villages: Bankala and Mambira.[3] Some of the

participants in the original women's group in Baraa, though officially resettled in one of the eco-

villages, took up residence in the inner-city slums of Kambuo County in the Rift-Valley from

where they were originally evicted in 2008. Bankala eco-village consisted of 70 families and two

women's groups. One of the women's groups, Amani, was a splinter group from the original

Baraa group and had a mix of 30 original and new members. The second women's group in

Bankala eco-village, Baraka, was a displaced community that originated from outside Kambuo

County. The Government resettled members of Baraka at the same place as Amani and had 14

active members (High-ranking camp official, personal communication, May 24, 2014;

Resettlement officer, personal communication, May 24, 2014).

Mambira eco-village comprised 171 families and one women's group, Maisha, with 20

active members engaged in various activities within the eco-village. Maisha was also a splinter

group from Baraa women's group and had a mix of new and original members. The inner-city

settlement had a women's group, Jisaidie, comprising 15 active members engaged in economic,

social, and cultural activities. This group of women and their families chose to move to the inner-

city from the different remote eco-villages in attempts to establish new livelihoods and access

education facilities for their children, among other reasons. Members of Jisaidie women's group

were all members of the original Baraa group. The number of families living in the inner-city

settlement was difficult to determine because of the spread of dwellings and some families living

partially in an eco-village and the inner-city settlement.

---

[3] Bankala and Mambira are pseudonyms for displaced persons eco-village camps in the Rift-Valley. The
pseudonyms are used to protect the identity of these vulnerable populations.

The choice of these eco-villages and the inner-city settlement as research sites stemmed from the following reasons. First, the Rift-Valley was one of the hotspots of the 2007-2008 post-election violence with large numbers of displaced women, men, and children from all parts of the country in IDPs camps (Klopp et al., 2010). Second, the original Baraa IDPs camp and subsequent eco-villages of Bankala and Mambira communities were also the few host sites for internally displaced populations in existence for more than seven years without sustainable solutions of resettlement and positive peace (High-ranking camp official, personal communication, May, 2014; Klopp et al., 2010). Third, the eco-villages and inner-city settlement were ideal research sites because of the diversity of the participants' ethnic and regional backgrounds as represented in the active multi-ethnic grassroots level women's groups in the three sites. Some of the ethnic groups represented were Luo, Kikuyu, Luhyia, Kalenjin, and Kisii (High-ranking camp official, personal communication, October, 2013). Fourth, the members of the original women's group at Baraa IDPs camp have continued organizing themselves within their new settlements and created their own agency by engaging in economic, social, cultural, and political activities aimed at creating new livelihoods, meeting the basic needs of their families, and building peace by addressing the seven dimensions of human security.

To gain initial familiarity with the research site, gatekeepers, and make connections with the women's group, I visited the original Baraa IDPs camp in 2010. As a result of this initial visit and with the help of the High-ranking camp official, I had access to this hard-to-access and vulnerable group. Additionally, with the temporary nature of displaced communities, the members of the original women's group were dispersed into different settlements around the country; therefore, it was important to examine the ways the women transferred their original objectives and activities into their new women's groups and communities.   With the assistance

of the Camp Chairperson, I was able to locate and make contact with the women in their new settlements as they worked on various activities within their communities.

The participants in the study were members of four grassroots level women's groups within Bankala and Mambira eco-villages and an inner-city settlement in Kambuo County. Further, within the realities of the fieldwork and data collection on the ground and the willingness of the members of the community to participate, there were opportunities to interview additional men and other people external to the women's groups as was relevant to the research question. Additional participants included ten purposively selected men and additional three women non-members within the eco-villages and Kambuo inner-city settlement. In total, 28 women and men participated in the semi-structured interviews and 32 participated in the focus groups of male and female participants. All participants were eighteen years old and above. Below is a representation of the number of participants:

Table 1. Representation of Participants in the Study

Research type	Number of Occurrences	Number of Participants	Total Number of Participants
Focus group	5	32	32
• Women	4	25	
• Men	1	7	
Semi-structured interview	28	28	28
• Women	20	20	
• Selected Individuals	8	8	
Participant observation	No limit	Various opportunities	

Outline of the Dissertation

The following is a summary of the organization of this dissertation. Chapter 2 is the literature review. It examines the literature on the following topics: women and conflict, history of women's groups in Kenya, definitions and concepts of peacebuilding, roles of women's groups in peacebuilding, and women and the concept of agency. Additionally, Chapter 2 includes the identification of the gaps in existing research, how this study fills the gap, and the theoretical framework of African Feminisms employed within the study.

Chapter 3 discusses the methodology I used within the study. Specifically, I examine the qualitative research design and its relevance within this study, the case study strategy of inquiry, the three data collection strategies used in this study, the strategies I employed to gain access to research participants during the duration of the study, the sampling frame used to identify relevant participants within the study, the data analysis strategy, and the strategies used to ensure validity within the study. Finally, I discuss the ethical considerations used to ensure the integrity of the study.

Chapter 4 presents the organization of the findings and themes that emerged from the data collected from the participants within the research study. The findings are organized according to the research questions and other relevant emergent themes from the data. This chapter also includes quotes from the participants connected to each of the findings as they relate to the research study.

Chapter 5 comprises the analysis and synthesis of the findings from the data. This chapter discusses the interpretations and patterns from the findings as well as the unexpected themes that emerged and the relevance of these patterns and themes to the research questions.

Finally, Chapter 6 discusses the implications of the findings within this study and offers recommendations to the research questions and problem based on the findings. This chapter also includes recommendations for policies within the field of International Conflict Management as it relates to the research questions and provides direction for future research.

CHAPTER 2: REVIEW OF THE LITERATURE

This review of relevant research is divided into seven parts. First, I examine women's experience in conflict. Second I highlight pivotal areas in the history of women's groups in Kenya. Third, I explore the different definitions and concepts of peacebuilding. Fourth, I discuss the roles that women's groups play in peacebuilding. Fifth, I discuss the concept of women and agency within the context of peacebuilding. Sixth, I identify gaps in existing research on the role of women's groups in peacebuilding and provide ways in which this research study fills the gaps. Finally, I discuss the theoretical framework that I employed in the study.

Women and Conflict

In order to understand the role of women in post-conflict peacebuilding, it is important to explore women's experiences during conflict. In different parts of the world, women's roles in conflict have included being victims of sexual and domestic servitude, rape as a weapon of war, sexually transmitted diseases, and deformities such as fistulae (Hayden, 2002; Jansen, 2006; Sadie, 2010). Additionally, women who survive these atrocities encounter hostility and exclusion from their families and communities because they are considered unclean or damaged (Bijleveld et al., 2009). During conflict, women, children, and the elderly are usually the first to relocate from their homes in search of safety and security. Buscher and Makinson (2006) state that an additional result of conflict is displacement and estimates that at least 80% of IDPs are women and girls who usually travel unaccompanied during conflicts. Further, women are often excluded from the official peacebuilding negotiations and, consequently, future policies to create and maintain peace mainly at the local and national levels (Charlesworth, 2008). The main reason for the exclusion of women stems from patriarchal structures within most conflict

communities that have distinct gender roles that consider war to be a man's game and women as the collateral damage resulting from the conflict (Corrin, 2008; Handrahan, 2004; Karam, 2001).

Despite the fact that women are often victims of violence during conflict, limiting them to this role ignores their contribution toward peacebuilding, reconstruction, and at times, active and passive participation in conflict and violence (Corrin, 2008; El-Bushra, 2012). There is need to examine additional roles that women play in conflict and how these roles challenge the existing social structures within different communities. First, some scholars have expanded the degree of women's experiences during conflicts to include less-talked about roles such as heads-of-household after the death or departure into war of a male relative such as father, husband, or son (Dolgopol, 2006; Jansen, 2006). This new role of heads-of-households puts women in charge of social and economic affairs of their families, challenges traditional gender roles, and allows women to explore economic means of livelihood that they may not have had access to before the conflict (El-Bushra, 2012; Hudson, 2007). Second, women are expected to resolve family disruptions and keep the family together while holding the authorities accountable over lost or missing family members as a result of conflict (Handrahan, 2004). Third, women in displaced populations are still expected to play traditional roles of providing for their families within the insecure confines of refugee and displacement camps (Karam, 2001; Rajagopalan, 2010). For example, internally displaced women experience domestic violence within the camps and the insecurities of trekking for miles every day in search of drinking water and firewood while facing the danger of rape and sexual violence outside the camp (Sjoberg & Via, 2010). Fourth, women also organize themselves into formal organizations that include but are not limited to non-governmental organizations, political parties, and women's wings of a political party or organization (El-Bushra, 2102; McKay & Mazurana, 2001)

It is important to note that the purpose of this research study was not to purport that women are inherently peaceful during conflict or that they are always victims. On the contrary, women have indirectly supported structures of violence in the following ways. First, women have socialized their sons within constructions of masculinity that solidify the aggressive roles of men within society that is often demonstrated in violent conflict (El Bushra, 2012). Second, women have supported violence and armed conflict by providing services such as access to food and weapons, acting as message couriers, and encouraging men to participate in conflict (Goldblatt & Meintjes, 1998; Jansen, 2006). Third, women have actively participated in armed conflict as combatants in militia and armed groups in active wars and/or liberation movements (Moran, 2010; Urdang, 1979). Specifically, Presley (1988) states that during the liberation movement for Kenya's independence, women were actively involved in the liberation army, Mau, and played pivotal roles as support for the male fighters and were also significantly involved in active combat (p. 507). Finally, women have also played the role of passive bystanders and did not take action against violence during conflicts such as the Rwanda genocide and Bosnia war (Straus, 2004). The purpose of highlighting these additional roles that women play in conflict is to acknowledge that though some women may play a role in supporting and sustaining conflict, there are more instances of courageous and intentional efforts by women to create avenues for building positive and sustainable peace within patriarchal structures of post-conflict communities.

History of Women's Groups in Kenya

Since the pre-colonial, colonial, and post-colonial eras in Kenya, the concept of women's empowerment through women's groups has been a vehicle for women to get together to form a unified purpose of economic development, kinship and family ties, community needs, and social

welfare (Pala, Awori, & Krystall, 1978). Though there were women's groups during the pre-colonial period in the different ethnic groups in Kenya, there is inadequate research available that documents their activities and impact on the women and their communities (Ndeda, 2015). This section focuses on some pivotal areas in the development and growth of formal women's groups in Kenya during the colonial and post-colonial periods.

The documented history of formal women's groups in Kenya can be traced to two pivotal colonial initiatives and their effects on the African family units and gender roles during the colonial period. First, during World War I and World War II, a significant number of African men were conscripted into the British Army as soldiers, porters, and other laborers. Specifically, in 1914- 1918 during World War I, there were approximately 195,000 Kenyan porters and 10,000 soldiers in the King's African Rifles involved in the British campaign in East Africa against the Germans in Tanganyika (Appiah & Gates, 2010; Hodges, 1978). Similarly, during World War II, a significant number of Kenyan men served as soldiers in the King's African Rifles in the British campaign against the Italians in Abyssinia (Italian East Africa) and as laborers and dockworkers (Appiah & Gates, 2010). During both wars, able-bodied men left their ancestral homes and their roles as heads of households to participate in these military wars. There were also substantial fatalities and losses of African men during both wars through illnesses and casualties resulting in non-return of the men to their ancestral homes (Hodges, 1978).

The second initiative occurred when the British colonial administration required African men's manpower for the clerical and manual labor support to run the economy; this demand resulted in an influx into urban areas of male heads-of-households from their rural settlements (Jalang'o-Ndeda, 2012; Okeyo, 1979; Pala et al., 1978). Due to the colonial administration's

demand for clerical and semi-skilled manual labor, African men underwent formal education

focused on skills such as literacy, technical, and vocational training (Pala et al., 1978). The

migration of men into the urban areas and the development of the male wage labor had the

following impacts on traditional family structures. First, women filled the vacuum left by the

male family members and played the roles of heads-of-households and breadwinners in relation

to large-scale farming, fishing, and animal rearing –previously male domains (Mönsted, 1977;

Jalango-Ndeda, 2012). In essence, the absence of the men and the need to take care of the basic

needs of the family shifted cultural gender roles between men and women with the latter

assuming new responsibilities in traditional male domains. Second, to fulfill the new roles and

responsibilities, women came together in groups to share the burden by pooling their own labor

and resources within their farms and homesteads. For example, women organized themselves to

work on small-scale and settler farms in the community in exchange for resources such as seeds

and farming tools (Pala et al., 1978; Presley, 1988). Additionally, in the cases where land was

still available to the Africans, the women organized their concerted labor to work on each other's

farms tilling the land, planting, weeding, and harvesting of crops to ensure that the women's

individual families' food needs were addressed (Pala, Reynolds, Wallis, & Brown, 1975).

Mönsted (1978) states that the networks formed in the women's groups extended beyond farm

work and heads-of-households duties to include social welfare, traditional health practices, and

taking care of each other's children within the community.

Towards the end of colonialism in Kenya in the 1950s, the British colonial

administration, through the Department of Community Development and Rehabilitation,

recognized that the widespread activities of women's groups played important roles in the rural

economy and, subsequently, the colonial food production and development economy (Pala et al.,

1975; Wippen, 1975). As a result, the colonial administration targeted women's groups for training and programs such as domestic duties, nutrition, and childcare with the aim of using the women as instruments for rural development and also to prevent dissent and activism against the colonial administration (Ndeda, 2015; Pala et al., 1975). Presley (1988) posits that the colonial administration targeted women's groups for programs such as "education, health care, access to a clean and reliable water supply, and child care" as a strategy for enticing them into compliance with the administration after recognizing their active roles in the fight for labor rights, resistance against tax imposition, and independence liberation alongside and sometimes independent of the Mau Mau resistance group (p. 504, 506). Additionally, the colonial administration's objective was not to uplift the lives and wellbeing of the women but instead, used Maendeleo Ya Wanawake (Women's Progress) as an umbrella women's group, under the guidance of female settlers, to coordinate and track the efforts and activities of the scattered women's groups across the colony, and assess ways in which these could be beneficial to the colonial administration (Ndeda, 2015; Pala et al., 1975; Presley, 1988). Most significantly, the colonial government used Maendeleo ya Wanawake to spy on and quell the Mau Mau freedom fighters' uprising and their ability to work with women's groups in the struggle for independence (Mönsted, 1978). In short, women's development success was directly beneficial and tied to the colonial government's survival.

After independence, women continued with their organizations and activities because the men remained in the urban areas due to the continued demand for their skills and labor in the new nation (Mönsted, 1977). Additionally, the newly independent Kenyan Government did not initially support the projects and initiatives of the women's groups and ignored their significant contributions and advances to the regional and community infrastructures and development

(Mönsted, 1978, p. 3). As a result, women's groups recognized the fact that their regional and local development and family survival depended on their ability to their sustain projects aimed at enhancing the economic and social wellbeing of their communities (Pala et al., 1975).

In the 1970s, the Kenyan Government advocated self-help harambee (Swahili word that means pooling together) projects as a means for assisting the administration with development and infrastructure. These projects included digging boreholes; building schools, health centers, and roads; and soil conservation projects (Mbithi & Rasmusson, 1977). Additionally, in the late 1960s and early 1970s, the government initiated the Special Rural Development Programme (SRDP) aimed at "stimulating increased incomes and job opportunities" in the rural regions of Kenya (Leys, 1975, p. 230). Further, the SRDP aimed at implementing projects that fostered the inclusion and recognition of women's contributions and role in rural development (Pala et al., 1975). Due to the lack of sustained commitment and accountability from the national and local government administration, the SRDP failed during implementation and was disbanded (Colin, 1975).

Given the success of the women's groups in personal and community development, the Kenyan Government refocused attention and resources to include women's welfare in government policies and initiatives that targeted them for adult literacy and education; water resource access and development; food production and access to agricultural technology; and children and youth education and welfare (Mbithi & Rasmusson, 1977; Mönsted, 1977). The inclusion of children and youth in the outreach efforts was an essential step in the recognition that women's groups not only engaged in activities that enhanced women's lives but also included youth and children as an integral part of their mission (Mbithi & Rasmusson, 1977, p.12).

With the addition of local and national government support, the activities of the women's groups expanded both in the rural and urban areas across the country to include social welfare and protection programs such as access to reproductive and personal health facilities; children's health and nutrition; bereavement support; nutrition education; childcare; providing food for families, and support of members during illnesses. Additionally, the women's groups' focus on children and youth development also included the provision of childcare for members and the community; building of schools; and formation of basic and early childhood education structures such as kindergartens and primary schools within their communities (Mbithi & Rasmusson, 1977, p. 43).

In the post-independence period, the bulk of the self-help approaches within the women's groups focused on some of the following economic development and empowerment projects for the women and their communities. First, table banking, savings, merry-go-round or rotating savings mechanisms, and micro-lending activities occurred when money was collected from members and redistributed amongst the women without the use of banks or external commercial financial institutions. Table banking and micro-lending occurred at very basic levels because the women had limited financial resources and also could not get loans from financial institutions due to lack of collateral such as land and other property whose ownership were in the names of the male heads-of-households (Brown, Feldstein, Haddad, & Peña, 1995). Second, the earnings from shared income-generating projects such as poultry farming, communal agricultural projects, farming and marketing of cash crops, skills-training, sale of arts and crafts, and beekeeping benefitted individual members, the group, and the women's communities as a whole (Mbithi & Rasmusson, 1977).

Focusing on women's groups in internally displaced persons camps, this study will demonstrate several of the findings in the literature. For example, I will show that women in this research study engaged in similar activities to those reflected in this historical background. First, it is evident that the women in this research study engaged in similar activities with the aim of increasing their social capital, providing channels for social welfare, economic empowerment, and personal development. Second, through the constraints of economic strife, colonialism, changing gender roles, and challenges from a non-supportive government, the women in the study, followed similar channels to the early groups to create agency and enhance their lives and their families' wellbeing. Third, they are all engaged in multi-faceted social, cultural, and economic activities within their communities often through new roles such as heads-of-households.

Definitions of Peacebuilding

In the field of International Conflict Management, scholars and practitioners seek ways to address diverse conflicts all over the world and their effects on the local communities. Most recently, this focus on the community has included concerted efforts to incorporate more sustainable processes such as peacebuilding and reconciliation. Scholars such as Lederach (2003) have advocated for peacebuilding as an approach to post-conflict intervention because its multi-faceted approaches address the core issues and bring to the forefront the importance of the underlying contextual relationships that are at the heart of transformation of a conflict into something empowering and desirable for the parties involved.

There have been various definitions of peacebuilding from different actors within international bodies such as the United Nations (UN), individual governments, international and local non-governmental organizations, and individuals within conflict societies (Gawerc, 2006).

Galtung (1974) defines peacebuilding as an arrangement within and between nations that work together to end war and to put structures in place that prevent future wars or violence. Similarly, in the Agenda for Peace document, former United Nations Secretary-General Boutros Boutros-Ghali (1992) states that peacebuilding entails "the rebuilding of the institutions and infrastructures of nations torn by civil war and strife; and building bonds of peaceful mutual benefit among nations formerly at war" (p. 4). Both of these definitions place the state and institutions as the pivotal point of building peace through the restoration of state economies, governance structures, infrastructures, and security sectors (Futamura, Newman, & Tadjbakhsh, 2010; Ramsbotham, Miall, & Woodhouse, 2011).

This liberal approach to peacebuilding that focuses on the state and institutions operates within bureaucratic top-down structures that often fail to address the individual needs of the people at the local grassroots levels and fail to create avenues for addressing the underlying causes of the conflict (Futamura et al., 2010; Richmond, 2006). For example, in the case of the 2007-2008 Kenyan post-election conflict, intervention in the form of negotiations and mediation from high-profile African statespersons resulted in a power-sharing form of government between the principals of the two political parties (Kamungi, 2009). The main emphasis of the negotiated agreement was state-building and not peacebuilding and reconciliation that would have addressed the root causes of the conflict and sought solutions from the perspectives of the local people at the grassroots level (Klopp et al., 2010). As a result, the exclusion of the needs of traditionally marginalized and vulnerable groups such as women, children, and youth from peacebuilding and peacemaking efforts created opportunities for ongoing direct, structural, and cultural violence in the IDPs camps in Kenya (Kamungi, 2013).

Within the scope of this research study, the focus on women's groups within internally displaced persons (IDPs) settlements in Kenya demanded an approach to peacebuilding that moves beyond the state level and centers on the individual and collective experiences of women as they attempted to create their own agency in post-conflict communities. As stated earlier, in most communities in Kenya, women provide for their families even during conflict; therefore, aspects of peacebuilding and reconciliation should include ways in which women creatively build peace because this would enhance future intervention efforts and include the grassroots level as the focus (Kamungi, 2013). Scholars have suggested that a more inclusive approach to peacebuilding is one that involves peacebuilding at the grassroots level with a focus on human security (Ramsbotham et al., 2011).

Initiatives to maintain human security can enhance peacebuilding mechanisms that protect persons and communities from present and future structures of violence (Futamura et al., 2010). Owen (2008) states that the main component of peacebuilding is human security - the protection of the human lives from all sorts of threats within and without their communities. According to Futamura et al. (2010), there are several components of human security that make it a more appropriate approach to peacebuilding. These components include human security's focus on the underlying root causes of the conflict and solutions for prevention of future violence, the protection and empowerment of individuals at the local level, and its suggestion that peacebuilding should happen at the grassroots level taking into account the involvement and needs of the people themselves (p. 5).

In 1994, the United Nations Development Programme (UNDP) released the Human Development Report (HDR) that sought to expand the traditional state-centered approach and definition of security to include the focus on individuals and their well-being at the community

level (UNDP, 1994). The UNDP (1994) defines human security as having two dimensions: first, "safety from such chronic threats such as hunger and disease and repression; and second, human security means the protection from sudden and hurtful disruptions in the pattern of daily life in the homes, in jobs, or in the communities" (p. 23). The HDR also identifies freedom from fear and freedom from want as two important components of human security (p. 24). In recent years, additional components of human security have included "liberty, rights, and rule of law" at the individual and community levels (Martin & Owen, 2010).

The HDR identifies seven dimensions of human security: First, economic security is the ability of individuals in communities to earn a sustainable living through basic income opportunities. Second, food security entails access to food production resources, food supply, and food distribution and access to all members of a community. Third, health security entails freedom from infectious diseases, access to healthcare, and preventative healthcare such as immunizations from infectious diseases. Fourth, environmental security encompasses the protection of individuals through the conservation of local and global ecologies and prevention of water scarcity, air pollution, and land scarcity. Fifth, personal security entails protection of the individuals from all types of physical, psychological, structural, and cultural violence. Sixth, community security calls for the protection against harmful traditional practices such as female genital mutilation, protection of indigenous cultures and languages, and elimination of ethnic tensions within different communities. Seventh, political security comprises protection of all citizens from mechanisms of repression based on oppressive regimes and violation of human rights especially during conflict (UNDP 1994, p. 24-32).

All the dimensions of human security are relevant to this research study because they touch on various realities of direct, structural, and cultural violence that continue to exist within

the lives and context of displaced people in the IDPs eco-villages and inner-city settlement in the

Rift-Valley. Further, focusing on these dimensions of human security as an approach to

peacebuilding provided opportunities to explore ways in which the activities of the women's

groups in Bankala and Mambira eco-villages and the inner-city settlement in Kambuo County

contribute to achieving these different forms of security for the members and their communities

as a whole.

The HDR (UNDP, 1994) identifies four distinct characteristics of human security. First,

human security is a universal concern in different communities around the world with different

scopes of intensity and needs. Second, there is an interdependence of human security features in

that insecurity in one place is likely to affect other communities globally. For example, health

insecurity resulting from a communicable disease such as cholera will spread to other regions of

the world based on shared water resources and the travel of people. Third, human security can be

enhanced through initiatives for early preventive measures such as alleviating food insecurity

through proactive and sustainable methods of food production and storage. Fourth, human

security focuses its efforts on the people themselves at the community level as opposed to the

liberal peacebuilding approaches that concentrate efforts at the state level (UNDP, 1994, p. 22-

23).

A feminist analysis of human security and peacebuilding suggests that all security and

insecurity is gendered therefore all the seven threats to security should be examined further by

looking at the patriarchal structures that perpetuate them (Holzner & Truong, 1997). In addition

to using a gender analysis to focus on individual experiences with security and insecurity,

feminist approaches are interested in analyzing these individual experiences within the social

structure that constructs gender roles and experiences (Sjoberg, 2009). Feminist scholars are

interested in how social structures such as militarism, patriarchy, and subordination of women in society influence their experience with visible and invisible insecurity and how these social constructs of gender inequality can be dismantled and deconstructed into positive structures that protect all people. For example, when considering the human security aspect of personal security, a feminist analysis would examine the different ways in which men and women experience conflict and attempt to identify not only direct violence such as rape, but also invisible structural and cultural forms of violence for both men and women such as landlessness, poverty, and psychosocial effect (Jansen, 2006). Additionally, a feminist analysis of a human security approach to peacebuilding in post-conflict societies often challenges the structured gender roles within patriarchal communities that perpetuate violence and instead suggests that it is imperative to involve both men and women in seeking ways to address the main factors that caused the conflict and seek ways to build sustainable peace (Hudson, 2007; Rajagopalan, 2010; Sjoberg, 2009; Tickner, 2001).

This research study advocates for an emphasis on peacebuilding in the context of positive peace. Positive peace is not the lack of direct violence or war but rather the absence of direct, structural, and cultural violence (Galtung, 2004; Gawerc, 2006). Viewing peace from this perspective allows for greater analysis of root causes of violence, hidden structures of violence that prolong conflict, and at the same time recognizes effective efforts of peacebuilding especially at the grassroots level (Lederach, 2003; Tickner, 1997). Additionally, the main aim of peacebuilding in post-conflict communities should be to create an arrangement of peace that is founded upon justice, equity, cooperation, and resolving the underlying causes of violence (Galtung, 2004; Lederach, 2003; McKay & Mazurana, 2001; Sjoberg, 2009; Tickner & Sjoberg; 2011). This research study uses the human security approach to peacebuilding that focuses on

the individuals and community at the grassroots level with the objective of addressing underlying causes of the conflict and finding solutions to building sustainable peace that involves these same individuals.

For the purpose of this research study, I use the human security approach to peacebuilding for the following reasons. First, the research study seeks to examine the ways in which women's groups in IDPs camps are creating their own agency in trying to build peace from their own efforts within economic, social, political, and cultural constraints in their displacement realities. This means that the efforts to build peace emanates from women's individual and collective efforts and not primarily from externally initiated projects and activities. Second, the peacebuilding activities occur at the grassroots levels using local initiatives that are indigenous to the members of these women's groups and address the basic needs of food, shelter, safety, human rights, and the right to justice and protection from future harm. Third, because the conflict in Kenya was intra-state, the direct, structural, and cultural violence happened at the levels of the IDPs; therefore, the resolutions and transformation needed to be concentrated at the level of the individual and not the state. Fourth, the women, men, and children in the IDPs eco-village and the inner-city settlement experienced threats to all the dimensions of human security especially personal, economic, health, environmental, food, and community dimensions. Women often are most vulnerable to these aspects of human insecurity (Sjoberg, 2009) therefore, members of the women's groups in this study provide an ideal research population to explore peacebuilding from a human security perspective that focuses on their attempts to alleviate various realities of direct, structural, and cultural threats within the context of the IDPs eco-villages and the inner-city settlements in the Rift-Valley in Kenya.

Within this study, I use the following working definition of peacebuilding derived from the concepts discussed in this section. Peacebuilding entails intentional activities and initiatives that are aimed at protecting and/or restoring human security of individuals and their communities at the grassroots level by addressing root causes of conflict, alleviating structures of violence that cause human insecurity, and creating mechanisms for social, cultural, economic, and political wellbeing of all people from the efforts and perspectives of the people themselves (El-Bushra, 2012; Futamura et al., 2010; McKay, 2004; McKay & Mazurana, 2001; Moran, 2010; Owen, 2008; Sjoberg, 2009).

Role of Women's Groups in Peacebuilding

The majority of women's involvement in peacebuilding has revolved around uniting together in groups to pool resources and provide unified voices against violence and injustices (de la Rey & McKay, 2006; Helms, 2010). Women's groups' peacebuilding activities are centered on social, economic, cultural, and political empowerment of women and consequently, their communities as a whole (Kirk, 2004; Meintjes et al., 2002). Despite the atrocities women face during conflicts and wars, they have actively and courageously organized themselves to demand peace and inclusion from their male counterparts and from their communities as a whole (Hinton et al., 2008; Karam, 2001). In IDPs camps where women face marginalization, violence, and abject poverty, women's groups act as networks for women with shared interests of basic survival, economic empowerment, and social mobility and protection (Christie, Wagner, & Winter, 2001; El-Bushra, 2012; Fallon, 2004).

This study used the human security approach to peacebuilding that focused on the activities of women's groups and how these activities provided access to the various dimensions of personal, economic, community, food, environmental, political, and health security; therefore,

it was important to examine activities that women's groups engaged in that helped build peace in post-conflict fractured communities. Fractured communities are those that have experienced disruptive conflict, violence, distrust, and fear and as a result have broken social, economic, political, and/or cultural cohesiveness amongst members of the community within ethnic and religious lines often from situations of poverty that are combined with a competition of scarce resources (Juma, 2000, Kamungi, 2013; Weiss and Collins, 2000).

Women's groups in general are instrumental in rebuilding these fractured communities in the following ways: First, women's groups in poor communities seek to create their own agency through initiatives that provide avenues for economic development and empowerment in order to meet the basic needs of their communities (Boserup, 1970; Rai, 2011). The first step to peacebuilding in most of the communities is economic and social stability. Klopp et al. (2010) state that "peacebuilding in post conflict areas should be linked to economic development that fosters interethnic cooperation" (p.2). Feminist approaches to peacebuilding that focus on human security are often connected to aspects of development that put women at the center of the intervention efforts. Scholars such as Boserup (1970) acknowledge that during conflict, development intervention efforts often operate within patriarchal structures that overlook women's domestic work and their roles as contributors to their households and subsequently ignore the contributions of women to the public spheres of their communities (Warring & Steinem, 1988).

Second, women's groups also provide avenues for women to be involved in skills-training that include making of products such as jewelry, baskets, or fishing nets for sale in the market (Fuest, 2008; Hudson, 2006; Lolosoli & Armstrong, 2006). Additionally, in some local communities, grassroots level women's groups provide opportunities for microcredit lending to

their members and sometimes to the men in the community (Jain, 1996; Karim, 2008). Micro-credit systems in displaced communities operate at the very basic level of trust and the repayment of the loans increases the chances of a higher loan in the future (Creevey, 2004; Juma, 2000). In addition to accessing microcredit opportunities, it is imperative for women to undergo formal and informal training on small business management, numeracy and literacy skills, micro-financing opportunities, and civic and political education (Corrin, 2008; Karlan & Valdivia, 2011). These types of training opportunities empower women to sustain the economic and social projects they initiate with the subsequent result of rebuilding the community after conflicts.

Once the basic needs that indicate personal, community, food, and health security of women's groups in the IDPs camp in Kenya are achieved, women's groups may choose to form a coalition with external local and/or international NGOs to complement grassroots peacebuilding efforts. In Kenya for example, the Maendeleo ya Wanawake (Progress for Women) is a national women's umbrella group that has its roots in the colonial and pre-independence era and often acts as a collective vehicle for political organizing, economic empowerment, and social services for their largely rural member groups (Juma, 2000; Presley, 1998). In order for NGOs to be effective in peacebuilding coalitions, they have to ensure that the initiatives occur within a true partnership relationship with the grassroots level women's groups and not an imposition of external policies and practices that further disempower the women (McKay and Mazurana, 2001). NGOs should also ensure that the partnership efforts come from a culturally sensitive lens that focuses on the goals and realities of the women's groups as the key drivers of these initiatives (Mehra & Gupta, 2006). These partnerships often include: skills-based training in financial issues, health needs of the women and community in the IDPs camp; civic education for formal representation in the political realm; creation of formal channels to include the women's group in decision and

policymaking bodies in local and national government; and legal assistance to help with resettlement and land disputes issues that the displaced population face (Klopp et al, 2010). At the time of the research study, the only external organizations that worked within the original Baraa IDPs camp and subsequent eco-villages were Kenya Red Cross, United Nations Children's Fund (UNICEF), United States Agency for International Development (USAID), and Action Aid when they provided humanitarian intervention in the form of food, water, clothing, and temporary shelter and built a greenhouse to increase capacity for food production and health intervention for the whole camp and not exclusively with the women's group (Baraa Camp Chairperson, personal communication, February, 2014). There was no other organization, political party, religious institution, government agency, or aid agency that has worked with the women's groups in the eco-villages and the inner-city settlement (Baraa Camp Chairperson, personal communication, May, 2014).

The third way in which women's groups' activities contribute to peacebuilding is through creation of social protection programs that initiate communal healing and trauma counseling for both female and male survivors in a post-conflict community (Karam, 2001; McKay & Mazurana, 2001). Women in IDPs camps sometimes resort to building coalitions between secular and religious women's groups. These religious spaces are considered safe because of their perceived connections with teachings of peace (Creevey, 2004; Odongo, 2004). These concerted efforts are important because they allow for reconciliation and forgiveness (religious approach); and justice and prosecution against perpetrators (secular approach) (McKay & Mazurana, 2001; Odongo, 2004).

Building coalitions across and within women's groups play the role of creating avenues for women to dialogue and rebuild relationships that may have been broken during the conflict

hence building peace in the process (Helms, 2010). In the 2007-2008 post-election conflict, a significant number of IDPs sought refuge in churches and mosques around the country and, in most cases, were protected and physically unharmed (Klopp et al., 2010). In one case, however, a group of 35 people were burned alive in a church in Eldoret Municipality in the Rift-Valley region and this called worldwide attention to the violence in the conflict in Kenya because it was an exception to the perceived reverence of religious spaces in Kenya (Klopp et al., 2010; Kamungi, 2013).

Fourth, women's groups are also highly involved in maintaining the educational structures within the post-conflict communities by creating opportunities for informal education through cultural structures and creating space for children to get formal education in line with the school curriculum within the community (Battacharya, 2004; Kirk, 2004). Fifth, women's groups have also been instrumental in advocating for access to health services to cater for their reproductive and psychosocial health needs especially in light of domestic and sexual violence suffered during and after conflict (Adams, Simon, & Madhavan, 2004; Purkayastha & Subramaniam, 2004).

Finally, women's groups advocate for the inclusion and participation of women in all sectors of their communities (El-Bushra, 2012; Fallon, 2004). This inclusion becomes especially crucial in communities such as IDPs camps where women advocate for participation in decision-making on issues concerning camp management councils, food distribution, security issues, child welfare, resettlement efforts, and health services (Gururaja, 2000; Klopp et al., 2010; Utterwulghe, 2004). Women's groups also engage in civic education for women in post-conflict areas in an effort to educate women about the political system within the community and to provide them with a chance participate in the political processes by voting in the local and

national elections and running for office in the local governments and community councils (Fallon, 2004; Karam, 2001). This civic education includes training on the election systems, voter registration, and monitoring of elections. Involvement of women in decision-making mechanisms ensures that women's issues are not ignored during negotiations and that structural causes of conflict are addressed using a gendered approach to peacebuilding (El-Bushra, 2012; Fuest, 2008; McKay & Mazurana, 2001).

Women and Agency

At the center of this study is the notion that the initiatives and activities of the women in this group allow them to create agency within their displacement reality. The concept of agency in the field of peace research and feminist scholarship takes on different definitions with similar themes. Peace researcher, Dulić (2011) states that agency is "the scope within which an actor can think and act, where structural factors such as culture and ideology set up the outer limitations of action, by influencing the actor's perception of reality" (p. 38). This definition implies that agency is created when people have the will and ability to act upon a desire within their environment without the feelings of powerlessness.

Purkayastha and Subramaniam (2004) elaborate on the concept of agency by focusing on how marginalized poor women, within their social and historical contexts, act within informal networks with other women to take control of enhancing their lives through intentional activities aimed at survival, meeting basic needs, and improving their social and economic capital (p. 2). Further, agency within the networks of women's groups entails deconstructing patriarchal structures that marginalize women within the social constructs of gender roles that influence the relationship between men and women during and after conflict; the access, control, and distribution of resources such as land; and the freedom of these women to meet their basic needs,

actively participate in creating and controlling their access to social, economic, political, and cultural resources within their contexts (Purkayastha & Subramaniam, 2004). Additionally, agency involves the freedom and ability of individuals and/or groups to act out of their own free will in their social contexts in order to control their survival, access to and control of resources, and determine how they would like to live their own lives and in some instances, may involve bending or breaking these structural and/or cultural barriers (Adams et al., 2004).

Mahmood (2001) defines agency as "the capacity to realize one's own interests against the weight of custom, tradition, transcendental will or other obstacles (whether individual or collective)" (p.205). Mahmood (2001) expands other definitions by applying a feminist lens to agency within non-western communities where the motivations to act for women is not necessarily to challenge the existing patriarchal structures but instead to find creative ways to work within these structures to fight for their survival, provide basic needs, and to advocate for their own social, political, and economic capital (p. 205). This definition of agency is suitable for this research study because the members of the women's groups operated within the contexts of displacement; patriarchal structures that determined distribution of relief materials through gender roles of male heads-of-households; and involved women who had formed women's groups as a way to work within, and sometimes around, the "structures that oppress" to create new avenues to advocate for their collective welfare (p. 205). For example, members of the women's groups may capitalize on the socially constructed gender roles of division of labor and the confinement of women's domestic work to the private sphere, and instead utilize the opportunity to gain social and economic capital through incorporating skills training and microfinance programs into these perceived roles (El-Bushra, 2012; McKay & Mazurana, 2001).

Gaps in Literature and Research Implications

In recent years, there has been limited research on women's groups in developing countries taking charge of their economic and social empowerment as a means of post-conflict reconstruction and peace-building (Whitman, 2006). Though significant research has focused on the relationship between women and conflict, there is still need to study the nature and roles of women's groups and how they operate within specific communities to improve the lives of women and the community as a whole. Previous research on women's groups have centered mainly on formal western groups from Europe and the United States and not enough on informal groups in rural areas in developing countries such as Kenya (Purkayastha & Subramaniam, 2004).

Additionally, previous research does not adequately address how doubly-jeopardized poor women within displaced populations use women's groups to create their own agency through concerted efforts to provide basic needs for their families, increase their social protection and economic empowerment, and engage in decision-making within their communities. For example, when studying the post-elections violence in Kenya, it was beneficial to study the role of women's groups in a multi-ethnic setting such as in an Internally Displaced Person's (IDPs) camp where most of the efforts to organize are generated from the local women themselves often without external partnership and aid.

Secondly, previous research does not clearly address the role of women's groups' activities in building peace from the grassroots level. As stated earlier, most states and international organizations associate peacebuilding with state-building. Hilhorst and van Leeuwen (2005) conclude that research should examine the efforts of local organizations in the achievement of peace since most of the conflicts are experienced and resolved locally and not

across international organization tables. A human security approach to peacebuilding

concentrates on activities at the local level that protect the women and the rest of the community

from threats and wants and accommodates initiatives from individuals at the local level to build

peace within their unique cultural settings. This research project adds to the scholarship of

women's roles in peacebuilding by examining the unique roles of women's groups in internally

displaced populations in building peace within these fragile post-conflict communities.

Third, there is inadequate previous research on the role of men in the activities of

women's groups in peacebuilding (de la Rey & McKay, 2006). In general, previous research has

focused on men's intentional exclusion of women from peacebuilding efforts in the community

during periods of post-conflict reconstruction and does not adequately address ways in which

women and men work together to achieve peace through economic activities, social protection

interventions, and concerted efforts in decision-making. This research study fills this gap by

examining shared responsibility between men and women in the empowerment of not only the

women's groups but also of all members in the community within the unique context of

displacement.

Lastly, there is inadequate research on the cultural aspects of peacebuilding as it relates to

a multi-ethnic setting of displacement camps and other settlements such as the ones in this

research study. This research study fills the gaps in research and provides an avenue to explore

the role of cultural practices such as kinship, indigenous methods of building peace, gender roles,

cultures of silence, and the protection of or exposure of perpetrators in multi-ethnic settings of

two IDPs eco-villages and an inner-city settlement. Klopp et al. (2010) state that more research is

needed to explore the role of cultural practices and backgrounds within displaced populations

that may hinder the ability of actors to build peace within IDPs camps and the host communities

(p. 4). This research study fills this gap by exploring culture-specific ways of peacebuilding in communities that value collectivism (where the community is greater than the individual) and shared orientation (shared beliefs and goals of the people) especially in a multi-ethnic setting such as the one represented in the IDPs eco-villages and inner-city settlements in the Rift-Valley. There is also need to explore how cultural activities of women's groups such as interethnic exchanges, community visits, peace exhibitions, and inter-ethnic celebrations, storytelling, cultural customs, and ceremonies contribute to building peace within the IDPs contexts and beyond to the host communities (Odongo, 2004).

African Feminisms: Theoretical Application to Role of Women in Peacebuilding

For the purpose of this research, the topic of women's groups in peacebuilding was studied within the framework of African feminisms. It is however important to recognize the gains that women in peacebuilding have achieved through the advocacy of liberal feminism. Liberal feminism calls for the need to approach peacebuilding through a gendered lens because women and men experience conflict in different ways due to issues of power and identity in patriarchal societies (Handrahan, 2004; Meintjes et al., 2001). In this vein, liberal feminism states that in the quest for peacebuilding, there is need to start with a more gender-equal society that addresses human rights, human security, and basic needs of both men and women (Whitman, 2006). The United Nations Security Council Resolution 1325 (United Nations Security Council, 2000) urged all actors on peace agreements and negotiations to adapt peace agreements and initiatives that were inclusive of the needs of women and girls (Whitman, 2006). McKay (1996) states that although liberal feminism advocates for women in the peacebuilding process and brings women's issues to the forefront, it works well on a political and institutional

level and may not be effective with poor disenfranchised people who may have lost their sense of security and bargaining power by virtue of displacement.

According to Eifler and Seifert (2009), groups that use liberal feminism in their operations usually focus on human rights, political inclusion of women, gender neutrality, education, and microcredit opportunities and tend to ignore social rights and basic human needs such as food, safety, shelter, health, and quality standard of living for the local rural community. For this reason, this research suggests that African feminisms is a more appropriate framework to examine the indigenous ways in which these women's groups are building peace through their activities within their unique cultural contexts. In addition, the African feminisms approach will be informative for other feminist approaches to peacebuilding in other regions of the world because of the additional African-centered and context-related aspects it adds to the existing feminist scholarship.

African feminisms (depicted in the plural form so as to represent the plurality of reality of this school of thought) originated from challenges from Third World feminist scholars against the notions presented in the Western-driven feminism theories. Specifically, Mohanty (1998) challenges the ideas of first world feminism "presenting itself as a universal phenomenon in ways that disguises its profoundly western concerns and biases" (p.15). Mekgwe (2008) states that due to the hegemonic power notions between the West and the "other" cultures, there is need to redefine feminism and make it relevant to the African experience using the perspectives and contexts of the women within their own communities. African feminisms scholars emphasize that women around the world are not homogenous and therefore their experiences and needs should not be viewed from a single lens as purported by liberal feminism (Oyĕwùmí, 1997). Instead, within the different communities in Africa, it is important to address the diversity of

women's experiences during conflict by looking at the intersectionality of gender with other

identities such as race, class, nationality, and ethnicity (Hudson, 2006, p. 5). For example,

displaced women in a Kenyan IDPs camp may have different experiences during conflict and

may consider the provision of basic needs as their definition of peacebuilding because it

translates to the survival of their families as a whole. On the other hand, a poor woman in rural

Bangladesh may consider economic empowerment as the main path through which to achieve

social mobility and new livelihood within her community.

African feminisms was conceived as a means of "emphasizing female autonomy and co-

operation; nature over culture; the centrality of children, multiple mothering, and kinship"

(Mekgwe, 2008, p. 16). In addition, African feminisms veers away from mainstream feminism

in that when it evaluates aspects of African culture such as gender roles and relations, it does not

degrade these traditions and instead advocates from within the women's unique social constructs

of the cultural traditions (Steady, 1987). Additionally, Oyěwùmí (2002) states that African

feminisms transcends Eurocentric definitions of the family as the main unit of how communities

are structured and therefore calls for an inclusion of the diverse ways in which African

communities are structured such as the Yoruba non-gendered communities and other

communities that define motherhood as the main definition of women (p. 2-3). Further, Steady

(1987) states that African feminisms is concerned with the liberty of all African people and as a

result, peacebuilding efforts are concentrated around the whole community and not only women.

An even greater difference is that African feminisms advocates for the inclusion of men in

peacebuilding and not separation of gender roles, needs, and experience as posited by liberal

feminists. Within the IDPs camps and communities in Kenya, peacebuilding from the African

feminisms perspective involves women's groups and men in the camps working together on

social, economic, cultural, and political empowerment initiatives. Within the scope of this study,

African feminisms formed the theoretical framework that examined the activities of the women's

groups within the community settings of the IDPs eco-villages and the inner-city settlement

because of the inclusion of men and children; its recognition of the African cultural context; and

because its definition better fits the community setting in which the women are building their

own agency. African feminisms as a framework will also inform interview and focus group

questions with the emphasis on the women and the inclusion of men, children, youth, and the

community as a whole in the groups' activities.

CHAPTER 3: METHODOLOGY

This chapter reviews the methodology employed within this research study. First, I examine the qualitative research design and its relevance. Second, I discuss the case study strategy of inquiry as part of the qualitative research design. Third, I discuss the three data collection strategies used in this study. Fourth, I discuss the strategies I employed to gain access to research participants during the duration of the study. Fifth, I discuss the sampling frame used to identify relevant participants within the study. Sixth, I discuss the data analysis strategy I used to identify emergent themes in the data. Seventh, I discuss the strategies used to ensure validity within the study through the appropriate selection of participants and methods. Finally, I discuss the ethical considerations used to ensure the integrity of the study and the protection and privacy of study participants.

Research Questions

The objective of this study was to explore and better understand the role of women's groups in peacebuilding initiatives. The research question within this study was: What is the role of women's groups in peacebuilding in internally displaced populations? Specifically, this study focused on the economic, social, political, and cultural initiatives of three women's groups in two IDPs eco-villages and an inner-city settlement in the Rift-Valley in Kenya and the ways in which these activities contributed to peacebuilding in their post-conflict communities. This study approached peacebuilding from the perspective of human security at the individual and community levels of the IDPs settlements.

The research question within this study was: What is the role of women's groups in peacebuilding in internally displaced populations?

The sub-questions were:

(a) What are the challenges IDPs experience in the settlements?

(b) How are women's groups involved in peacebuilding in the IDPs settlements and beyond?

(c) What are the economic activities that the women's groups engage in?

(d) What are the social activities that the women's groups engage in?

(e) What are the political activities that the women's groups engage in?

(f) What are the cultural activities that the women's groups engage in?

(g) What are the benefits of the activities of the women's groups to the individual members?

(h) What are the benefits of the activities of the women's groups on the rest of the IDPs settlements and beyond?

Research Design

In order to answer the research question, this study employed a case study qualitative research design that was exploratory through the use of three data collection methods - interviews, participant observation, and focus groups. In addition, I conducted an extensive review of relevant literature to support the data collection methods.

The choice of the qualitative research design stemmed from my ability as the researcher to interact with the women and other selected participants during the collection of data in their social setting within the IDPs eco-villages and the inner-city settlement (Creswell, 2009). This interaction enabled both the participants and me to adjust the research design to accommodate the emerging themes from the data collected during the study (Babbie & Mouton, 2004). Further, the qualitative research design was a suitable choice because it provided opportunities for me to understand and describe the role of women's groups in peacebuilding from the perspective of the women themselves rather than attempting to derive an explanation for the behavior observed (Babbie & Mouton, 2004). The topic of women's groups in peacebuilding in

internally displaced populations is an under-researched area that is still evolving and data on the

research question is not available, therefore, the qualitative approach provided the flexibility to

gather new data from multiple sources resulting in rich and comprehensive information through

the triangulation of methods (Creswell, 2009). Additionally, the qualitative approach provided

dynamic avenues to refine the themes throughout the study as they emerged during the data

collection stages (Babbie & Mouton, 2004).

It is important to note that this research study did not imply homogeneity of definition

and experience of the displaced women; instead, it acknowledged the diversity of their

backgrounds and identities. Therefore, the versatility of the qualitative research design allowed

me to account for the diversity of women's experiences during conflict by looking at the

intersectionality between gender and other aspects of identity such as class, ethnicity, age, and

religion. This diversity allowed for a more comprehensive feminist analysis of how these

aspects of identity interact with women's struggles within the contexts of poverty,

marginalization, and displacement in diverse contexts around the world (Buckingham & Kulcur,

2009). For example, an internally displaced woman in Kenya had class, religion, and ethnicity

as the main aspects of their identities that interacted with gender to create situations of

oppression, violence, and displacement due to lack of access to land and economic resources.

During the planning of the research project and the implementation of the data collection, I

ensured that the research tools and design were tailored to the reality of the displaced women by

using frameworks and methods that answered the research question and addressed the issues

being studied (Hoglund & Oberg, 2011). Framing of interview questions and the focus group

guide took into account the different languages that the respondents spoke and ensured that the

translation of the instruments from English to Swahili did not change the original focus of the

research questions. I utilized the professional translation services of Akiey media and Language

Services. Working in multi-ethnic IDPs eco-villages and an inner-city settlement, I anticipated

that the women might not all have literacy skills; therefore, the data collection methods and

instruments were accessible to all the participants and in some cases, the informed consent

document was administered orally in both English and Swahili. Oral ways of collecting data are

effective in African communities that have a rich history of oral ways of knowing where

traditions, values, and messages are transmitted by word of mouth from generation to generation

(Ouédraogo & Cardoso, 2011).

Strategy of Inquiry

The strategy of inquiry for this research was in the form of a qualitative case study.

Baxter and Jack (2008) define a case study as "an approach to research that facilitates

exploration of a phenomenon within its context using a variety of data sources" (p. 544). The

phenomenon in this case study is the role that the activities of the women's groups play in

peacebuilding within the two eco-villages and inner-city IDPs settlement. The use of a case

study approach also permitted me in this study to focus attention on different facets of women's

groups and to develop an in-depth study into the groups' roles in peacebuilding using multiple

data collection approaches. Further, the case study approach provided a holistic and fluid

opportunity to gather a diverse range of data from verbal responses to observed interaction

amongst the participants. The single case study approach provided a comprehensive

understanding of the context of the research site by presenting an avenue to gather data from

multiple sources and methods and in essence, examining the research question from multiple

approaches.

Data Collection

This research study involved the collection of both individual and group data from the participants about the activities and initiatives of the women's groups as it related to peacebuilding within the IDPs eco-villages, the inner-city settlement, and beyond into the host communities. In order to answer the research question, I collected primary qualitative data from the participants using three methods of data collection: semi-structured interviews, focus groups, and participant observations. The approach of using multiple data collection methods increased the validity of the study through the triangulation of methods and validated the interpreted findings and shared themes from the collected data (Babbie & Mouton, 2004; Yin, 2009, p. 18).

During data collection, I designed the research instruments to accommodate the women's literacy and language capabilities. In order to ensure the viability, accessibility of the research instruments to all participants, and accuracy of the depiction of the participants' responses during collection of data, I worked with a certified Kenyan translation company based in Ohio, Akiey Media and Language Services, to translate the IRB guide, interview guides, and focus group guides into Swahili (Brounéus, 2011). I engaged this professional translation service because I needed a neutral perspective to ensure that the language in the instruments and research documents captured the essence of the questions and topics. Swahili is the national language of Kenya and is widely spoken around the country among different ethnic groups and across all levels of socio-economic statuses. All the members of the women's groups and other selected participants in the study spoke Swahili that was adequate for oral communication.

Additionally, as the researcher in this study, my linguistic background and competence includes native level of both written and spoken Swahili and Luo. Therefore, I was able to conduct the interviews without the use of a translator. My native proficiency in spoken and

written Swahili and Luo was instrumental in allowing me access to collect data without the challenge of language barriers. In two interviews, the participants chose to answer questions in Luo after they found out that I was a native speaker of the language because they felt more comfortable to express themselves freely in their mother tongue. The respondents that spoke Luo did not treat me differently when I conducted the interviews. Their choice to be interviewed in the language originated from the fact that they had more proficiency in Luo than Swahili and were able to better express their ideas. Furthermore, I accounted for cultural considerations such as ethnicity, religion, and socio-economic status and ensured that the data collection instruments were culturally sensitive and respectful of the different customs and traditions that existed in the eco-villages and inner-city settlement (Brounéus, 2011).

Data Collection Strategy

The following table is a visual representation of the women's groups, their IDPs settlements, and the number of members in each group.

Table 2. Representation of Women's Groups

Name of Women's Group	Number of Members	IDPs Settlement	Total Population	Main Ethnic Groups in the Women's Groups
Amani	30	Bankala	70 Families	Luhyia, Luo, Kalenjin, and Kisii.
Baraka	14	Bankala	70 Families	Kikuyu and Meru
Jisaidie	15	Inner-city Settlement	Undetermined	Kikuyu, Kamba, Luo, Luhyia, Kalenjin, and Kisii
Maisha	20	Mambira	171 Families	Luhyia, Luo, Kalenjin, and Kisii.

Participant Observation

I conducted the study in three stages. The initial data collection method, which also

continued throughout the study, involved participant observation sessions. First, I attended two

meetings for each women's group and was able to observe the structure of the activities

including fellowship and sharing of personal updates at the beginning of the meetings.

Additionally, the meetings included the formal business portion that comprised table banking,

rotating savings, and collection and disbursement of welfare funds. Finally, each of the meetings

ended with the host receiving the funds collected from the rotating savings as well as food items

that each member brought for this purpose. Second, I attended other formal organized activities

outside the meetings of the women's groups such as harvesting and weeding of Amani's organic

garden, and two prayer and reconciliation meetings in Jisaidie and Maisha groups. Additionally,

I visited both the kindergarten in the inner-city settlement, and the primary school in Bankala

twice during the class sessions. Third, the rest of the participant observations were unplanned

activities such as observing individual women perform their small businesses duties such as

selling foodstuff and second-hand clothes, meals with families, tending of chicken and ducks,

and informal visits and conversations with the women.

Using the participation observation data collection method, I gathered initial data and

gained a better understanding of the context and participant reality in the two eco-villages and

the inner-city settlement. In addition to using the participant observation sessions at the

beginning of the data collection, I used participant observation throughout the two-month

duration of the study to gather data about women's groups' activities, interactions within the eco-

villages and inner-city settlement, and interactions within the host communities where relevant.

Additionally, I was able to get an understanding of the topic of peacebuilding from the point of

view of these displaced women and developed rapport with the women by spending time getting

to know them (Bernard, 2006).

Due to security concerns, the lack of space in the IDPs homes to accommodate me, and

the need to protect the privacy and identity of the participants, I was not able to live in the eco-

villages or the inner-city settlement during the data collection process. Instead, I commuted to

each of the research sites during the two-month span of the study and spent considerable

amounts of time each day with the participants and their community members. Commuting

allowed for a deeper understanding of the context, distance to important services such as

hospitals and schools, cost of basic services such as water and food, inadequate market space to

buy and sell goods, and observing and understanding the structures of the surrounding host

communities. Furthermore, I was able to experience firsthand the challenges that the IDPs faced

such as the lack of proper transportation to and from the remote eco-villages, the lack of

education facilities and schools for youth and children, and the scarcity of safe water points.

I used data gathered from the participant observation sessions to formulate additional

topics and questions for further probing during the focus groups and interviews. In line with

Bernard's (2006) observations, the advantage of using participant observation as a data

collection method in this study was that it allowed me to observe multiple aspects of the

women's verbal and non-verbal interactions in small and large groups during their events such as

meetings, skills-training, and day-to-day activities in the eco-villages and inner-city settlement.

During the meetings of the different women's groups, I observed the women transacting

economic activities such as table banking and merry-go-round processes while at the same time

presenting cases where members needed social welfare interventions because of illness or

bereavement. For example, during one meeting of Jisaidie Women's Group, I observed two

women talk quietly away from the main group about their teenage children and how they would begin bringing them to the group's meetings in order to help them learn basket-weaving as a way to keep them busy but most importantly, to get them to begin new livelihoods after they dropped out of school. During a session with Baraka Women's group, I attended a meeting where the women visited their kindergarten and primary school to assess student learning and teacher effectiveness. The women's group was in charge of the administration and running of the school and the hiring and compensation of the teachers.

The second advantage of choosing participant observation as a data collection method was that I was able to fit in easily because of the access I had through my gatekeeper, the Camp Chairperson, as well as my insider access as a Kenyan who spoke Swahili and was able to interact with the women without the need of a translator. I also adapted easily to and participated in the activities of the women's groups resulting in the women feeling comfortable carrying out their initiatives in my presence and subsequently creating rapport between me as the researcher and the women as participants in the study. For example, the women in Amani Women's Group allowed me to join in the sessions where they sang before the commencement of each meeting as a way to create social connections with one another before engaging in group business. While attending a meeting of Maisha women's group, I observed and participated in an activity where women taught each other dances that they were going to present at a competition featuring other women's groups in Kambuo County. The top prize was a specified amount of money that they wanted to use to buy sewing machines for their small business venture of making school uniforms for sale. Further, I worked with members of Amani Women's Group to harvest traditional vegetables from their greenhouse and helped package these for individual women to use in their homes and sell in the market. Building this rapport was important because in

vulnerable populations, such as displaced women's groups, distrust and fear are common and making the participants comfortable with me encouraged them to behave naturally and reduced their reactivity because of my presence (Bernard, 2006).

Focus Groups

The second stage of the research study involved conducting focus groups with the members of the women's groups and other members of the eco-villages and inner city settlement. Morgan (1996) defines focus groups as "a research technique that collects data through group interaction on a topic determined by the researcher" (p. 6). During the study, I conducted five focus groups of six and seven participants each for periods of one hour each. The choice of five focus groups stemmed from peace research that states that in exploratory studies in post-conflict communities, three to five focus groups is an effective and efficient number to gather relevant data to answer the research question (Söderström, 2011). This is because people who may have gone through similar experiences in conflict may share similar information in different sessions and may reach a saturation of information where new information is not added with additional sessions (Söderström, 2011, p. 151).

I allocated the five focus groups of thirty-two participants in the following manner. The first focus group comprised six members of the Amani Women's Group in Bankala Eco-village. The second focus group consisted of six members of Baraka Women's Group also located in Bankala Eco-Village. The third focus group consisted of six members of Maisha Women's Group within Mambira Eco-village. The fourth focus group comprised seven members of Jisaidie Women's Group located in the inner-city settlement in Kambuo County. The fifth focus group consisted of seven male participants from Bankala Eco-Village because the research explored the role of women's group in peacebuilding for the women, members of the displaced

person settlements as a whole, and the host community. It was of interest to this research study

to collect data from men within the settlements in order to examine their perceptions of the roles

that women's groups play in building peace through meeting the seven dimensions of human

security. Secondly, African feminisms advocates for the inclusion of men in peacebuilding

efforts in post-conflict communities (Steady, 1987). I gathered data from the men about their

experiences during and after the conflict and displacement and their shared roles in the initiatives

of the women's groups in peacebuilding within the eco-village. Some of the themes of the focus

groups included: Challenges faced as IDPs; role of women's groups in addressing the challenges,

specific cultural, political, social, and economic activities of the women's groups, the benefits of

the activities of the women's groups, and the effects of these activities on the IDPs communities

as a whole.

Table 3. Breakdown of Focus Group Numbers

Name of Women's Group	Number of Members	IDPs Settlement	Focus Groups
Amani	30	Bankala	6
Baraka	14	Bankala	6
Jisaidie	15	Inner-city Settlement	6
Maisha	20	Mambira	7
Male Focus Group		Bankala	7

The use of focus groups within the women's groups and the men allowed me to collect

information from the participants in a group setting and gather additional data from their

interactions amongst themselves (Hoglund & Oberg, 2011). In line with Söderström's (2011)

observations, the focus group method was a useful tool to gather data from the women and men

as a group about their experiences, perceptions, and activities at the grassroots level in their

peacebuilding and livelihood efforts. An additional advantage of using the focus group method

was that it encouraged the women and men to talk about sensitive topics related to their

experience in the IDPs eco-villages and inner-city settlement because they were in the company

of their group members and considered it a safe forum to share their responses to the research

questions (Söderström, 2011). The use of focus groups alleviates the problem of other forms of

data collection such as semi-structured interviews, which may leave participants feeling forced

into offering a response even when they do not have any (Hoglund & Oberg, 2011).

For the focus group approach to be a successful data collection method within the study, I

identified a skilled and trained moderator who had previously worked with and conducted

research with other IDPs groups since 2008. The moderator assisted with the focus group

moderation and offered his services without compensation. There were no negative effects

emanating from the moderator being male because he had worked with the external

organizations to serve members of Baraa IDPs camp in the initial months of displacement and

was known to most of the members. Using a skilled moderator helped minimize the limitations

of groupthink (women giving a response based on majority opinion) and social desirability

(giving answers to appear more acceptable) (Creswell, 2009). The moderator also helped move

the dialogue along so that the women and men participated at their own comfort levels

(Soderstrom, 2011). I worked with the moderator to ask questions and took pertinent notes

during the focus group sessions to include group interaction and other issues that enhanced the

effectiveness of transcribing and coding the data. During the focus group sessions, with the

consent of the participants, I included non-obtrusive audio recordings of each session for the

purpose of tracking and transcribing the responses.

Semi-structured Interviews

The final part of the data collection in the research study involved conducting semi-structured interviews. In order to answer the research and sub-questions, it was important to choose a data collection method that allowed for in-depth face-to-face dialogue with participants and key informants about their experiences as members of the women's groups in internally displaced persons eco-villages and the inner-city settlement and their attempts at building peace for themselves and the community as a whole. The semi-structured interviewing method is a form of in-depth one-on-one interviewing that involves the use of a question guide that covers themes and questions related to the research question and topic (Bernard, 2006, p. 212). The question guide kept the semi-structured interview sessions focused and generally consistent across research participants and was flexible enough to allow me to probe and follow-up on emerging themes from participants' responses as necessary in real time (Bernard, 2006, p. 212; Lewis, Bryman, & Liao, 2004).

The research study involved a total of twenty-eight one-hour semi-structured interviews with the participants in the study. Twenty of the interviews were with individual women from the women's groups and included more specific objectives and questions that arose from the participant observations and focus groups. The choice of twenty interviews with the women stemmed from the fact that it was a manageable number based on the two-month project timeline. The decision to interview the members of the women's groups emanated from the fact that they are the ones with the most expert knowledge and experience based on their extensive involvement with peacebuilding through their activities at the grassroots level at the eco-villages and inner-city settlement. This fact allowed them the legitimacy to speak about their experiences with displacement and the role that the women's groups have played in creating avenues for

peace through social, political, economic, and cultural activities that contributed to enhancing the human security of the women and the community within the IDPs eco-villages, inner-city settlement, and in some cases, the host community.

The breakdown of the individual interviews with the members of the women's groups were as follows: six women from Amani Women's Group in Bankala Eco-Village, four women from Baraka Women's group in Bankala Eco-Village, five women from Jisaidie Women's Group in the inner-city settlement in Kambuo County, and five women from Maisha Women's Group in Mambira Eco-Village.

Table 4. Breakdown of Interview Numbers

Name of Women's Group	Number of Members	IDPs Settlement	Interviews
Amani	30	Bankala	6
Baraka	14	Bankala	4
Jisaidie	15	Inner-city Settlement	5
Maisha	20	Mambira	5

The semi-structured interview method was an effective method to gather data from the women because it allowed me to learn firsthand about peacebuilding initiatives from the women themselves who experienced the conflict and who were directly involved in women's group that sought to build peace through their activities (Brounéus, 2011). An additional advantage of using in-depth interviews was that it enabled me as the interviewer to see different aspects of the respondents' world from the perspectives of individual participants (Kvale, 2007). Therefore, the interview method within this study allowed for the women's personal exploration of important topics within their experiences in privacy and included the sensitive topics of conflict and displacement.

To get an additional perspective about the activities of the women's groups, the roles of the women's groups in creating avenues for addressing human (in)security issues of members of the IDPs eco-villages and the inner city settlement, and the involvement of non-members in the activities of the women's groups, I also conducted eight interviews with individuals who were outside the women's group. I purposefully identified the following individuals as respondents and key informants for the semi-structured interviews: High-ranking camp official and the gatekeeper for the research study, the Resettlement officer, three males from Bankala and Mambira eco-villages and the inner-city settlement, and three women from the eco-villages who were not involved in the women's groups. These people were chosen because they worked closely with the women in the groups or were integral to the mechanisms of the IDPs settlements and/or host communities and were relevant in answering the research question.

Within the post-conflict communities reflected in this research study, interviews were an efficient way of utilizing the time of these women because in addition to their involvement with the women's groups, they were also responsible for taking care of their children and providing for their families' needs (El-Bushra, 2012). Additionally, the interview method was appropriate to talk in-depth with the vulnerable displaced women because they were difficult to access in their temporary settlements in the eco-villages and the inner-city settlement. Due to limited access to the women, I only had one chance to interview them; therefore, a one-hour in-depth interview was an effective way to ask a set of questions about their experience and roles within the women's groups and probe and follow-up on emerging topics based on their responses. Some of the questions involved the women revealing sensitive information about the conflict therefore, the one-on-one interview setting ensured privacy as opposed to a focus group (Kvale, 2007).

Below is a breakdown of the data collection instruments with a focus on total number of focus groups, semi-structured interviews, participant observation sessions, and the total number of participants.

Table 5. Breakdown of Data Collection

Research type	Number of Occurrences	Number of Participants	Total Number of Participants
Focus groups • Women • Men	5 4 1	32 25 7	32
Semi-structured interview • Women • Selected Individuals	28 20 8	28 20 8	28
Participant observation	30-40 Times	79 (Members of women's groups)	79 (Members of women's groups)

Access

I worked with the High-ranking camp official as the key gatekeeper to gain initial access to the members of the women's groups and track the members of the original Baraa Women's Group into their new settlements. He was the official head of the original Baraa IDPs camp and allowed access to the members of the women's groups in their new settlements in the eco-villages and Kambuo County. From my initial site visit to the Baraa IDPs camp in 2010, I established that the Camp Chairperson was an advocate for the original women's group and the members of the camp as a whole.

Additionally, during the data collection stage, my identity as a Kenyan was advantageous in getting access to the research participants in the following ways. First, I had native fluency in the national language, Swahili, and one of the local languages, Luo; therefore, I was able to

communicate effectively with the participants during the group activities, interviews, and focus group sessions. Second, being Kenyan was advantageous because my knowledge of the region and context of the conflict resulted in building rapport and trust with the participants during the course of data collection. It is important to acknowledge that being Kenyan was not an automatic advantage for me during the data collection process with the women's groups because I was an outsider coming into a context where structural violence still existed for the vulnerable population in this study. To resolve this, I ensured that my privileges of class and my identity as a western-educated indigenous researcher did not create barriers for the women to interact freely with me. Instead, with the help of the Camp Chairperson, I created rapport and was intentional in forming respectful and safe spaces for the participants to share their experiences and go about their daily lives in their settlements without interference.

Sampling Frame

The main objective of the sampling frame was to select respondents that were credible and able to provide data that answered the research questions based on their experience and/or knowledge of internal displacement and working within or with women's groups.

Participant Observation

For the participant observation sessions, I initially used convenience and purposive sampling, and attended any activities of the women's groups that were readily available and occurred during the two-month timeline of the research study. The choice to use purposive and convenience sampling for the activities was mainly because the uncertainty of displaced populations and the lack of permanence often meant that the activities were not always planned in advance and instead occurred spontaneously on a day-to-day basis.

Semi-structured Interviews and Focus Groups

For the semi-structured interviews and focus group sessions, I used purposive sampling to select participants. Purposive sampling involved targeting individuals who held expert information that could answer the research questions because of their relevant experience and/or knowledge about the research topic (Bernard, 2006). Purposive sampling enabled me to identify research participants that had both the experience and expertise in the areas of displacement, activities of women's groups, and peacebuilding and had the ability to answer the research questions. For the semi-structured interviews, I conducted twenty-eight sessions with participants in the study. Specifically, I conducted twenty interviews with members of the women's groups, eight interviews with purposefully selected individuals who were external to the women's groups, the high-ranking camp official, and the Resettlement officer.

As part of the purposive sampling, I used Respondent Driven Sampling (RDS) to select the twenty interview participants from the women's groups and thirty-two focus groups participants for the following reasons. RDS entails the use of key informants to identify participants and provide the researcher with access to these hard-to-access research participants within the population of interest (Bernard, 2006). RDS works well in the cases of vulnerable groups, especially in post-conflict communities such as the internally displaced women and men in this study, because the members of these groups knew each other and were able to identify participants who fit the research selection criteria within the IDPs eco-villages and the inner-city settlement (Bernard, 2006). Additionally, RDS worked well because although the women belonged to women's groups, there were the possibilities that they would not all be willing to participate in a research study while still in the insecure environment of IDPs settlements in post-conflict communities; therefore, the women and men identified other willing participants in the

study. Second, RDS began with a few key informants who after finding out the objectives of the study were instrumental in identifying other women and men who possessed the ability and knowledge to answer the research questions (Bernard, 2006; Soderstrom, 2011). Each group of women provided names of a new set of participants who met the criteria for the study.

The research study had twenty-eight interviews because this was a manageable number for one-hour in-depth interviews with these diverse and information-rich women and men within the scope of the project timeline. Furthermore, I projected that 28 interviews would be an adequate number for the study until I hit saturation in the responses. Further, four focus groups of six and seven participants each for periods of one hour was also a manageable group size that allowed for more participation and effective facilitation of the sessions according to the research questions and focus group discussion guide (Soderstrom, 2011). The focus groups provided a forum to collect additional data from the context and interaction of the participants and provided the opportunity for me to follow up on themes that came up during the interview sessions with participants (Soderstrom, 2011).

I utilized the following steps to make the respondent-driven method effective. First, the High-ranking camp official gatekeeper provided me with information and access to the new communities where the members of original Baraa women's group and its leaders had resettled and formed new women's groups. Second, these leaders of the women's groups in turn identified women who met the research study profile and who were willing to participate in the research study. The leaders of the women's groups also provided comprehensive information on the nature of the activities of the women's groups and operations within the eco-villages and inner-city settlement.

Data Analysis

To analyze the data, I used thematic analysis for the following reasons. First, thematic analysis is the most standard approach to textual analysis used in qualitative research and therefore provided a standard basis for highlighting themes into different forms of qualitative data (Braun & Clarke, 2006, p. 80). Second, since thematic analysis involves reading and re-reading interview transcripts and field notes, I gained familiarity and a deeper understanding of the concepts and themes emerging from the interview and data as it related to the research questions. Braun and Clarke (2006) state that thematic analysis not only helps the qualitative researcher to identify key concepts and themes, but it also identifies their relationships with one another through examining similarities and differences (p. 96).

I used the NVivo software to manage, code, and analyze the semi-structured and focus group interview transcripts. Initially, I identified codes using the literature on women's groups and their roles in peacebuilding as a baseline guide. This approach helped identify common concepts such as economic activities, psychosocial services, political activities, cultural activities, dimensions of security, and social activities that were at the center of peacebuilding. After getting these initial codes, I ran the word frequency query within NVivo and generated a second layer of recurrent words from the participants' interviews and focus group responses. The third step involved dividing the interview and focus group transcripts by responses and coding for themes in a more systematic way. For example, I coded social welfare monetary donations within the women's groups under both social and economic activities.

From the coding and analysis processes in NVivo, I identified broader categories of themes and concepts that were relevant to the peacebuilding activities of the women's groups. I also coded the detailed field notes from the participant observation events and identified

emergent themes such as economic security, definitions of peace, psychosocial services, skills

training, education, health services, food production, and insecurity concerns. I discuss the

complete list of emergent themes in chapter four and five. To confirm and ensure the consistency

and validity of the themes, I repeated the coding process twice. By coding the data

systematically and repeating the process, I increased the intracoder reliability and the consistency

of the themes and concepts that emerged (Given, 2008). Intracoder reliability is the consistency

in coding of themes of one researcher over the period of the process with reliable themes (van

den Hoonaard, 2008).

Validity

Creswell (2009) defines qualitative validity as the accuracy of findings within a study and

states that one of the strengths of the qualitative research is its internal validity because it is

possible to utilize methods that ensure that the data is accurate from the perspective of the

participants, researcher, and audience of the report. Within this study, I used purposive sampling

and respondent-driven sampling methods to select the research participants that had the

knowledge and experience to provide data that would answer the research question. The aim of

the study was to collect data mainly from this group of women and additional men in order to get

their answers to the research questions because they were the ones who experienced

displacement and therefore had firsthand rich information on the research topic (Bernard, 2006).

Despite the fact that the findings were not generalizable to the entire IDPs population

around the world, the research study provided relevant data and information that will influence

government policies on displacement, involvement of women in peacemaking and peacebuilding

processes, inform civil society organizations on intervention programs and/or collaborative

peacebuilding mechanisms, and capacity building of grassroots level initiatives. In the final

chapter six, I provide a set of policy implications and recommendations for the Kenyan

Government and other external organizations. This research project added to the scholarship of

women's roles in peacebuilding by examining the unique roles and activities of women's groups

in internally displaced populations in their efforts to build peace in their fragile post-conflict

communities within the African context. This research study was also relevant to the field of

international conflict management because it examined the shared responsibilities of women and

men in building peace within the unique context of displacement. Additionally, this case study

expanded relevant scholarship for other women's groups in displaced populations by offering

opportunities for comparative studies. It was the aim of this study that the findings on the

grassroots efforts of the women's groups in building peace inform policies within government

programs, NGOs, and local and international organizations that can complement the efforts of

the women and result in collaborative and sustainable solutions to all forms of violence.

Within the study, I triangulated the methodology and used three data collection methods

and relevant literature during the formulation of the research question, data collection, and data

analysis (Creswell, 2009). In order to ensure internal validity where the findings were plausible

for the women in the sample, I ensured that the participant observation, focus groups, and semi-

structured interviews were suitable data collection methods for answering the research question

(Bernard, 2006). Further, I utilized rich and detailed description of the setting and research

context and from this, similar themes from the data emerged.

Additionally, I used the member/participant-checking method of parts of the final report

to ensure accuracy of the findings, themes, and the cultural description (Creswell, 2009). The

participant checking process involved utilizing the connections of the high-ranking camp official,

the chairladies, and the Resettlement officer to help me contact the participants to check the

findings. Specifically, in May 2016, I presented the findings to high-ranking camp official (the main gatekeeper), IDPs resettlement official, Chairladies of the women's groups, and two women from each of the women's groups. These were the people who responded to my requests for member-checking of findings and data responses. The process entailed sharing a shortened version of the research findings and recommendations with the participants in the eco-villages and the inner-city settlement with the provision of ongoing feedback from the respondents. The responses from the ten individuals indicated that the findings were a true representation of what was shared in the interviews and focus groups. Additionally, these respondents stated that the findings reflected life in the IDPs settlements in 2014 during the data collection process. I will share the final study in its entirety and in a condensed version with the participants through the gatekeeper and the Chairladies. I also plan, in the near future to visit the settlements and talk to the women's groups during their meetings about the study and recommendations. These visits will provide opportunities to track progress of the women's groups and examine if their efforts have continued to build structures of peace in the settlements.

Ethical Considerations

During the data collection process of the research study I took into consideration the fact that I was conducting research in a post-conflict and fractured community and as a result, it was imperative that I maintained the integrity of the project and the confidentiality of the participants and limited any potential harm that might occur as a result of their participation in the study (Creswell, 2009; Hoglund & Oberg, 2011; Kvale, 2007). I obtained official clearance and permission from Kennesaw State University's Institutional Review Board (IRB) explaining procedures to ensure confidentiality, informed consent, voluntary participation in the study, and the protection of the women and other research participants during all stages of the study. I also

informed the Kambuo County Resettlement officer of the objectives and structure of the research

study and data collection processes. He sent me an email before my arrival to Kambuo County

stating his willingness to assist me where necessary with the project.

I presented a clearly formulated Informed Consent Form to the women in the groups and

the other research study participants and obtained permission from each of the participants

before they began their participation. To ensure accessibility by all participants, the Informed

Consent Form was presented both in English and Swahili languages. The consent form contained

information about the benefits of the study to the participants, procedures of data collection, and

confidentiality clauses. Moreover, the Informed Consent Form was presented to the mostly

literate women to read and sign. For those with lower literacy levels, I explained the form

verbally and they put a signature and wrote their phone numbers to symbolize permission. I

found out that it is common practice for IDPs to give their mobile numbers in formal agreements

because their temporary status meant that this was the only assurance of personal contacts they

could use to enter into binding contracts.

During data collection, I employed all ethical considerations protect participants by

ensuring that documentation and participation records were confidential and none of the

individually identifiable data were included in the study. I safeguarded the interview, focus

group, and field notes data and analysis and stored and secured them on a password-protected

computer. To protect the identity of the participants, I did not use any identifiable information

and used pseudonyms in place of the women's and male participants' names to record and report

findings. Additionally, I used pseudonyms for the names of women's groups, the original IDPs

camp, the two eco-villages, the inner-city settlement, and the County where the settlements exist

and did not identify the exact locations of these settlements within the Rift-Valley.

Conclusion

In this chapter, I presented the methodology employed during this multiple site single case study research study involving a total of 60 participants from Bankala and Mambira Eco-Villages and an inner-city IDPs settlement over the span of two months. The participants were members of four women's groups in the settlements, male respondents, female non-members, high-ranking camp official, and the Resettlement officer. The inclusion of male participants in the study originated from the study's theoretical framework that advocated for the inclusion of men, youth, and children in the examination of women's efforts to build peace.

In seeking to answer the research questions, I selected three appropriate methods of data collection: participant observations, individual interviews, and focus groups. Furthermore, I included an extensive review of appropriate literature to base the project on a sound research foundation. These methods allowed me as the researcher to engage with the participants in their contexts of displacement and this in turn gave them the liberty to choose the scope of their participation in the study. Additionally, these methods allowed both the participants and me to adjust questions and schedules according to individual and group needs of the respondents.

The selection of participants comprised purposive and respondent-driven sampling (Bernard, 2006) to identify 28 participants for the semi-structured interviews and 32 for the focus groups. From the analysis of the data collected, I used thematic analysis to identify these main themes: Definitions of peacebuilding, challenges of displacement, economic empowerment, social protection programs, and cultural activities such as conflict resolution mechanisms. Additionally, the inclusion of men in the study derived additional relevant themes that depicted their experiences and their connections to the activities of the women's groups. Consequently, this inclusion of men resulted in recommendations for broadening the scope of the study to not

only consider the role of women's groups in peacebuilding in these IDPs settlements but to also advocate for community-based approaches. The data collected from the participants provided a good foundation to present comprehensive findings in chapter four and five that answered the research questions.

CHAPTER 4: RESEARCH FINDINGS

The objective of this study was to explore and better understand the role of women's groups in peacebuilding initiatives. The research question within this study was: What is the role of women's groups in peacebuilding in internally displaced populations? This study focused on the economic, social, political, and cultural initiatives of four women's groups in two IDPs eco-villages and an inner-city settlement in the Rift-Valley in Kenya and the ways in which these activities contributed to building peace in their post-conflict communities.

The sub-questions were:

(a) What are the challenges IDPs experience in the settlements?

(b) How are women's groups involved in peacebuilding in the IDPs settlements and beyond?

(c) What are the economic activities that the women's groups engage in?

(d) What are the social activities that the women's groups engage in?

(e) What are the political activities that the women's groups engage in?

(f) What are the cultural activities that the women's groups engage in?

(g) What are the benefits of the activities of the women's groups to the individual members?

(h) What are the benefits of the activities of the women's groups on the rest of the IDPs settlements and beyond?

The key findings of this study are divided into four sections, which follow from the themes that emerged from the analysis of the interview and focus group data. The in-depth nature of the data collection methods allowed for the exploration of emerging topics and probing of topics as they occurred. The key themes are presented in the following sections: a) Definitions of peacebuilding from the perspectives of the respondents; b) the challenges to peacebuilding that IDPs faced in the IDPs settlements; c) the roles that women's groups play in addressing these challenges and

building peace; and d) the specific activities of the women's groups in the settlements and their contributions to building peace.

The extensive use of quotes in each of the sections below from the respondents in both individual interviews and focus groups help to buttress the presentation of the findings. Additionally, as a native speaker of both Swahili and Luo languages, I translated the respondents' quotes from the transcripts into English and ensured the integrity of the quotes by verifying their accuracy with the participants as well as the study's consultant from Akiey Media and Language Services. To protect the identity of the respondents, I have used pseudonyms in place of the women's and male participants' names. Additionally, I have used pseudonyms for the names of women's groups, the original IDPs camp, the two eco-villages, the inner-city settlement, and the County where the settlements exist and did not identify the exact locations of these settlements within the Rift-Valley. The chapter concludes with a summary of the major findings. The following table is a visual summary of the findings, themes, sub-themes, and the research questions the corresponding research questions:

Table 6. Summary of Themes and Sub-Themes

Theme	Sub-Themes under Main themes	Research Question/Sub-Question
Definitions of Peacebuilding	Freedom to Live Responsibility of the Individual Responsibility of the Community Women as Agent for Building Peace	- Main Research Question
Challenges to Peacebuilding	Economic Livelihoods Food Insecurity Lack of Clean Water Access to Healthcare Inadequate Educational Structures Hostile Host Communities	-Main Research Question - Sub-Question (a)
Role of Women's Groups in Peacebuilding	Pooling resources Economic Empowerment & Social Mobility Social Protection Programs Maintaining Education structures Healthcare Access	- Main Research Question - Sub-Questions (b), (c), (d), (f), (g), & (h).

Theme One: Definitions of Peacebuilding

As previously mentioned in Chapter Two, this study utilized the definition of peacebuilding that focused on human security. Within this study, my definition of peacebuilding is the intentional activities and initiatives that are aimed at protecting and/or restoring human security of individuals and their communities at the grassroots level by addressing root causes of conflict, alleviating structures of violence that cause human insecurity, and creating mechanisms for social, cultural, economic, and political wellbeing of all people from the efforts and perspectives of the people themselves (El-Bushra, 2012; Futamura et al., 2010; McKay, 2004; McKay & Mazurana, 2001; Moran, 2010; Owen, 2008; Sjoberg, 2009). The definition focused on intentional initiatives and actions aimed at protecting and/or restoring the human security of individuals and their communities at the grassroots level. The definition also provides for social, cultural, economic, and political wellbeing of all people from the efforts and perspectives of the people themselves (El-Bushra, 2012). My findings revealed that the affected people also have their own definitions of peacebuilding. The analysis of the interview and focus group data revealed the following main findings and themes in the participants' definitions of peacebuilding. Those definitions are examined below.

Peace as Freedom to Live

One of the main themes that emerged from the focus group and interview data was equating peace and peacebuilding to freedom for the respondents to live and be who they want to be without any interference from any individual or group. When asked to define peace and peacebuilding based on their own understanding, each of the participants responded in the following ways: 18 of the 20 members (90%) of the women's groups that participated in the individual interviews, all of the members of the women's groups in the focus groups, and all of

the participants in the male focus group stated that peacebuilding would involve their ability to live in the same circumstances they did before the 2007-2008 post-election conflict and subsequent displacement. These respondents stated that peacebuilding should involve the freedom of movement and participation in any positive activities of their choice without the hindrance or interference from any individuals or institutions. Rebecca, a 45 year-old mother of seven children and a member of Amani Women's Group stated, "When I have peace, I have life. When I have life, I have peace." (Personal communication, May 21, 2014). Pamela, a 52-year old mother of nine and a member of Jisaidie Women's Group further emphasized, "When there is peace, I will have the freedom to walk anywhere and associate with anyone I choose. I will have the freedom to choose any livelihood or business I desire." (Personal communication, May 24, 2014).

These respondents' aspirations or expectations for peace are consistent with the findings in the literature regarding the need for personal protection. Research indicates that at the very basic level, personal security of the individual should be a pivotal part of the human security approach (Martin & Owen, 2010; UNDP, 1994). These findings were also consistent with research from the Human Development Report that states that human security should include freedom from fear and want as well as provide "protection from sudden and hurtful disruptions in the pattern of daily life in the homes, in jobs, or in the communities" (UNDP, 1994, pp. 23-24).

Peace and Peacebuilding as the Responsibility of the Individual

The findings showed that 18 of the 20 members (90%) of the women's groups in the individual interviews, all of the 25 members of the women's groups, and all the male participants in the focus groups felt that in order for peace and peacebuilding to be successful, the individual

and family must be the starting point and main focus for interventions and initiatives. They stated

that the home was the main foundation for establishing peace within the community; therefore,

individuals in each home should take on the responsibility of building and sustaining peace.

Mama Debra, a 70-year old grandmother and guardian to six orphaned grandchildren and

member of Maisha Women's Group, stated in a focus group:

> Peace has to start with me. Peace has to start from my own home and extend to my
>
> neighbors, and then it can successfully extend to the outward community and the country
>
> as a whole. But it must begin with me. (Personal Communication, June 4, 2014).

All of the respondents in the women's groups in the study justified their position that the home

was a starting point for building peace because, unlike in the community, they were in charge of

their homes and had the freedom to influence how members of the family interacted and related

with one another. During an interview, Teresa, a 63-year old former teacher and mother of one

and member of Jisaidie Women's Group reiterated the family's importance in building peace by

indicating that:

> Before you can move to the outside, peace has to start at home and it involves everybody
>
> from the parents to the children. You cannot have peacebuilding initiatives in the
>
> community without starting at home. This is because the family is the center of the
>
> community. Charity begins at home. In my home and not anybody else's. (Personal
>
> communication, May 24, 2014).

These findings are consistent with research that states that human security approaches to

peacebuilding that are most effective are those that concentrate on the protection and

empowerment of individuals and families as the basic units of the community (Futamura et al., 2010; UNDP, 1994).

Peacebuilding as the Responsibility of the Community

Similar to the focus of peacebuilding at the individual and family levels, all the respondents in the interviews and focus groups stated that for peace and peacebuilding to have a lasting impact, peace efforts had to center on the community as a whole. The respondents gave varied ways in which the community was the key to sustainable peace. First, 16 of the 20 women (80%) in the individual interviews, 13 of the 25 women (52%) in the focus groups, and all of the men in the individual interviews and focus group indicated that peace and peacebuilding efforts had to start with them and their neighbors. Of particular interest to these participants was the importance of maintaining peace in a multi-ethnic setting such as in the eco-villages. Harriet, a 53-year old mother of four and member of Amani Women's Group stated, "Peace will happen when it starts from me and my neighbor. I live with neighbors from different tribes and ethnic groups and so I have to maintain a peaceful existence with them." (Personal communication, May 15, 2014).

Second, 35% of the women in the individual interviews, 48% in the focus groups, 100% of the men in the focus group, and 29% of the men in the individual interviews considered the concept of the neighbor as a necessary aspect of security and instrument in building peace at the community level because it ensured the survival of the individuals, their families, and subsequently, their communities. Paul, a 35-year old male living in Bankala Eco-village emphasized, "The first security is my neighbor. Peace must start with my neighbor and me. If you kill the brother of a neighbor, the neighbor will kill you. My neighbor's peace is my peace." (Personal communication, June 30, 2014). The perception of the neighbor being an important

part of respondents' security resonated with these 28 participants because during the 2007-2008 post-election violence, people who had lived peacefully side by side for years attacked their neighbors and friends over the two-month conflict (Rutten & Owuor, 2009) hence their commitment to establishing peaceful relations with their neighbors.

Third, 85% of the women in the individual interviews, 76% of the women in the focus groups, and 100% of the male respondents emphasized the responsibility of the top-level leaders and the Kenyan Government in initiating and sustaining peacebuilding efforts at the community and grassroots levels. To reiterate the importance of the Kenyan leaders playing a greater role in building peace, Daniel, a 56-year old male living in the inner-city settlement and a father of eight children, drew connections between peacebuilding at the community level and its importance to the stability of the government. He posited:

> The Government can provide security on the technical areas such as police and
> the military but when there is peace with individuals at the community level, the
> Government does not need to worry. This is how you build peace at the grassroots
> level. (Daniel, Personal communication, June 28, 2014).

Joyce, a 43-year old mother of seven children and member of Maisha Women's Group emphasized the importance of the Government and top-level leaders modeling structures of peace and peacebuilding because these initiatives encouraged the community to build peace and avoid violent conflict. Joyce stressed:

> The people at the grassroots are powerless and cannot succeed in building peace
> in an insecure environment. Leaders must build peace so that the people at the
> grassroots level can envision living harmoniously together with people from

different ethnic groups in peace. If leaders start conflicts and fighting, even the

people at the grassroots level will start fighting. (Personal communication, June

2014).

Fourth, all the members of the women's groups, the men within the focus groups and

interviews, and the two officials within the settlements indicated that peacebuilding would be

successful if it involved the actual people who were affected most in the conflict. Specifically,

they stated that peacebuilding within the communities had to involve the IDPs themselves

because they were the ones who bore the impact of the conflict and were therefore the ones who

could provide solutions for interventions. Anita, a 58-year old mother of four children and

member of Jisaidie Women's Group stated:

> IDPs know the pain and problems we are facing and we are the ones that can point to
>
> where it hurts most. We can also provide the solutions to help us remove what hurts us.
>
> By including the IDPs at the community level in all decision-making and solutions, we
>
> can provide paths for peace and avoid incitement by   politicians. A cow knows best
>
> where the tick bites. (Personal communication, May 19, 2014).

These findings are in line with peace research that posits that peacebuilding is effective when it

involves people at the grassroots level because they are the ones who experience the ongoing

direct, structural, and/or cultural violence and must be involved in providing solutions to these

structures of violence (Lederach, 1997; Ramsbotham et al., 2011). These findings also indicated

a gap in the literature because existing research does not comprehensively address how the

grassroots and top-level actors can work together to build peace especially in displaced

populations where the structures of violence continue to exist for the people most affected by the

conflict. Additionally, this finding indicated that the gap between the grassroots and top level actors continued to widen without proper solutions of collaborative efforts to build peace. Lederach (1997) addresses this issue to some extent but does not extend the discussion to include displaced populations.

Women as Active Agents for Building Peace

All of the respondents indicated that women and their activities in groups were pivotal agents for building peace within their fractured communities. The respondents identified the following different ways that women participated in building peace. First, all of the respondents in the women's groups in both the interviews and the focus groups as well as the three non-members interviewed stated that during the conflict, women were the ones who were most affected yet were the ones who were the most effective in building structures of peace within their eco-villages and inner-city settlement. Baba Jimmy, a 35-year old father of two and resident of Bankala Eco-Village, specified in a focus group, "During conflict, women are the ones who provide ways to slowly build back the family and community together. They do this through the activities of the women's group in Bankala." (Personal communication, July 1, 2014).

Second, all of the male respondents stated that women were instruments of peace and they built peace by playing diplomatic roles as informal ambassadors between different families and ethnic groups. Oscar, a 47-year old father of five and a resident of Bankala Eco-Village stated:

During the post-election violence, I was almost beaten to death and was forcibly circumcised by militant youth in my neighborhood. I would have died had it not been for some women from my neighborhood. The women who saved me from being killed were

> from what was considered the enemy tribe. But they found a way to intervene and saved
> my life. (Personal communication, June 29, 2014).

Other respondents echoed Oscar's sentiments and indicated that within their settlements, women acted as peacemakers and found ways to organize across ethnic lines with other women in the groups and the host communities. Mary, a thirty-year old member of Maisha Women's Group reported, "Women are important to peacebuilding because we use our roles as mothers to urge men and youth not to fight. We also unite with other women using love, prayers, and traditional ways of building peace across ethnic lines." (Personal communication, June 7, 2014). This finding is in line with research that posits that women are successful in building peace because of their ability and willingness to form coalitions across ethnic and religious lines in pursuit of shared goals (Creevey, 2004; Odongo, 2004). Research further states that the building of coalitions presents spaces and opportunities for peacebuilding because it allows women to use their shared attributes to build or rebuild relationships and encourage dialogues around peace (Helms, 2010).

For the next section of this chapter, I present the findings according to the main research question (What is the role of women's groups in peacebuilding in internally displaced populations?) and sub-question "a" (What are the challenges IDPs experience in the settlements?). I reflect on emerging themes from the 60 female and male respondents in the interview and focus group data and connect it to relevant research on the topics of peacebuilding, displacement, women's groups' activities, among other topics.

Theme Two: Challenges to Peacebuilding in the IDPs Settlements

From the respondents' definitions of peacebuilding within this study, it is important to highlight the realities of the experiences of the women and the members of the communities in the IDPs settlements. In order to understand the impact of the women's groups on peacebuilding, it is also important to discuss the challenges that the displaced populations faced in their settlements. This approach provides a fluid transition to the ways in which the women's groups are instrumental in addressing some of these challenges through their economic, cultural, and social activities within their communities. Following the presentation of these findings on the challenges, I focus on the role of women's groups in helping to address these challenges and subsequently, contributing to peacebuilding.

Lack of Opportunities for Viable Economic Livelihoods

All of the female and male respondents in the study stated that their main challenge was the loss of their past economic livelihoods and ways of earning a living. All of the respondents stated that in addition to personal injuries and loss of family members' lives, they also lost all their property and ability to earn a living through small businesses, farming, or employment. The male respondents, in particular, stated that being ejected from their homes into the uncertainty of displacement provided the harsh reality of their inability to restart their businesses or get employment in the remote eco-villages they occupied.

All the respondents in the focus groups and the individual interviews cited the following as the barriers they faced in their attempts to establish livelihoods in the eco-villages and inner-city settlements. First, the respondents stated that starting businesses was difficult because the settlements were located in remote areas lacking proper infrastructure and roads that could link them to the markets, schools, and hospitals. Second, all of the respondents stated that lack of

sources of income and access to economic resources were major barriers to their survival and ability to start and sustain businesses and projects that could provide food and sustenance for their families. Third, the members of the women's groups stated that due to the fact that they were solely responsible for sustaining their shared projects without external help, they lacked adequate financial resources to expand the economic and social projects beyond basic activities of table banking and rotating savings. This meant that their projects could not expand beyond meeting the basic needs of their members (Jacobsen et al., 2006).

Lack of Food Security and Access to Food Production Mechanisms

Consistent with the lack of economic livelihoods, all of the female and male respondents in the focus groups and the individual interviews stated that their inability to establish economic points of livelihood directly impacted their ability to provide food for their families and to sustain their lives within the context of displacement. According to one of the high-ranking leaders of the original Baraa IDPs Camp and the Resettlement officer, during the early stages of displacement, some external organizations such as the Red Cross and USAID provided basic food rations to the families in the IDPs camps during initial displacement. The Resettlement officer stated that within the new locations of the eco-villages and the inner-city settlements, the Government and the external organizations ceased to provide the food rations because it was an expectation that the IDPs would be able to till the land and actively engage in food production. According to all the respondents in the focus groups and individual interviews, this expectation was unrealistic because they were unable to farm the land due to lack of seeds, fertilizer, and the equipment to plough the land. The Chairlady of Baraka Women's Group in Bankala Eco-Village stated that before the 2007-2008 post-election violence, 11 of the 14 members had occupations that included small-scale and commercial farming in their previous locations. Similarly, the

Chairlady of Maisha Women's Group in Mambira Eco-Village stated that of the 20 members,

nine had been small-scale farmers before the 2007-2008 post-election conflict. Lastly, of the

seven respondents in the male focus group in Bankala Eco-Village, three had been commercial

farmers specializing in tea and coffee. For this reason, despite their previous farming experience,

the above-mentioned IDPs were not able to transfer this expertise to their farms in the eco-

villages because they lacked farming tools, seeds, and fertilizers.

Additionally, all the female respondents in the focus groups and the individual interviews

stated that food production in the IDPs settlements was their responsibility as women yet they

were unable to till the land in time for the limited one planting season in the Rift-Valley. For this

reason, the women used the following three avenues to meet the demand to provide food for their

families. First, 70% of the 49 women in the focus groups and individual interviews, engaged in

small businesses, such as cooked food vending, hawking of vegetables and fruits, hairdressing,

domestic work, among others in the eco-villages or the inner-city settlement. These small

businesses were at very basic levels aimed at getting enough money to buy food for the day to

sustain the women's families. Second, all the members of Amani Women's Group that

participated in the study stated that their inability to till the land in Bankala Eco-Village

prompted them to collectively set aside a small piece of land for organic farming of low-

maintenance indigenous vegetable for subsistent use in their homes. I observed the women

weeding and harvesting the vegetables for each of their members. Third, during the meetings of

the women's groups, part of the activities involved the donation of foodstuffs for each host to

help provide for her family.

These findings reflect research on human security that posits that alleviating food

insecurity entails setting sustainable food production mechanisms, consistent food supply, and

storage within grassroots communities (UNDP, 1994, p. 22-23). Additionally, food security

entails the ability of the individuals and/or community to distribute the food to all members of

the community in a safe and timely manner (Gururaja, 2000; Klopp et al., 2010; UNDP, 1994, p.

24; Utterwulghe, 2004).

Lack of Access to Clean Water Points

Of concern to all the respondents in the eco-villages and the inner-city settlement was the

lack of safe water for their use within their new settlements. All of the respondents in Mambira

Eco-Village stated that the water came from a nearby dam and was visibly dirty and unsafe to

drink or use for domestic needs such as cooking, laundry, and bathing. One of the respondents

stated that her children used the water from the dam for bathing and were afflicted with cholera

and skin rashes. Within Bankala Eco-Village, the stream that passed through the settlement was

tainted with fertilizers from host farms rendering it unsafe for drinking and other domestic uses

as well. Within the inner-city settlement, respondents stated that there was lack of piped water in

the slums and the women and their families had to purchase water for daily use at the expensive

price of 100 hundred shillings (equivalent to $1 USD) per five-gallon water container. The

women stated that per day, they needed five water containers per household and were struggling

to afford to pay for the water for their individual and family use.

Lack of Access to Healthcare

All the female and male respondents in the focus groups and individual interviews living

in Bankala and Mambira Eco-Villages stated that one of the biggest challenges of living in the

eco-villages was that they were located in remote areas where basic health facilities were

inaccessible. All the female and male respondents living in Mambira Eco-village stated that the

nearest health clinic was ten kilometers (six miles) by road from the eco-village and cost 400

shillings (equivalent of four US dollars) for a round trip by public vehicle. The cost and distance

to the health clinic was a big challenge to the women and their families with many resorting to

persevering without medical attention because they could not afford to access health facilities.

The respondents also stated that there were often outbreaks of preventable diseases and

pests such as cholera and jiggers and the residents of the eco-villages were forced to treat

themselves using homegrown and, often, unsanitary methods to combat these diseases. Other

female respondents in Bankala Eco-village stated that due to the inaccessible health facilities,

maternity health was jeopardized resulting in pregnant women dying from preventable

complications, such as breech babies, because they could not access the health facilities on time.

During the period of the study, all the female respondents in both eco-villages stated that they

did not have the knowledge or expertise to conduct medical procedures or utilize indigenous

medicines or treatments.

The findings highlight research on the role of women in promoting access to healthcare

for the members of their displaced communities (Adams et. al, 2004). Specifically, research also

highlights the role of women's groups in advocating for access to basic healthcare, reproductive

health, and psychosocial health interventions for women, men, youth, and children (Gururaja,

2000; Klopp et al., 2010; Utterwulghe, 2004).

Lack of Access to Education Structures

Additionally, all the female respondents in the focus groups and individual interviews in

the study stated that their children suffered academically in comparison to their counterparts in

Kambuo County because of the lack of quality schools at the primary and secondary levels. Also,

the same respondents stated that there was lack of trained teachers in the eco-villages because of

continued insecurity and the remote status of the settlements. Further, these respondents stated that their children's education progress was slowed down in the settlements and the standards were lower than those in the inner-city settlement in Kambuo County. One of the results of displacement, according to respondents, was the inability of parents to afford school fees, uniforms, and supplies to allow their children to attend the limited number of schools in the settlements. This resulted in interrupted school attendance, school dropouts, and subsequently, idle youth in the communities.

This finding is consistent with research on internally displaced populations and their inability to maintain ongoing education curriculum and facilities for their children and youth in the community (Battacharya, 2004; Kirk, 2004). Additionally, Buscher and Makinson (2006) state that in IDPs settlements, if some form of formal education system exists, it is often much lower in quality than the mainstream one resulting in children and youth who are plagued with deficiency and inability to contribute to rebuilding of the displaced communities (p. 15).

Hostile Host Communities

From the findings, all of the male respondents in the focus groups and individual interviews, all of the female respondents in the women's groups in Bankala and Mambira eco-villages, and nine members of Jisaidie Women's Group stated that one of the main challenges they faced in their new settlements was living among hostile host communities that perpetuate insecurities for them. These respondents stated that they continued to face the effects of conflict and structural violence especially in relation to the hostile host communities in which they live. The respondents also shared the specific challenges and insecurities they faced in their realities of displacement and resettlement among various host communities in the Rift-Valley. Based on the responses of the focus group and interview participants, I present the challenges and

insecurities below into three main categories: Political Tensions and Insecurities, Economic

Constraints, and Socio-Cultural Constraints. These are sub-categories of the challenges the IDPs

face of hostile host communities within the settlements.

Political Tensions and Insecurities. All the male and female respondents in the

individual interviews and the focus groups stated their previous experience with violence during

the 2007-2008 post-election conflict was rooted in the targeting of individuals from specific

ethnic groups as a result of political incitement from politicians and individuals in their

communities. Similarly, these respondents stated that political targeting and tensions continued

to exist and presented personal and community insecurity for them and their families.

Specifically, the respondents also indicated that the Government had resettled the IDPs in

communities that had ancestral ties to their land and most importantly, communities that

considered the IDPs as rival ethnic groups with incongruent political interests from their own.

Robert, a 32-year old father of two and resident in Bankala Eco-Village reported:

> We live amongst a community that considers us political rivals because of how we voted
>
> in the 2007 and 2013 elections. We live in fear and therefore avoid revealing our political
>
> parties and as a result, we do not participate in any political activities in the eco-village or
>
> in the outside community. In addition to the everyday threats from the host community,
>
> we are in constant fear of approaching elections every five years because the members of
>
> the host community in Bankala begin to threaten us and remind us that they will harm us
>
> if we vote for the opposing parties. (Personal communication, June 25, 2014).

Similarly, all the members of women's groups in the study living in both eco-villages

indicated that the personal and community insecurity emanating from political tensions affected

how they were able to conduct their activities outside the confines of the eco-villages. Specifically, 96% of the members of the women's groups in the individual interviews and focus groups stated that the members of the host community were suspicious of their organized activities and considered the groups to be political instruments of opposition politicians. For this reason, the members of the women's groups chose to deliberately avoid political activities and instead concentrated on economic, social, and cultural activities as deliberate attempts to protect their members, families, and IDPs communities from political tensions and targeting from the host communities. Additionally, from the findings, the lack of involvement in political activities stemmed from the 2007-2008 post-election violence and the ethnic undertones that drove the targeting of people from geopolitical groups in the opposition parties. Therefore, the women avoided political activities in the groups because they wanted to avoid the possibilities of divisions based on ethnic groups in the next general elections. During a focus group session, Mercy, a 53-year old mother of six and member of the Amani Women's Group reiterated this point and stated:

> We are afraid of any politically related violence like we had in 2007. We only engage in social and economic activities because anything political could bring tensions amongst our multi-ethnic members and in the community that surrounds us. We are the only women's group that has women from other ethnic groups considered to be in the opposition during the 2013 elections so we try hard to stay safe and not involve ourselves in politics otherwise the surrounding community will attack us and undo all our progress. (Personal communication, May 16, 2014).

Similar responses were echoed from all the members of three women's groups in Bankala and Mambira with the main emphasis on economic and social activities and occasional

involvement in cultural activities. It should be noted that in addition to the fear of the hostile host communities, 30 of the 45 women (66.67%) in the focus groups and individual interviews also attributed their noninvolvement in political activities to the lessons learned from the violence on 2007-2008. They stated that they were able to maintain peaceful relationships among their members because they avoided political and ethnic divisions overall especially during election season. This finding is in line with research on refugees and internally displaced populations that live in insecure and hostile settings that limit their ability to participate in political processes that may result in further conflict (Klopp et. al, 2010). Often, these insecure settings are compounded by the failure of the governments and their designated departments in providing physical and structural security mechanisms to protect IDPs from retaliation from hostile host communities and other threats to their wellbeing (Finger, 2011).

Economic Constraints. All the male and female respondents in both eco-villages and the inner-city settlement stated that at the root of most of the tensions and conflicts between the resettled IDPs and the members of the host communities was the perceived access to economic resources by one group over another. Specifically, the respondents stated that the members of the host communities protested against the fact that the Kenyan Government had provided land and economic resources to IDPs and ignored members of the community despite there being similar needs and disparities to those experienced by the IDPs. Of particular contention is the Government's provision of building materials and farmland to IDPs in resettlement areas. Consequently, respondents stated that the members of the host community barred the IDPs from participating in and/or benefitting from further economic activities and income-generating ventures such as the sale of items at the market or expansion of small businesses into the

surrounding communities, among other activities. Baba Jimmy, a 35-year old father of two and resident of Bankala Eco-Village, specified in a focus group:

> The host community in Bankala is not receptive to us because they believe that we are getting resources that they have not gotten such as land and building material like we have. The tensions come from their beliefs that the government is offering resources to IDPs and not the members of the community. So in return, they make life hard for us to survive and make a living. That's why men sit at home doing nothing. (Personal communication, June 29, 2014).

All the members of the Maisha, Baraka, and Amani women's groups in the eco-villages stated that their activities were mostly limited to the groups and only ventured into the community if they had already formed coalitions and partnerships with women's groups in the host community. Thirty-four percent of the members of Amani Women's Group, 100% of the members of Baraka Women's Group, and 30% of the members of Maisha Women's Group stated that their economic efforts were focused on improving the lives of their members by creating income-generating shared projects, providing access to skills-training, and selling any items from the projects to the outside community that were in demand. Examples of such products were organically grown indigenous vegetables from Amani Women's Group greenhouse garden.

Socio-Cultural Tensions. All the respondents in the eco-villages and the inner-city settlement stated that the most highly contested issue between the resettled IDPs and the host communities was ancestral land. Specifically, the respondents stated that the economic and political constraints and tensions originated from the intractable conflicts about land both in the

2007-2008 post-election conflict and most importantly, in the resettlement areas. All of the

respondents stated that the main grievance from the host communities was that the IDPs were

resettled on their ancestral land without the consultation of the local communities' elders. As a

result, the host communities considered the IDPs as outsiders and invaders on their land. From

the interviews and focus groups with the respondents, the cultural and spiritual connections to

land for different ethnic groups are so profound that they often defy political and economic

interventions. As a result, the host communities in this study defied government orders to accept

resettled IDPs and instead strove to drive them out of their land. Amina, a 33-year old mother of

two and member of Baraka Women's Group stated, "The Pokot in the host community have

threatened to kill us because we are settled in their land and have asked us to look for land in our

own ancestral land." (Personal communication, May 20, 2014). Similarly, Nancy, a 47-year old

mother of four and member of Baraka Women's group reiterated Amina's point and opined:

> There is no peace in the Rift-Valley. Having land or property here is not realistic because
>
> the host communities have threatened to take it away by whatever means necessary.
>
> Unless you find capital to buy land elsewhere, you will never find peace and will always
>
> be targeted and lose property and land. (Personal communication, May 22, 2014).

One hundred percent of the male respondents in the focus group, 20% of the members of Amani

Women's Group, 64% of the members of Baraka Women's Group, and 25% of the members of

Maisha Women's Group in the two eco-villages stated that subsequent adversarial actions from

the members of the host community included damage to the IDPs' farms and crops because cows

from the surrounding areas invaded their land and ate the few crops they managed to plant. The

respondents stated that there was no viable action they could take against the animals or their

owners in the communities because they (IDPs) lacked government protection and also because

the members of the host community believed that they were justified in their actions because the

IDPs did not belong to the land.

The respondents in both eco-villages stated that they were restricted in their ability to

conduct cultural rites and activities in the settlements because the host communities barred any

activities connecting the IDPs to their ancestral land. One hundred percent of the members of the

male focus group stated that these cultural constraints acted as barriers for them as heads of

households to execute important rites and functions entrusted to the males in different families

within the various ethnic groups represented in the eco-villages. For example, James, a 64-year

old father of seven and resident of Bankala Eco-Village, emphasized in a focus group:

> Within our new settlements, I am not able to provide land for my sons or build homes for
>
> my married children because the elders in the host community have stated that my
>
> children cannot inherit land that is not mine to give. It interferes with my ability to carry
>
> out traditional responsibilities of inheritance and setting up my bloodline. I have nothing
>
> if I cannot give land to my children. (Personal communication, July 1, 2014).

This sentiment was shared among all male respondent heads of households and members

of the women's groups with direct responsibilities for tilling the land and acting as heads of

households for their families. Additionally, 80% of the male and 75% of the female respondents

in the two eco-villages stated that the denial by the host communities of their rights to carry out

important and sacred cultural traditions deeply affected their ability, as IDPs, to resettle

peacefully. Specifically, respondents stated that the elders of the host communities refused to

allow them to bury relatives that had passed away on ancestral land because it was considered a

taboo. Siprosa, a 41-year old mother of six and member of Maisha Women's Group remarked:

The host community members do not even allow us to bury our dead in this land. They

claim that we are bringing curses into their whole community when we bury our dead

family members within the land of their forefathers. A young man recently buried his

father in his new land using Luhyia funeral rites. He woke up in the morning to find his

father dug up by the community men and placed in front of his house. We belong

nowhere. Not even in the ground! (Personal communication, June 6, 2014).

From these participants' responses, the cultural constraints appeared to have the most

significant effect on the members of the women's groups and the male respondents' ability to

accept that they were able to resettle successfully in the eco-villages.

The issue of hostile host communities provided very crucial clues as to why some of the

IDPs chose to abandon their homes in the eco-villages and move to the inner-city settlement. All

the respondents from the inner-city settlement stated that the major driving force for their

choosing to move from the eco-villages to the inner-city in Kambuo County was the personal

and community insecurity present and the tensions with the host community over the issue of

land. All of the respondents in the inner-city stated that in addition to the lack of access to

economic resources and livelihood and social amenities, they moved their families from the eco-

villages to avoid being victims of violence or death at the hands of angry members in the host

communities. Teresa, a 63-year old former teacher, mother of one, and member of Jisaidie

Women's Group explained why she moved from the eco-village into the inner-city settlement:

I cannot risk the lives of my children because of land that has been given in a remote

hostile community. The places the IDPs have been given land is so isolated and within

hostile communities that if violence broke out, we IDPs would be cornered and attacked

with no resistance and no possibilities of help from the authorities. (Personal

communication, May 24, 2014).

These findings on hostile host communities are consistent with research on displaced

populations such as IDPs and refugees and the resettlement challenges they face in host

communities. Aukot (2003) stated that at the center of most of the conflicts between displaced

persons and host communities was often the perception by the latter that they were being left out

of receiving much-needed resources such as food, secure shelter, schools, health facilities,

among other services that IDPs received from the Government and external donors. Additionally,

Davis (2012) stated that the areas that the IDPs are resettled are often in areas facing economic

disparity where poverty, economic constraints, and lack of social amenities exist. Further, the

Global Protection Cluster Working Group (2010) posited that for resettlement of IDPs to be

successful and foster peaceful structures, the host communities must be included in intervention

efforts such as income-generating activities, uplifting of the infrastructure, establishment of

education and health social amenities, among other services. Researchers further postulated that

the host communities must be included in resettlement planning and decision-making especially

in highly contentious areas such as the distribution of land, cultural traditional practices, and

inclusion of special interest groups such as women and youth and their access to resources

(Aukot, 2003; Davis, 2012; Global Protection Cluster Working Group, 2010). Finally,

researchers also emphasized the importance of targeting and supporting specialized programs

that support grassroots-driven initiatives and efforts such as women's groups and youth

development that could foster both IDPs and host community's participation and peacebuilding

efforts (Aukot, 2003; Davis, 2012)

Theme Three: Role of Women's Groups in Peacebuilding in Internally Displaced

Populations

At the center of this research study was the main research question: What is the role of women's groups in peacebuilding? The findings are presented below based on the responses from the participants in the interviews and the focus groups, the literature on the subject, and participant observation sessions during the scope and duration of the study. The findings are organized under sub-headings that depict each main theme under the research question and sub-questions:

(b) How are women's groups involved in peacebuilding in the IDPs settlements and beyond?

(c) What are the economic activities that the women's groups engage in?

(d) What are the social activities that the women's groups engage in?

(f) What are the cultural activities that the women's groups engage in?

(g) What are the benefits of the activities of the women's groups to the individual members?

(h) What are the benefits of the activities of the women's groups on the rest of the IDPs settlements and beyond?

Pooling of Resources

All the members of the women's groups and all the male focus group participants indicated that women's groups contributed to peacebuilding by providing opportunities for women to pool their scarce resources with other women during and after the conflict within their IDPs settlements. Additionally, the respondents identified the different reasons women pooled their resources together. Below are the various categories that the women use to pool different resources in their groups and communities.

Pooling of economic resources. First, all of the participants in the women's groups stated that they pooled their resources out of the necessity, especially the loss of previous livelihoods and the need for economic interventions to rebuild or start new ways of generating income. Regina, a 39-year old mother of four and a member of Maisha Women's Group indicated:

> I joined the group when a friend told me about it when she saw me suffering. I joined the group because I needed help with money for me and my family to live. It helped me to join hands with other women and to put our money together for individual and group projects. (Personal communication, June 3, 2014).

For all the members of the women's groups, the most common avenue was pooling of money and financial resources. The members of all four women's groups referred to the first system of pooling money as rotating savings (merry-go-round). In the rotating savings systems, each member contributed a fixed amount of money every month and at the end of each month, a portion of the money collected was given to one member on a rotating basis.

The second system that the members of the women's groups used to pool money was table banking. In this system, the members of the women's group set aside a specific amount of money from the monthly contribution for the purpose of access to short-term loans for the women. Whereas the money from the merry-go-round was given to one member per month, table banking provided opportunities for the members of the women's groups to borrow small amounts of money for their personal use. From my observations of the meetings of the four women's groups, this system of table banking worked on an informal basis with a fellow member acting as treasurer and keeping records of borrowing and repayments of each member.

The third system that all four women's groups used to pool money was the *shida* (troubles/welfare) fund. This was money set aside in reserve from a portion of the monthly contributions to help out members that had emergencies such as bereavement and illness. For each of the women's groups, borrowing of money from the *shida* account used the following guidelines. First, eligible members put in requests for money on a first come first serve basis. Second, the member requesting the money had to appear in person at her group's monthly meeting. Third, approval of requests depended on the good record of repayment that each applicant had established. The table below illustrates the breakdown of contributions of each women's group. The amounts are in Kenya Shillings with the US dollar equivalent in parenthesis.

Table 7: Women's Contributions

Name of Women's Group	Number of Members	Total Amount of Contribution	Merry-Go-Round/Rotating Savings	Table Banking	Shida/Welfare
Amani	30	200 ($20)	100 ($10)	50 ($5)	50 ($5)
Baraka	14	200 ($20)	100 ($10)	50 ($5)	50 ($5)
Jisaidie	15	100 ($10)	50 ($5)	40 ($4)	10 ($1)
Maisha	20	250 ($25)	100 ($10)	100 ($10)	50 ($5)

These findings relate to existing research that state that these groups are avenues for women to work together around shared interests such as basic survival, economic empowerment, and establishment of new livelihoods (Christie, Wagner, & Winter, 2001; Fallon, 2004). Additionally, Klopp et al. (2010) advocate for peacebuilding efforts to center on economic development especially in inter-ethnic displaced populations such as the one in the study.

Pooling of Talents and Skills. Second, for some of the respondents in the women's groups, pooling of resources included talents, skills, and moral support among the members of the women's groups. Esther, a 62-year old mother of six and a member of Jisaidie Women's Group stated:

If we want to work together on a project, we can combine our talents and resources to achieve more. We achieve more in the women's group because we share thoughts and ideas of how to help ourselves through projects that can benefit us individually as a group.

Basic Survival. Third, similar to pooling resources to achieve economic paths to new livelihoods, all the members of the women's groups in the individual interviews and focus groups stated that they pooled their resources for the main purpose of basic survival. During the interviews and focus groups, most of the women stated that within their new realities of displacement and poverty, each woman had very limited economic and social capital individually and recognized that coming together and sharing their resources would increase their ability to ease their suffering within different dimensions of human insecurity. This pooling of resources was especially crucial for the IDPs because the men and women lost their economic livelihoods and sources of income after the violent conflict ended and were still faced with the challenges of providing for their families' basic needs. Nancy, a 47-year old mother of four and member of Baraka Women's group stressed:

After our individual women were resettled in Bankala, we saw how we were suffering on our own. There was need to come together and pool our limited resources and talents. The women's group helps me struggle alongside other women to put together money and

> welfare support to enable me to provide food and other needs for my family. (Personal
>
> communication, May 26, 2014).

These findings are consistent with research on peacebuilding that states that women organize

into groups to pool resources and engage in social, economic, political, and cultural activities

aimed at uplifting women's economic and social mobility in the communities (de la Rey &

McKay, 2006; Helms, 2010). Further, these findings are consistent with research that posits that

marginalized women in displaced populations organize themselves into groups to increase their

chances of basic survival, economic empowerment, and security for the members, their families,

and communities as a whole (El-Bushra, 2012; Fallon 2004).

Supplementing Heads of Households Responsibilities. Fourth, all of the members of

the women's groups and all the male participants in the focus group and interviews stated that

the women pooled their resources in the women's groups as a means of supplementing what the

male heads of households provided or used to provide. In cases where the heads of households

were lost during the post-election violence, the women assumed those roles hence the importance

of pooling resources to meet these new demands. In reiterating the importance of the women's

group to his household, Robert, a 32-year old father of two and resident in Bankala Eco-Village

emphasized:

> Men do not beg but women can help provide or suggest new ways of livelihood. When
>
> women are helped in the women's group through small loans, food, school fees, and
>
> shida (welfare), they give it to the family and in turn boost the men's ability to provide
>
> for their families. (Personal communication, June 30, 2014).

Macarios, a 36-year old father of two children and resident in the inner-city settlement

underlined the importance of the activities of the women's group in his own reconstruction of his

livelihood and reported:

> The men are surviving because of the various activities of the women's group that help
>
> us financially. The women's group helps with small businesses for our wives and
>
> families. This in turn boosts men too in our pursuits of joint businesses. The group has
>
> helped me pay school fees and buy uniforms and books for my children. (Personal
>
> communication, June 28, 2014).

Mercy, a 53-year old mother of six and member of the Amani Women's Group stated that as a

widow that had no previous farming experience, she had to pay for her children's food, school

fees, and uniform and ensure that they had access to health care. As a woman who sold food by

the roadside, her meager earnings were not enough to survive in the new settlement. She stated:

> The eco-village where we are resettled causes a lot of stress, insecurity, and fear. As a
>
> widow, it is difficult to make a living off the land and there is also no way to restart my
>
> old business (second-hand clothes dealer). I rely on the women's group to help me with
>
> my household needs and support as a single mother. (Personal communication, May 15,
>
> 2014).

Economic Empowerment and Social Mobility

All of the participants in the individual interviews and focus groups indicated that the

most significant challenges they faced within their contexts of displacement centered on the loss

of their previous livelihoods they had before the conflict, limited resources, and lack of

opportunities to build economic avenues to make a living. Similarly, all the members of the

women's groups, all the male respondents, the Resettlement officer, and the Camp Chairperson stated that the women's groups provided avenues for the women and their families to resolve these challenges in the following ways.

Recreation of Livelihoods and Access to Economic Resources. First, all the members of the women's groups in the study stated that the groups helped them to create livelihoods and provided opportunities to grow their economic capabilities through table banking, rotating savings, and micro-lending. As stated earlier, the women's groups provide avenues for the women to meet their basic needs through economic empowerment. Mercy, a 53-year old mother of seven and member of Amani Women's Group stated:

> This women's group has been the foundation of my household. It has saved me. It has
>
> helped bring development in my house. I have bought furniture, utensils, and foods. The
>
> women's group has helped me pay for school fees for my children (Personal
>
> communication, May 21, 2014).

Boost for Individual Businesses. Second, all the women in the study stated that the women's groups acted as means for women to boost their individual businesses through micro-loans, skills-training, and business literacy support. This was especially relevant for women in the study who had mostly started small businesses such as cooking food for sale, tailoring, selling of produce, hair salons, among other businesses. Mama Priscah, a 71-year old widow and grandmother and a member of Maisha Women's Group commented:

> Our women's group can provide financial assistance to the individual women's business
>
> through micro loans and training assistance. Once the individual member's business or
>
> venture begins to generate income, she will pay back the women's group. The idea is to

uplift the members one woman at a time. Eventually, the women will be able to boost the

women's group because they are stable. It has to start with making us the members stand

on our feet and that way the group will survive (Personal communication, June 10, 2014).

Ninety percent of the members of the women's groups in the individual interviews and focus

groups emphasized the importance of interventions that focused on individual women's

businesses first before concentrating on the shared projects within each women's group. The

rationale shared by most of the female respondents for this focus on individual women first was

that women were not able to contribute to the groups if they did not have enough money of their

own to survive and spare for contributions. Only three out of all the women interviewed stated

that the focus should first be on women's groups' projects before the individual women's

businesses. Additionally, the three non-members of the women's groups that participated in the

individual interviews stated that the main reason they were not in any of the women's groups

was because they could not afford to make the monthly membership contributions due to lack of

personal economic resources. Further, the Chairlady of Baraka Women's Group in Bankala Eco-

Village stated that their membership numbers reduced from the original 24 to 14 because women

were not able to raise the monthly membership contributions while struggling at the same time to

provide for their families.

Benefits for the Women, Men, and Children. Third, all of the members of the women's

groups in the study and all of the male respondents in the focus groups stated that the women's

groups provided ways for both men and women to provide for their families in the eco-villages

and the inner-city settlement. These respondents stated that the women's groups contributed to

peacebuilding in their communities because their economic, cultural, and social activities

benefitted the men, youth, and the children. The respondents also indicated the changing of

traditional gender roles that put emphasis on the man as the breadwinner and provider of the family and instead provided space for the women to also contribute to the economic household responsibilities. For some of the women, this new role presented initial challenges from their husbands' resistance to their economic empowerment. Grenta, a 45-year old mother of five and member of Jisaidie Women's Group reported:

> In the beginning my husband was resistant to me working or getting any income. He would beat me and tell me to stay home and take care of the children. When I saw that he was not able to make enough money to support our family, I joined the women's group anyway and managed to convince him that it was beneficial to our survival. My husband slowly bought into the idea of me helping to take care of the family financially through the women's group. (Personal communication, May 16, 2014).

From a male perspective, Robert, a 34-year old father of three and resident of Bankala Eco-Village remarked:

> There are tensions in our homes because of our inability to provide for our families and having to watch women take over the finances of the family. It is my role to provide for my family and it is difficult to accept that my wife is now providing. I would rather she works with the women's group than go and prostitute (Personal communication, July 1, 2014).

Skills-Training Opportunities. Fourth, from the findings, all the members of the women's groups stated that the groups in the study provided channels for economic empowerment through the acquisition of new skills training. As presented earlier, these women stated that one of the biggest challenges they faced in their new settlements was lack of avenues

for viable livelihoods on which they could depend. They stated that due to lack of external interventions and resources, the women in the groups relied on their own resources and talents to teach members new skills in areas such as basket weaving, hairdressing, jewelry-making, farming, tailoring, and other skills. Tabitha, a 63-year old mother of seven and member of Baraka Women's Group acknowledged:

> The women's group empowers us. Every woman has a skill. Because we do not have external help, we rely on our members to teach other women different skills. I know how to weave baskets and so I teach the women how to use sisal and raffia to make colorful baskets for sale. The benefit is to all of us as women because we now have learned new skills to help us survive and also helps our group financially with sale of the baskets (Personal communication, May 22, 2014).

Youth Engagement. In addition to opportunities for skills training for the members of the women's groups, 50% of the members of the women's groups in the individual interviews and focus groups stated that the women's groups offered economic empowerment through skills training for the youth in the communities. All of the male and female respondents in the study stated that during the post-election conflict, politicians and militia gangs incited idle youth into perpetuating violence. The widespread issue of idle youth resonated with most of the male and female participants. They would like to see the youths engaged in sustainable livelihoods that involved vocational, adult education, and skills-training. According to most of the male and female respondents, engaging the youth in viable activities would prevent corrupt politicians from successfully inciting them into violence, such as happened in the post-election violence of 2007-2008.

During the focus groups, both male and female participants stated that the women's groups were instrumental in peacebuilding and rebuilding the communities by engaging youth in skills-training and providing positive ways for them to create their own livelihoods and contribute to building peace in the settlements. Further, the respondents stated that the women's groups supplemented the formal education needs for the youth by creating vocational training opportunities in areas such as auto mechanics, hairdressing, tailoring, carpentry, welding, bicycle repair, and other areas that had high market values in the eco-villages and inner-city settlement. Marita, a 46-year old mother of six and a member of Amani Women's Group stated:

> Women worry and try to get their children something to keep them busy. Through the activities of the women's group, we use our own talents and skills to train the youth that are idle. When we give the youth's hands something meaningful to create, there is no space to carry a weapon or a stone in violence (May 21, 2014).

These findings on economic empowerment and social mobility are consistent with research that states that the first step to peacebuilding in fractured communities is the creation of economic avenues for the rebuilding or creation of new livelihoods for the members of the community. Specifically, Klopp et al. (2010) state that in post conflict areas such as those within the study, peacebuilding intervention efforts should focus on economic development that promote inter-ethnic cooperation within the community.

Additionally, research supports the findings that emphasize the importance of women's groups and networks in providing ways for women and their families to increase their economic and social capital (El-Bushra, 2012; Mahmood, 2001; Purkayastha & Subramaniam, 2004). Further, these findings emphasize the importance of the activities of the women's groups in

focusing on different dimensions of human security such as economic security, personal security, and community security through the provision of livelihoods for members of the IDPs communities, meeting of basic needs for the women and their families, and prevention of structures of violence within the community by providing ways to engage men and youth in activities that foster new skills and occupations (Futamura et al., 2010; Owen, 2008).

Lastly, the findings that emphasize the inclusion of men and youth in peacebuilding and intervention efforts of the women's groups are also consistent with research on African Feminisms that calls for the liberty of all members of a community (Iman, Mama, & Sow, 1997; Steady, 1987). African Feminisms' focus on kinship, the importance of motherhood, and the importance of children in the community; it ties with the findings that highlight the activities of the women's groups in rebuilding livelihoods for all members of the community and targeting the youth, in particular, for education and skills-training (Mekgwe, 2008). Further, Bushner and Mackinson (2006) posit that one of the consequences of displacement is the idle youth without access to education and skills-training. Specifically, uneducated and unskilled youth are also unable to create viable channels of economic livelihoods that can help rebuild the IDPs communities (Schroeder, 2005; Sherif, 2008). Through the activities of the women's groups, youth will have access to skills and vocational training, and as a result, remained engaged in the communities (International Labour Organization, 2005).

Social Protection Programs

The findings from the study indicated that all of the respondents in the women's groups in the study, the two male respondents in the individual interviews, and five of the seven male respondents in the focus group considered the women's groups as channels for social protection

for their members and the whole community. Moreover, the respondent regarded the women's groups as instrumental in rebuilding their fractured communities in the following ways.

Communal healing. First, 15 of the 20 female respondents (75%) in the individual interviews and all of the female respondents in the focus groups stated that the activities of the women's groups provided communal healing within the multi-ethnic IDPs settlements. Scholars identify communal healing as a set of collaborative steps taken by members of a community to rebuild broken relationships and/or create new avenue of conciliation after conflicts (Mehrhoff, 1999). For these respondents, communal healing was particularly crucial because of the violence emanating from negative ethnicity and incitement during the conflict, where members of different ethnic groups attacked one another, resulting in deep mistrust and broken relationships among the post-conflict communities in the multiethnic IDPs camps and settlements. One of the ways the women's groups worked to rebuild relationships in their communities was through the provision of and advocacy for trauma counseling for the women and the members of the IDPs communities as a whole. These respondents stated that these trauma-counseling opportunities helped members begin the process of personal. Amina, a 33-year old mother of two and member of Baraka Women's Group stated:

> Our original Baraa Women's group arranged for trauma counseling from volunteer
> groups for our group members, our men, and other members of our IDPs community.
> There is need for regular counseling to continue in our new settlement especially for the
> children. They saw what we as adults are not able to deal with. Baraka has applied for a
> social worker from the County office to help us understand what happened and how we
> can heal our broken spirits (Personal communication, May 20, 2014).

Further, all the members of the women's groups in the study, five of the men in the male focus groups, the high-ranking camp official, and the resettlement officer stated that the women's groups were instrumental in providing ways for the members of the community to begin fostering efforts to create unity and healing within the fractured multi-ethnic communities. Rosana, a 39-year old mother of three and member of Amani Women's Group remarked:

> The women's group helped provide ways for the people from different ethnic tribes to work together in the activities within the eco-village past the violence that made us fight against each other and focus on improving our lives and providing food, shelter, and other basic needs (Personal communication, June 15, 2014).

Additionally, all of the members of the women's groups in the study stated that the efforts to heal the fractured communities extended beyond the settlements and into the host communities in the eco-villages and the inner city settlement. This finding was particularly important because all of the respondents in the study stated that this was one of their most significant challenges in the IDPs settlements, the threat of a hostile host community that presented a variety of personal, food, economic, community, and environmental insecurities. All of the male respondents and 40 of the 45 female respondents in the study also stated that members of the host communities viewed the IDPs as intruders settled on their ancestral land and competing for their scarce resources such as water and land. Within these hostile environments, the respondents viewed the efforts of the women's groups to include the host communities in their activities as crucial in building peace beyond the IDPs settlements. To highlight the efforts that her women's group had made to fortify relations with members of the host community, Maua, a 30-year old mother of one and member of Maisha Women's Group reported:

Our women's group works with women in the community that owns the land we are

living in and share ideas that could help uplift both of our communities. We recognized

that they were trying to take care of their families too like we were. Ideas we have come

up with include us women starting fish farming and selling the fish in the city for income

generation for both of our communities (June 10, 2014).

This finding is consistent with research that posits that women's groups are successful in

building peace in fractured communities because of their ability to form coalitions with other

women across class, religions, and ethnicity with the aims of fostering shared interests, activities,

and projects (Helms, 2010). Further, research on peacebuilding state that these coalitions in turn

build relationships centered on trust with the subsequent result of these efforts spreading to the

wider communities on both sides (Creevey, 2004; Odongo, 2004).

Social Welfare and Connections. Second, all the members of the women's groups

indicated that the women's groups provided important social welfare and connections for them

and encouraged the building of trust and kinship among the members from different

backgrounds. The women stated that one of the important functions of the women's groups that

helped the members build peace in the settlements was the social networks and support they got

from other women. To reiterate the importance of these social support networks, Milka, a 67-

year old grandmother and member of Jisaidie Women's Group stated:

The women's group also offers us women the opportunities to share problems in our

personal lives, families, and in the community. When I am in the women's group, there

may be an issue that is really bothering me. When I share these troubles with my co-

member she can help me with advice that could help me.

Additionally, 41 of the 45 members of the women's groups in both the individual interviews and the focus groups stated that women's groups were successful in building peace because they encouraged their members to build connections using one on one interactions and successfully provided forums for women to work across boundaries on shared interests with other women.

All the members of the women's groups in the study and all of the men in the male focus group indicated that the women's groups provided social welfare interventions for members and their families in cases of food scarcity, illness, and bereavement, among other social needs. The male and female respondents also indicated that the foundation of African communities is the building of kinship and coming together to help when families were in need. The members of all women's groups contributed a minimum monthly amount of money ranging from 10 to 50 shillings to the "Shida" (welfare/problems) account every month and the money was kept in a reserve fund in case the women and their families had welfare or bereavement issues. As part of social welfare needs, all four women's groups included the provision of foodstuff donations to one member per month. Mawela, a 49-year old mother of six and member of Amani Women's Group explained the importance of food donations to individual women's welfare:

> This experience with being IDPs gave us the idea to include food donations as part of the
> activities within our women's group. Because women who came back with their families
> after the violence lost everything, we added food provisions as part of our activities to
> add on to the money collected every meeting for the members to give to the woman
> hosting the meeting in her house (May 30, 2014).

During my attendance at each women's group meeting, I observed each woman bring food that included sugar, salt, maize flour, wheat flour, beans, and rice for the hostess at each meeting in

her house. The meetings were held on a rotational monthly basis with one member hosting one

meeting during the month.

The welfare donations of the women's groups included monetary assistance to members

for their individual needs and acted as a way for the members of the women's groups to support

their members during the challenges they faced. During a Jisaidie Women's Group meeting that I

attended as part of my participant observation, Magdalene, a 37-year old mother of five children

came late to the meeting and informed her colleagues that she had come from the hospital where

she saw her child. Her child had been admitted to the local medical center with severe malaria

symptoms and she needed money to help offset the lab fees and admission charges. The

women's group required all members to apply in person for welfare money and to present their

cases during the group meetings. Magdalene arrived after all the Shida money had already been

distributed to other members with welfare needs. The Chairlady explained that the women's

group had very little money in reserve because of the meager contributions of each member and

most of the time, there was more welfare needs than money available to give. Similar to the other

three women's groups, Jisaidie Women's group did not have any external donors or partners and

all the money and food donated were solely from the efforts of the members. Elizabeth, a 43-year

old mother of four and member of Baraka Women's Group, posited that the importance of the

welfare provisions for her as a member:

> We help each other with social welfare issues such as school fees, helping sick members,
>
> providing food, and other basic needs for members. It also helps with bereavement in
>
> case a member loses a family member and cannot afford the expenses to buy a coffin or
>
> even to bury our loved ones (Personal communication, May 20, 2014).

These findings are consistent with research on women's groups and their impact on peacebuilding and human security. These findings also indicate that the women's groups are instrumental in providing food security, personal security, and community security for their members and their families through the provision of food rations, comfort and support during strife, and essential monetary support to meet welfare needs (El-Bushra, 2003, 2012).

Conflict Resolution Mechanisms. All of the members of the women's groups in the individual interviews and focus groups, five of the seven respondents in the male focus group, the high-ranking camp official, and the Resettlement officer stated that the women's groups were pivotal in building peace in the settlements because they initiated conflict resolution methods that impacted members of the IDPs communities in ways that formal external channels had not previously. Specifically, these respondents indicated that the women's groups' focus on coalition-building across ethnic groups as well as the focus on shared experiences and projects provided the members, their families, and the IDPs and host communities with viable ways to relate and solve problems in the settlements. Grace, a 35-year old mother of three and member of Amani Women's Group reiterated the importance of her women's group in peacebuilding by stating:

> The women's group has brought peace among the members through our efforts to work on methods of resolving conflict that focus on building relationships amongst us through our projects together, sharing our stories of pain, and finding ways of healing through valuing each other and our backgrounds and families.

An important result of these coalition-building efforts was the building of structures of peace within the women's groups to prevent future outbreak of violence. All the members of the

women's groups in the study stated that major results of the coalition-building were early

warning mechanisms among their members to prevent future outbreaks of conflict and violence

in their communities. These early warning mechanisms comprised members of the groups from

geopolitically dominant ethnic groups warning their counterparts about impending violence in

the 2013 General Elections and beyond. All the members of the women's groups in the study

also stated that after the 2007-2008 conflict, they realized the importance of acting as each

other's keepers and protectors because of the kinship they developed in the groups. Siprosa, a

41-year old mother of six and member of Maisha Women's Group opined:

> We have promised one another as members of the women's group that if ever there was
>
> danger of violence again, we will get in touch with each other and warn each other. We
>
> will then divide the resources from the women's group because of this early warning so
>
> that our members are never stranded again financially. We will not be afraid but if we see
>
> that there may be trouble or a conflict brewing, we will warn each other early. That was
>
> what was missing in the vita of 2007-2008. Now we know and love and trust each other
>
> (June 10, 2014).

Benta, a 36-year old mother of two and member of Jisaidie Women's Group reiterated the

importance of early warning mechanisms at the grassroots level:

> In 2007, we had fear. But now we have learned from what happened and we are now
>
> wise and are using our earlier experience to anticipate trouble and use the financial
>
> resources and social support to prevent us and our families from getting involved in
>
> conflict and violence (May 23, 2014).

From these responses, these early warning mechanisms provide ways to ensure the personal, community, and political security of the women and their families within their settlements because they play the preventive roles of curbing violence and/or conflict.

Additionally, 75% of the 64 female respondents in the women's groups in the two eco-villages, all three non-members in the individual interviews, and the high-ranking camp official stated that members of the women's groups from the original women's group in Baraa IDPs camp continued to act as peacemakers in their new settlements and facilitated meetings between feuding groups within the eco-villages. Further, as an example of these mechanisms in practice, the high-ranking camp official stated that the women from the geopolitically dominant ethnic groups such as the Luo, Kikuyu, and Kalenjin warned others about impending violence in Kambuo County and the areas surrounding the eco-villages during the 2013 General Elections as a way to avoid an outbreak of violence. According to the Resettlement officer, these early warning mechanisms started with the women and their families and then extended to the members of the settlements and surrounding areas and may have prevented a repeat outbreak of violence and divisive identity politics. The Resettlement officer also indicated that these early warning actions of the women's groups provide opportunities for the Kenyan Government and external organizations to learn from the methods that the women used and in turn used intervention resources to extend these mechanisms to wider regions through the use of everyday items such as mobile phones to transmit the warnings in the 2013 elections (Jisaidie Chairlady, Personal communication, May 26, 20140. Some of the outreach efforts included using women and men in the settlements to promote acts of peace through community theater, prayer services, cultural exhibitions, and other activities that helped to build inter-ethnic bonds.

From the findings, one hundred percent of the members of the women's groups in the study, 57.1% of the seven respondents in the male focus group, the high-ranking camp official, and the Resettlement officer stated that the women's groups used alternate, and often indigenous, methods to resolve conflicts in their settlements. The Resettlement officer stated that these alternate conflict resolution methods included the use of African traditions to foster peacebuilding, forgiveness, and building of trust. He indicated:

> The women's groups have employed unique peacebuilding methods from their diverse ethnic groups' African traditions to resolve conflicts. For example, after the conflict, burned houses were replaced and rebuilt in the eco-villages by the people who burned them in exchange for forgiveness and reconciliation from those they wronged (May 24, 2014).

These findings are consistent with research that posits that peacebuilding efforts should take into account the indigenous and traditional methods of conflict resolutions within multi-ethnic settings (Klopp et al., 2010). Further, these indigenous methods take into account the communal structures of fractured communities that are centered on kinship and collectivism (Adebayo, Lundy, & Adjei, 2015; Odongo 2004).

Maintaining Education Structures

Two of the women's groups administered and operated kindergartens and lower primary school classes in the inner-city settlement and in Bankala Eco-Village. Baraka Women's Group built the Baraka Self-help School and it comprised three classrooms to serve both as a kindergarten and primary school for children in Bankala Eco-Village because they recognized that children suffered when their school attendance was interrupted during the conflict and

subsequent displacement. The women's group was responsible for the hiring of the two teachers, paid their salaries, and acted as liaisons between Kambuo County education officials and the parents of the children.

During the study, I visited the school several times when classes were in operation and noted the basic structure of the school. The school comprised a corrugated iron building, hand-written mathematics and English charts, and wooden planks for the tables and benches. Additionally, the informal classroom setting allowed the parents to come in and out of the room during the lessons to feed their children. Of the two teachers, one had formal primary school teacher training and had been a teacher in Kambuo County before the 2007-2008 conflict. The second teacher did not have formal training and was under the guidance and tutelage of the lead teacher. The assistant teacher worked mainly in the kindergarten with 34 children ranging from ages two to six. The other two lower primary classes had 23 and 15 children respectively and concentrated mostly on mathematics and English foundation classes. Baraka Women's Group Chairlady Pamela stated:

> Baraka Women's Group through the Self-help School came together as a whole to start a kindergarten and primary section for the children of the displaced families. It is tough for children to continue with their schooling during conflict and we wanted to make sure they had a sense of being normal children through education and class and made sure that they do not fall behind other children in the county schools (Personal communication, May 17, 2014).

Additionally, Baraka women's group also offered vocational and skills training for the youth in the eco-village in the areas of basket-weaving, hairdressing, and poultry-farming.

In the inner-city settlement, Jisaidie Women's Group sponsored a kindergarten under the administration of one of their members who was a former teacher before the 2007-2008 conflict. I visited the kindergarten located in the slums of the inner-city settlement that had about 23 children ranging from ages three to seven years old. The kindergarten was situated in a building owned by a church and offered a safe space for children to engage in basic education activities in their post-conflict settlement. Martha, a 54-year old widow and former early childhood teacher lived in Kambuo County before the 2007-2008 conflict and lost all her property and livelihood as an educator during the conflict. Similar to the other women in her group, Martha was displaced and lived in the original Baraa IDPs Camp before being settled in Mambira Eco-Village. Due to the lack of schools in the eco-village and safe access to those in the host community, Martha moved from the eco-village to the inner-city settlement in search of a livelihood in education/teaching and through the efforts of her women's group established the kindergarten. Similar to the kindergarten in Bankala, the education materials in the classroom were written by hand with very few books, supplies, and facilities.

Additionally, Jisaidie women's group administered a feeding program for the children because the parents of the children could not afford to provide meals for the children during the day. Martha also noted that the feeding program was crucial because it served two important purposes. First, it allowed the children to concentrate in their classes because they were able to meet their basic needs of food and water. Second, the feeding program provided relief for the parents because one meal was taken care of at the school; therefore, they felt less financial and emotional strain and pressure to fend for their children's education and meals.

Jacinta, a 39-year old mother of four and resident of the inner-city settlement was not a member of Jisaidie Women's Group because she could not afford to pay the membership

contributions associated with the group. Despite this, she stated that the kindergarten benefitted her two children by offering access to basic education and food and kept them busy in an otherwise hopeless situation of poverty. All three non-members of the women's groups stated that the only reason that they were not involved in the groups was their inability to afford the membership dues because they lacked an income or sufficient livelihoods to afford their own basic needs and involvement in a women's group. However, they noted the fact that despite not being members of the groups, they still benefitted from the economic, social, and cultural activities of the women's groups in the eco-villages and inner-city settlement. Mooney and French (2005) state that due to the poverty structures existing in IDPs settlements, feeding programs are incentives to encourage parent to send their children and youth to school, hence increasing school attendance.

Advocacy for Healthcare Access

From the findings, 80% of the respondents in the women's group, three of the male respondents in the focus groups, and the high-ranking camp official stated that the women's groups contributed to peacebuilding by actively advocating for the provision and access to healthcare for themselves, their children, and members of the community in the settlements. Lillian, a 43-year old mother of three and member of Amani Women's Group in Mambira Eco-Village indicated:

> The eco-village is in a very remote area and the nearest health clinic is several kilometers away. I pray to God that my children do not get sick because they will die as I try to look for a boda boda [motorcycle taxi] to take them to hospital. We as a group always try to get a medical officer to commute to us at least once a week so we can get treated and not die trying to get to hospital. It works most of the time unless heavy rains make the roads

impossible to drive motorcycle taxis. We pay them using our little shida money or using

the vegetables from our shared garden when we do not have money (Personal

communication, May 21, 2014).

All of the respondents in the women's groups in the two eco-villages emphasized the need for

preventive healthcare approaches that include the eradication of pests that cause threats to the

lives of the women and their families. All of the respondents in the women's groups and the male

focus groups in the eco-villages stated that the dirty water, overgrown shrubs, and unfinished

houses had increased the presence of worms, snakes, and jiggers. Subsequently, the existing

health issues emanated from preventable diseases and illnesses. Imani, a 37-year old mother of

three and a member of Amani Women's Group in Mambira Eco-Village stated:

> The eco-village is more than ten kilometers from the nearest health facility.
>
> There are often outbreaks of jiggers and we are forced to treat ourselves using pins and
>
> paraffin because we cannot access the hospital and doctors. We live in dangerous
>
> conditions with unfinished houses and attracting bad animals such as poisonous snakes
>
> and rats having access to our houses. We do not have access to snake poison medicines
>
> (Personal communication, May 15, 2014).

Additionally, 100% of the 64 members of the women's groups in the study living in the two eco-

villages stated that in addition to advocacy for accessible healthcare and safe living conditions,

the women's groups provided crucial financial assistance to the women to enable them to afford

to go to hospitals and health facilities for treatment. This financial assistance was in the form of

shida (welfare/problems) contributions within the women's groups to their members in need.

This money enabled the women to pay for children's medical emergencies and expenses. All of

the members of the women's groups in the individual interviews and the focus groups in the two

eco-villages stated that though the welfare money helped with some medical expenses, it was too

little to cover the extra lab tests and specialists' fees.

Lastly, all the female respondents stated that there was lack of access to comprehensive

maternity and reproductive health services at the settlements. Alice, a 45-year old mother of two

and member of Baraka Women's Group expressed this need by reporting:

> We have had pregnant members who cannot go to the hospital to deliver. They choose to
>
> have the babies in the house because of the distance and cost of getting to the hospital.
>
> We can only pray to God. Sometimes we are lucky and we manage to bring in healthy
>
> children. But sometimes, the mother of the child dies because we do not have the medical
>
> abilities and knowledge to stop bleeding or turn babies around (Personal communication,
>
> May 22, 2014).

As discussed earlier, existing research state that women's groups at the grassroots level play an

important role of emphasizing the need for their members and communities as a whole to have

access to basic healthcare, reproductive and maternity healthcare, and psychosocial trauma

interventions (Adams, Simon, & Madhavan, 2004; Purkayastha & Subramaniam, 2004).

Conclusion

The first section focused on the definitions of peace and peacebuilding from the

perspectives of the respondents themselves. The significance of this approach was to ensure that

I presented the findings within the backdrop of the participants' own understanding and

definitions of and experience with peace and peacebuilding in their contexts of displacement.

From the findings, the definitions of peace and peacebuilding are mainly focused at the

individual and community security levels and involve the provision of all aspects of human security at the grassroots level.

The second section focused on the challenges that the respondents highlighted as being threats to peacebuilding in their IDPs settlements and surrounding host communities. Participants discussed the economic, social, cultural, and political challenges they faced in the eco-villages and the inner-city settlement. From the findings, most of the respondents stated that their most crucial challenges were mainly centered on economic livelihood and income-generation constraints, lack of access to social amenities, lack of adequate provision of basic needs, lack of personal and community security, and hostile host communities, among other challenges. Discussion of these challenges provided a transition to the next two sections that focused on the roles and activities of women's groups in responding to these challenges and subsequently, creating spaces for peacebuilding in the IDPs settlements.

The third and fourth sections focused on the specific economic, social, and cultural activities that the women's groups participated in that resulted in them playing a significant role in peacebuilding in the IDPs settlements and the surrounding communities. From the participants' responses, the activities of the women's groups that had most impact were the economic interventions that included pooling of resources and skills training and social protection programs that included social welfare initiatives, communal healing, and conflict resolution mechanisms.

Additional themes also emerged from the data and provided significant and valuable scholarship into the experience of men and the proposed shared responsibilities between men and women in building peace within IDPs settlements. These additional findings will provide

important resources and insights into future interventions in African settings. I discuss these

unexpected findings in the next Chapter 5.

Furthermore, from the findings, it is evident that the social, cultural, and economic

activities of the women's groups play important roles in alleviating threats to human security at

the grassroots level in the IDPs settlements. First, the participants' responses provide an insight

into how the activities of the women's groups addressed the challenges that compromised human

security at the IDPs settlements. Additionally, the findings identified the various economic

activities that the women's groups engaged in that provided economic social mobility, basic

needs, and access to new economic livelihoods. The economic activities were especially

important in the IDPs communities that lost their property and previous livelihoods during the

2007-2008 post-election violence.

The social and cultural activities also played important roles in this IDPs settlements

because the peacebuilding structures centered on communal approaches based on kinship and

collectivist responsibilities for the welfare of the entire communities. Examples include access to

education structures and healthcare services. Further, the cultural activities provided avenues for

IDPs to engage in interethnic conflict resolution mechanism that take into account indigenous

methods, traditions, and cultural contexts of the IDPs settlements.

CHAPTER 5: PERSPECTIVES OF MEN ON WOMEN IN INTERNALLY DISPLACED

PERSONS' SETTLEMENTS

The objective of this study was to explore and better understand the role of women's

groups in peacebuilding initiatives in internally displaced populations. This study focused on the

economic, social, political, and cultural initiatives of four women's groups in two IDPs eco-

villages and an inner-city settlement in the Rift Valley in Kenya and the ways in which these

activities contributed to building peace in their post-conflict communities. The research question

within this study was: What is the role of women's groups in peacebuilding in internally

displaced populations? Additionally, the guiding sub-questions were:

(a) What are the challenges IDPs experience in the settlements?

(b) How are women's groups involved in peacebuilding in the IDPs settlements and beyond?

(c) What are the economic activities that the women's groups engage in?

(d) What are the social activities that the women's groups engage in?

(e) What are the political activities that the women's groups engage in?

(f) What are the cultural activities that the women's groups engage in?

(g) What are the benefits of the activities of the women's groups to the individual members?

(h) What are the benefits of the activities of the women's groups on the rest of the IDPs

settlements and beyond?

To ensure rich data and the relevance of approaching peacebuilding from the perspective

of African feminisms, I focused on the whole community and included male respondents in the

focus group and individual interview processes. Including the experiences and perspectives of

men was important because it helped answer the main research question as well as sub-questions

(a), (b), (g), and (h). Additional major themes emerged from the data and provided significant and valuable scholarship about the experiences of men in displacement, the proposed shared responsibilities between men and women in building peace within IDPs settlements, and the proposal from the male participants for the formation of men's groups in the settlements as sustainable peacebuilding tools for the whole community. These additional themes are relevant to the research questions because this study utilizes African feminisms as the theoretical framework and it advocates for the inclusion of men and the whole community in peacebuilding interventions and activities (Oyěwùmí, 1997). The IDPs settlements in the study comprised of communities where collectivism and kinship were central to the women and their families; therefore, these additional themes offered insight into how the activities of the women's groups included the welfare of men, children, and youth.

Additionally, including a focus on the experiences of men in the IDPs settlements set a context for understanding the challenges the men faced with lost economic livelihoods, changing gender roles and family structures, and existing psychosocial trauma and how these often presented frustrations and negative effects on men (Davies, 2012; El-Bushra, 2003). For these reasons, these findings highlighted the experiences of men and the importance of resolving these challenges as a direct way to sustain the gains of the women's groups to build peace and not risk losing ground because of men's negative experiences (El Jack, 2002). Some of the negative effects discussed in this chapter include domestic violence, alcoholism, and suicidal ideations (Davies, 2012, El-Jack, 2002). Furthermore, these additional findings highlighted the importance of creating mechanisms to sustain the peacebuilding efforts of the women's groups through concerted efforts that also address the needs of men, children, and youth. Lastly, these additional themes provide valuable policy information for the Kenyan Government and external

organizations on how to build upon the peacebuilding efforts of the women's groups by using inclusive community-based approaches that focus on the whole community.

This chapter is organized using the following structure and themes. First, I focus on the experience of men in displacement and include substantive sub-headings that denote various challenges they face in their IDPs settlements. I derived these themes from 12 male respondents from the focus group and individual interviews. The breakdown is explained in the next section.

Second, I discuss the proposed shared peacebuilding efforts of both men and women in the settlements. Third, I focus on the male respondents' suggestions for exclusively men's groups as a means to building peace and providing new livelihoods for men in the IDPs communities. Similar to the previous chapter, I have included extensive use of quotes from the respondents in both individual interviews and focus groups to highlight each finding. Additionally, as a native speaker of both Swahili and Luo languages, I translated the respondents' quotes from the interview and focus group transcripts into English and ensured the integrity and accuracy of the quotes by member checking with the respondents and the study's language consultant, Akiey Media and Language Services. I conducted all the interviews and focus group discussions in Swahili, except with the following respondents: two individual interviews with women in Luo, and interviews with the high-ranking camp official, the resettlement office, and one male in the inner-city settlement in English.

To protect the identity of the respondents, I have used pseudonyms in place of the participants' names. Additionally, I have used pseudonyms for the names of women's groups, the two eco-villages, the inner-city settlement, and the County where the settlements exist and did not identify the exact locations of these settlements within the Rift-Valley. The chapter concludes with a summary of the major findings.

Experiences of Men in Displacement

Within this study, one of the major additional themes that emerged from the data was the experiences of men in the context of displacement. These themes emerged mainly from the responses of seven male focus groups participants in Bankala eco-village and individual interviews with three males –one each from Bankala, Mambira, and the inner-city settlement. Further, I also used responses from the high-ranking camp official and the Resettlement Officer, both who are male. The total number of male respondents were twelve. Further, additional themes emerged from interviews and participants in the focus groups with the members of the women's groups and female non-members. I present the themes under headings and sub-headings in the sections below to capture the findings based on the responses of the participants. The findings in this section addresses sub-question (a) and focuses on the challenges the men in this study faced in their IDPs settlements.

Feelings of Uselessness and Inability to Provide for Families

A recurrent theme from the responses of all seven men in the focus group and the two in the individual interviews was the effects of conflict and displacement as big contributors to their feelings of uselessness and inability to provide for their families within the IDPs communities. One hundred percent of these respondents above highlighted the reasons in the two sub-sections below as major contributors to their disempowerment and disenfranchisement.

   Loss of Economic Livelihoods and Means of Making a Living. First, all the seven respondents in the male focus group, the two male respondents in the individual interviews, and the high-ranking camp official stated that the biggest challenges for displaced men were the loss of economic livelihoods and the loss of ways to rebuild new avenues to make a living in the IDPs settlements. As a result, all the men in the study stated that they felt useless because they had lost

the ability to provide for their families. All the male respondents in the study also stated that it was uncharacteristic for men to beg for help because they felt that traditionally, they were the providers and heads of households in their families. These men also indicated that they felt shame in watching their families suffer without viable ways for them to provide for their kin. Robert, a 32-year old father of two and resident in Bankala Eco-Village stated:

> It is the responsibility of men to go out and work for a living through jobs and businesses. When we lost everything, the breadwinner status and provider was removed. We lost everything and I cannot provide for my family. Our families cannot rely on us to provide for our families and our children and wives do not need us anymore (Personal communication, July 2, 2014).

James, a 64-year old father of seven and resident in Bankala Eco-Village reiterated this point by stating, "Women see men as inferior because we cannot provide for our families. We are mentally tortured because we feel useless." (Personal communication, June 30, 2014).

In the same vein, all the seven men in the focus group and the two men in the individual interviews expressed their helplessness in watching their wives and other women in the community step in to fill the roles of providers and heads of households mainly through the economic activities of the women's groups. All the male respondents in the focus group and the two individual interviews stated that the women were successful in providing for the families in displacement because of their ability and ease to work with other women to pool their scarce resources without the barriers of pride and shame. Daniel, a 56-year old male living in the inner-city settlement and a father of eight children stated:

It is the responsibility of the women to look for ways to join together to build their own

families' survival. Women are not too proud and will get into groups with other women

as a way to increase their chances of survival. They are not too proud to say that I don't

have this and that or I need this to feed my family (Personal communication, May 24,

2014).

This finding is consistent with literature on displacement and gender relations as it relates to the

challenges of lost livelihoods and shifting gender roles. Specifically, displacement offers

opportunities for economic empowerment for women as they engage in activities aimed at

creating new livelihoods for themselves (El-Bushra 2002). However, if these same opportunities

of empowerment do not extend to men in their perceived traditional roles of providers, there will

be sentiments of hostility against the women from the frustrations of men not being able to

establish economic livelihoods in the IDPs settlements (De Alwis & Hyndman, 2002; El-Jack

2002).

Psychological Trauma. First, all the seven male respondents in the focus group, the two

male respondents in the individual interviews, and the high-ranking camp official stated that an

ongoing challenge for the men in the IDPs settlements was the deep psychological trauma that

they continued to experience that emanated from lost livelihoods, feelings of inadequacy, and the

loss of traditional structures of power that dictated their roles as men in their families and

communities. The respondents also stated that they had not healed psychologically from the

atrocities they experienced during the 2007-2008 post-election violence. One of the respondents,

Raphael, a 53-year old local pastor and father of two in Bankala Eco-Village stated that he was

forcibly circumcised by members of the opposing ethnic group and was still affected both

mentally and physically. He indicated:

I was beaten with metal bars. I was circumcised on the road like an animal. My wounds

have not healed. My heart and spirit have been broken. I cannot talk to my wife or other

members of the community about it because it will force me to admit that I am not whole

kabisa [completely]. If I did not have the church, I would have killed myself years ago

(Personal communication, June 30, 2014).

Further, all the seven male respondents in the focus group and the two individual interviews

stated that although they had suffered great economic and cultural losses, they also did not have

avenues to share their traumatic experiences with others mainly because men did not

traditionally talk about their inner feelings and sufferings. Secondly, all the seven respondents in

the male focus group and the Resettlement officer stated that the Kenyan society expected men

to steel themselves against hardships and find ways to reinvent themselves and their families

after conflicts. Third, previous intervention efforts within displaced populations were geared

toward women, youth, and children and were not inclusive of the needs and experiences of men.

To reiterate these points, Jackton, a 45-year old father of four and resident of Mambira Eco-

Village remarked:

Through the women's groups, women have a place with other women where they can

share their resources, get moral support, and in general, work toward shared projects. The

social workers that come have offered healing for women and children and yet men do

not really feel free to admit that we are broken so we do not use them. We do not have

outlets that can help us manage our challenges and help us build new lives and incomes

(Personal communication, July 2, 2014).

Fourth, six of the seven (85.7%) respondents in the male focus group and one male in the three individual interviews stated that although they suffered adverse psychological effects during and after the conflict, the men did not seek intervention because of the stigma associated with an African man exhibiting weak traits by seeking counseling for psychosocial trauma. Boniface, a 48-year old father of five and a resident of Bankala Eco-Village responded:

> It is not easy for a man to ask for help. Men do not ask for help for all our internal suffering because we will be ridiculed by the community and thought of as weak and giving a false picture of weakness when we are supposed to be the strong ones in the family and community. I am a man. I cannot let others call me weak so I will not tell them that I am not a whole man. I am not a woman (Personal communication, June 30, 2014).

Research on gender and displacement reiterates this finding and acknowledges that conflict and displacement have adverse physical and psychological effects on men in their new realities. Specifically, Perez-Sales (2013) states that these psychological issues are mainly widespread in situations where displaced men have lost their livelihoods and are struggling to build new ways of earning incomes for them and their families. Additionally, psychological stressors for men often emanate from the fact that traditional and cultural structures that provided clear gender roles for men as providers and the heads of households, are broken because in displacement, the women actively seek ways to provide economically for their families' basic needs (Peres-Sales, 2013; Quosh, Eloul, & Ajlani, 2013). On the issue of the existing psychosocial trauma that the respondents stated affected their lives in their settlements, researchers posit that men in displaced populations tend to exhibit mental health issues that trigger post-traumatic stress disorder (PTSD) from reliving the violence from their experiences

during conflicts and not seeking psychological interventions (Quosh, Eloul, & Ajlani, 2013, p.

287).

Negative Effects of Displacement

   Alcoholism and Suicidal Ideations. All the seven male respondents in the focus group,

the two male respondents in the individual interviews, the Resettlement officer, and ten of the 20

(50%) members of the women's groups in the individual interviews acknowledged that some of

the consequences of displacement were the negative behaviors of the men and in some cases, the

women. Specifically, these respondents indicated that alcoholism, extramarital sexual behaviors,

feelings of hopelessness, and suicidal ideations were some of the harmful outcomes and practices

that men engaged in or experienced as a result of the feelings of disempowerment. Specifically

highlighting alcoholism, Sospeter, a 54-year old father of three and resident of the inner-city

settlement in Kambuo County stated:

> There are many men who lost everything and are unable to adjust to losing everything
>
> and living in camps in their own country. Men drink alcohol out of frustration and mental
>
> and internal damage that we continue to experience. Men are committing suicide because
>
> of the economic and living challenges. The frustrations are caused by our inabilities to
>
> provide for our families. Our inabilities to be men.

These respondents stated that alcoholism continued to be a prevalent problem in the IDPs

settlements especially among men, and husbands in particular, that were jobless and without

avenues for generating income. Research on displacement, conflict, and gender relations

supports this finding. De Alwis and Hyndman (2002) state that conflict and displacement result

in shifts in cultural norms and gender roles, which subsequently lead to women's economic

empowerment and ability to contribute to running the household. As a result of this, men's

feelings of depression and hopelessness at seeing their wives advance beyond their traditional

gender roles into the male sphere of provider leads men to resort to alcohol as a way to cope

with these perceived inadequacies (De Alwis and Hyndman, 2002; Edström, Hassink, Shahrokh,

& Stern, 2015).

Prostitution. Additionally, all the seven male respondents (100%) in the focus group and

the two individual interviews, 15 of the 20 members of the women's groups (75%) in the

individual interviews, and 18 of the 25 (72%) in the focus groups stated that from the period that

their families were displaced in 2007, there was an increase in prostitution within the internally

displaced persons' communities in the following two ways. First, all of these respondents stated

that some mothers, wives, and sisters engaged in prostitution in the settlements and in the

surrounding host communities as a means of getting money to meet their families' basic needs.

This finding was very significant because it was connected to the inability of the men to provide

for their families and the women seeking other venues to pursue economic resources outside the

home. To reiterate this point, Robert, a 32-year old father of two and resident in Bankala Eco-

Village stated:

> Women – be it wives, mothers, or sisters- turn to prostitution to make ends meet for the
>
> family. This is very undermining for us as men to see our women being used for sex by
>
> other men with money because we cannot provide for our families (Personal
>
> communication, July 2, 2014).

The second adverse result of prostitution that all the seven male respondents in the focus

group and the two individual interviews, 15 of the 20 members (75%) of the women's groups in

the individual interviews, and 18 of the 25 (72%) in the focus groups in the study shared was the

involvement in prostitution of their daughters and young girls within the settlements. The seven

male respondents in the focus groups and the two individual interviews blamed this on broken

down family structures, the lack of accountability within these new family structures, and the

disrespect shown to the male heads of households because of their inability to provide for their

families. All these seven male respondents in the focus group and the two respondents in the

individual interviews stated that they were unable to provide structures of discipline for their

daughters because they (the daughters) saw the older women in the community engaging in the

prostitution without any repercussions. According to these male respondents, prostitution also

offered access to money and much-craved attention by the men involved in prostitution with the

men's daughters. Additionally, Baba Jimmy, a 35-year old father of two and resident of Bankala

Eco-Village, highlighted the prevalence of sexually transmitted diseases as a consequence of

daughters engaging in prostitution. He admitted:

> We live in fear every day for our children because when they step out of the home and
>
> sleep with men, we cannot protect them from HIV. This has spread around the
>
> community as women and men participate in prostitution. Our daughters are also
>
> involved in prostitution and some of them have gotten sick and we watch them die
>
> because we do not have access to the drugs that are offered in the VCT [Voluntary
>
> Counseling and Testing Clinics] in the County (Personal communication, July 2, 2014).

The finding above is related to existing research on internally displaced populations that posits

that displacement presents opportunities for increased adverse effects such as alcoholism,

domestic violence, prostitution, and an increase in sexually transmitted diseases such as HIV

(Global Protection Cluster Working Group, 2010). These challenges further entrench structural

violence within the fabrics of the IDPs settlements if not addressed and/or resolved. Additionally, the findings are also consistent with research that identifies displaced persons communities as being susceptible to these negative effects due to the breakdown in family and traditional structures, lack of reliable sources of livelihood that previously provided stability, and mechanisms to curb activities such as prostitution, especially among women and girls (Davies, 2012; Global Protection Cluster Working Group, 2010; Porter, Hampshire, Kyei, Adjaloo, Rapoo, & Kilpatrick, 2008). El Bushra (2003) expands the prevalence of the negative effects of displacement to include women who may have lost male partners or heads of households during armed conflict and who, in attempts to survive, resorted to prostitution within the camps and in the communities.

From speaking with these male respondents and the Resettlement officer, there had not been a Government-driven census to accurately track the IDPs populations from the onset of the 2007-2008 post-election conflict in the camps and subsequently in the eco-villages. It was therefore difficult to obtain actual numbers of IDPs living with HIV/AIDS in the two eco-villages and the inner-city settlement. In 2011, the Kenya National Commission on Human Rights (KNCHR) and the United Nations High Commissioner for Refugees (UNHCR) conducted a comprehensive national study that indicated that within the 3,994 IDPs households in the country, 8.1% of them were living with HIV/AIDS (Norwegian Refugee Council/Internal Displacement Monitoring Centre, 2015, p. 21). In 2011, the number of people in Kenya living with HIV/AIDS in Kenya was 1.5 million and represented 10% of the total population (Kenya A.I.D.S., 2014, p. 7).

During the period of the study in 2014, the HIV/AIDS prevalence in Kenya was at 1.4 million people and this represented 5.3% of the total population (UNAIDS, 2014). These 2011

IDPs statistics indicate that the prevalence in HIV/AIDS cases of 8.1% in the IDPs community

was almost the same as the national numbers in 2011 of 10% (Norwegian Refugee

Council/Internal Displacement Monitoring Centre, 2015). In 2014, however, the national

HIV/AIDS prevalence numbers fell to 5.3%. It would be of interest to the study if a similar

census was available in 2014 to track IDPs HIV/AIDS prevalence numbers. If the numbers

stayed the same for the IDPs population in 2014 compared to the national numbers, it would

indicate that the rate of HIV/AIDS cases in the IDPs communities was alarming hence the

justification for the stigma associated with the disease. However, if the numbers of cases in the

IDPs community remained lower than or the same as that national average, then the stigma

around the disease would not be justified and would provide opportunities for health intervention

programs and trauma counseling for the respondents, their families, and the rest of their IDPs

communities. From the outbreak of the 2007-2008 violent conflict, these statistics are the only

available numbers of a comprehensive census on IDPs and the prevalence of HIV/AIDS in

Kenya.

Domestic Tensions and Violence

All the seven male respondents in the focus groups, two male respondents in the

individual interviews, and eleven of the 20 members of the women's group (55%) in the

individual interviews stated that the concept of displacement, men losing their means of

livelihood, and women stepping in to actively contribute to the economic and social welfare of

the families and the communities contributed to domestic tensions between men and women.

First, the main reason these male respondents gave for the increase in domestic tensions and

violence in the IDPs settlements was the feelings of helplessness in watching women get

empowered economically while the men's situations of lack of livelihoods remained the same.

Daniel, a 56-year old male living in the inner-city settlement and a father of eight children acknowledged:

> We have difficulties and tensions in the home because of our inability to provide for our
>
> families and me having to watch my wife take over the finances of the family. It is my
>
> role to provide for my family and it is difficult to accept that my wife is now providing. I
>
> try to show that I am on top and that the children know I still have strength. That I am
>
> still the man. Sometimes I shout at her and call her bad words. I feel better at the moment
>
> and bad later when I see her cry (Personal communication, May 24, 2014).

Second, in response to the perceived threats to their masculinity, all the seven male respondents in the focus groups and individual interviews stated that some men expressed their power in the home structure by resorting to domestic violence against their wives. Robert, a 32-year old father of two and resident in Bankala Eco-Village remarked:

> If manhood is threatened, the whole homestead is messed up. Violence occurs in the
>
> house against women because men are frustrated at the loss of income. We also feel that
>
> our traditional roles are threatened when women go out to work and begin contributing to
>
> the household expenses. We feel replaced (Personal communication, July 2, 2014).

Third, all of the 20 members of the women's groups in the focus groups and the 25 interview respondents stated that within the eco-villages, some of the husbands resorted to beating their wives to keep them from engaging in the activities of the women's groups because of the perceived threats to family structures and increased economic and social capacity of women in the communities. A recurring response from all these 45 members of the women's groups in the study was that it was a challenge participating in the women's groups without the

support and permission of the husbands. Most of the women stated that their participation was

dependent on the approval of their husbands and this permission was crucial for their successful

integration into the groups and their contribution to their families' and communities' wellbeing.

Marita, a 46-year old mother of six and a member of Amani Women's Group emphasized this

point:

> I cannot participate in the women's group activity without the permission of my husband.
>
> Before I am free to go and participate in the women's group, my husband has to give me
>
> permission to participate. If my husband refuses, I cannot go (Personal communication,
>
> May 21, 2014).

This finding reflected a sentiment shared by 45 members of the women's groups in the focus

groups and individual interviews as well as all the seven male respondents in the focus group.

Fourth, within this concept of domestic violence and seeking of permission from

husbands before participation in the activities of the women's groups, 13 out of the 20 members

obtained their husbands' permission to participate in the women's groups. The other seven out of

the 20 members of the women's groups in the individual interviews stated that they defied their

husbands' opposition to their involvement in the women's groups because they knew that their

family's survival depended on their ability to increase their economic and social capital. Within

this defiance, these seven female respondents stated that they endured domestic violence and

other forms of resistance from their husbands and eventually convinced them [their husbands]

through their activities that it was for the benefit of the families. According to these female

respondents, their husbands' resistance originated from feelings of inadequacy and threats to

their manhood because women were providing for their families instead of the men. Siprosa, a

45-year old mother of six and member of Maisha Women's Group stated:

> Men have no jobs and have lost their income. We as women have been forced to find new
>
> ways to help support our families. This sometimes brings problems in the household
>
> because we are going against traditions where the man is the only provider of the home.
>
> It is threatening to the men because they think that we will leave them because they lost
>
> their own manhood. Our men then forbid us to get involved in the women's group using
>
> threats and force. They beat us so that we can stay away from joining groups with other
>
> women (Personal communication, June 4, 2014).

This finding is consistent with research on armed conflict and gender relations that posits that the

improvement of and economic rights of women in the context of conflict and/or displacement

often fosters tensions and resentments on the part of men mainly because of men's perceived

inability to play the roles of providers in their own homes (El-Bushra, 2003).

Furthermore, seven of the 25 (28%) female respondents in the individual interviews also

stated that in some cases, the men's resistance resulted in acts of violence against their wives in

response to women gaining economic independence and taking care of the family. Grenta, a 45-

year old mother of five and member of Jisaidie Women's Group indicated:

> In the beginning my husband was resistant to me working or getting any income. He
>
> would beat me and tell me to stay home and take care of the children. When I saw that he
>
> was not able to make enough money to support our family, I joined the women's group
>
> anyway and after many more beatings, I managed to convince him that it was necessary
>
> for our survival. My husband slowly accepted the idea of me helping to take care of the

family financially through the women's group. It was not easy in the beginning but now

he sees the benefits to him and the children (Personal communication, May 24, 2014).

This finding supports research on gender relations and conflict that states that traditional

patriarchal customs are often challenged with the breakdown of cultural structures when the

woman begins to venture from the private sphere into the public sphere of economic

independence and shared head-of-household status (El-Bushra, 2003). According to the research,

these breakdowns of cultural norms often result in men's frustrations and domestic violence

against the women in the home and in the community especially when men do not have

comparable outlets to reclaim lost livelihoods (De Alwis & Hyndman, 2002; El-Bushra, 2003; El

Jack, 2002).

Lack of Inclusion of Men in Interventions

All the seven male respondents in the male focus groups, the three males in the individual

interviews, the high-ranking camp official, and the Resettlement officer stated that most of the

interventions in IDPs communities revolved around the activities of women, children, and youth

and excluded men. These respondents stated that peacebuilding interventions should include men

to ensure that there was sustainable safety and security in the communities because men were the

heads of households within the families. Seventeen of the 20 female respondents in the

individual interviews stated that peacebuilding efforts in the IDPs communities would be

successful if they centered on the whole home and family and included men because peace in

Kenyan homes is possible only when the individual homes and families are stable. These 17

respondents also stated that conflict affected both men and women therefore, peace initiatives

should target both women and men. Teresa, a 63-year old former teacher, mother of one, and

member of Jisaidie Women's Group posited that efforts to build peace and stability in the

community were ineffective if they did not involve men at the basic family levels. She stressed:

> When building peace amongst us IDPs and creating ways for us to rebuild our lives, men
>
> should be included in the efforts to uplift women. You can't build a house without a roof.
>
> The man is the roof of the house. We suffer when the roof is broken or leaking (Personal
>
> communication, May 25, 2014).

These findings support research in conflict and displaced populations that states that the effects

of violent conflict are apparent on all members of the community and may disrupt traditional

patriarchal structures that dictate gender roles between men and women (El-Bushra, 2003).

Research also states that given the importance of these structures and contexts in the way men

and women relate in the context of displacement, economic and social interventions should take

these cultural structures into account and ensure that there are spaces to advance the lives and

skills of both men and women (Edström, Hassink, Shahrokh, & Stern, 2015; El-Bushra, 2003).

Additionally, from these findings, an interesting issue that emerges is the prevalence of the

existing patriarchal structures in the IDPs settlements that external organizations and the Kenyan

Government must take into consideration when designing interventions. Specifically, the

members of women's groups have found creative ways to build peace and agency in what liberal

feminists would consider to be restrictive patriarchal structures. Therefore, gender-sensitive

peacebuilding efforts must account for these unique cultural contexts and ensure that the gains of

women's groups in building peace are sustained by also ensuring that men and youth have

channels for livelihoods that do not interfere or curb the progress of the women.

Shared Peacebuilding Efforts of Both Men and Women

All the respondents in the male focus group and the two male respondents in the individual interviews stated that the government should play a pivotal role in facilitating interventions in the IDPs settlements where the men and women work together to build peace and create sustainable structures that rebuild the fractured communities. These respondents suggested two ways in which the IDPs, county officials, the Kenyan Government, and other external organizations could achieve the shared peacebuilding efforts between men and women. These findings and themes reflect the main research question and sub-questions (b), (g), and (h).

Combined Peacebuilding Responsibilities for Both Men and Women

All the seven respondents in the male focus groups, the two male respondents in the individual interviews, ten out of 20 members of the women's groups in individual interviews, and 21 out of 25 of the respondents in the women's focus groups stated that because both men and women suffered losses to their livelihoods, personal property, and their sense of personal security, they should both benefit from intervention efforts to help them improve their lives through the formation of combined groups for men and women. These respondents stated that the men were already involved in some specific ways in the activities of women's groups and it would be beneficial to formalize the existing partnerships into shared initiatives. Specifically, these respondents discussed three distinct shared responsibilities of building peace and transforming these fractured communities in the IDPs settlements.

Indirect Contributors and Beneficiaries of the Women's Groups. First, these respondents stated that most of the men in the IDPs settlements were indirect contributors and beneficiaries of the women's groups and their economic activities. All seven of the respondents in the male focus group, the two male respondents in the individual interviews, the high-ranking

camp official, 18 of the 25 (72%) members of the women's groups in the focus groups, and 15 of

the 20 (75%) female respondents in the individual interviews stated that although men did not

belong to the four women's groups, they, in most cases, contributed to and benefitted indirectly

from the activities of the women's groups by giving their wives money for dues and benefitting

from loans given to their wives to help the families and businesses. Grace, a 35-year old mother

of three and member of Amani Women's Group posited that men and women relied on each

other in seemingly symbiotic relationships where the wives had successful experiences in the

groups when their husbands provided moral and/or financial support. She indicated:

> Our husbands can see benefits of the women's group to our families and also the IDPs
>
> people. This brings peace in the household because the money is better, children are
>
> going to school, and food is on the table. The husbands continue to provide financial
>
> support to help us with women's activities because they do not want the shame of people
>
> thinking that they are not contributing to the success of the home (Personal
>
> communication, May 22, 2014).

Shared Ideas and Resources. Second, all seven of the respondents in the male focus

group, the two male respondents in the individual interviews, and the high-ranking camp official

stated that the most important benefit of a unified group of men and women was the

opportunities for shared ideas and resources that both men and women would contribute to

benefit the IDPs communities. Additionally, ten of the 20 (50%) respondents from the women's

groups in the individual interviews and 13 of the 25 (52%) respondents in the focus groups stated

that such a combined group would not threaten cultural structures in the communities because of

the common nature of the needs and shared experiences of both groups with lost livelihoods and

property in the IDPs settlements. Baba Jimmy, a 35-year old father of two and resident of

Bankala Eco-Village, reiterated this point and stated in the male focus group:

> The Government abandoned us. They do not know what we are eating. What are we
>
> eating? The Government should help us at the IDPs settlements' levels. A combined
>
> group of men and our women offers one way for the government to reach the displaced
>
> people. The Government should help us create ways for new income and jobs for both
>
> men and women. All of us lost everything – businesses, homes, and other ways of
>
> making a living. We have nothing to create businesses. We are starting from zero
>
> (Personal communication, June 30, 2014).

Research on gender and displacement posit that concerted peacebuilding efforts of men and

women at the grassroots level in IDPs settlements provide opportunities to combine resources

and expertise. Specifically, Edström, Hassink, Shahrokh, & Stern (2015) state that a combined

group of men and women would provide opportunities for shared interventions and would also

give men the opportunity to act as change agents and allies for building peace and development.

Diversity of Experience. Third, all of the seven respondents in the male focus group

stated that combined groups for the IDPs would be beneficial because of the diversity in

experience that both men and women bring to the table. Robert, a 32-year old father of two and

resident in Bankala Eco-Village posited in the male focus group:

> Both men and women have different strengths to bring to the group. We also each serve
>
> different roles in the community and also focus on different things. For example, in
>
> Bankala, we men are more concerned with getting together to talk about security for our
>
> homes and also money to provide for our needs. The women will combine their need to

make sure the family is not starving with the need for companionship and friendship with

other women. We men do not need friends. We need stability. So these two sides

combined will answer our needs as a whole (Personal communication, June 30, 2014).

From Robert's response, it is clear that compared to men, his perception was that women had a

different way of organizing; therefore, there would not be a conflict of interest in both groups

working together. Additionally, from a female perspective, Mawela, a 49-year old mother of six

and member of Amani Women's Group stated that the distinction between how men and women

organized was mainly based on each group's temperament and willingness to work together. She

remarked:

> When men are engaged in conflict with other men, they do not think about the children
>
> and therefore the woman is most likely the one who will have to look after the welfare of
>
> the children. Men are stubborn and will not necessarily move from their fixed ideas at the
>
> center of the conflict. But, they know how to think clearly without emotions and are good
>
> with issues of money ventures and other ideas that do not involve feelings. So we can
>
> work well together as long as we do not try to change each other (Personal
>
> communication, May 21, 2014).

Mönsted's (1978) research on sustainable rural development and gender relations supports this

finding and posits that the men in the post-conflict communities support efforts of women's

groups by working together because they do not perceive a conflict between the women's ways

of organizing and their own. Further, Lundy, Lartey, and Fernandes (2015) emphasize the

importance of African feminisms in calling for the harmonizing of gender relations toward

shared goals and initiatives within the unique African cultural contexts (p. 21).

Peacebuilding Efforts through Men's Groups

All the seven male respondents in the male focus group, two male respondents in the individual interviews, and the high-ranking camp official stated that up until the point of this study, peacebuilding intervention efforts had focused on increasing the social and economic capacity of women in the IDPs camps and their current resettlement communities. All these respondents stated that the issues and needs of men had been largely ignored and not a priority for the County Government, Kenyan Government, and/or any other external organizations. For this reason, all these respondents stated that there was need for the peacebuilding efforts to provide opportunities for IDPs men to form their own groups with the following points of focus.

Men's Groups as Outlets for Members

All seven of the respondents in the male focus group stated that there was need in the IDPs settlements to initiate groups that were exclusively for men that provided avenues to get members together for shared projects. All seven members of the male focus group also stated that the successes they had witnessed in the activities of the women's groups in the settlements provided models they could follow when initiating their groups. At the point of the study, there were no men's groups in the two eco-villages and the inner-city settlement. In proposing the establishment of men's groups in their settlements, these respondents stated that the following would be the benefits for the members. First, all seven of the respondents in the male focus group stated that the men's groups would have the main goals of providing an outlet for the members to get together with other men in the settlements and offer opportunities for camaraderie and encouragement for each other. The respondents further stated that the groups would meet the initial need of allowing men to feel that their issues were as important as those of women. The two male respondents in the individual interviews stated that within these groups,

men would finally seek concrete solutions for building economic livelihoods, safety and security

of the IDPs settlements, and seek solutions for the challenges that the IDPs faced in the new

settlements. James, a 64-year old father of seven and resident of Bankala Eco-Village, opined in

the male focus group:

> Men are ignored as IDPs when it comes to providing help. The focus of peacebuilding
>
> and economic outlets should include us men so that we do not feel useless and threatened.
>
> The solution is to include us in what you provide to our women and make sure that we
>
> also find ways to survive and earn a living in these eco-villages (Personal
>
> communication, July 2, 2014).

Furthermore, all the seven respondents in the male focus group stated that the proposed men's

groups would succeed only if the men got a chance in building livelihoods that enabled them to

earn a living. Subsequently, according to these respondents, the members of the men's groups

would afford membership fees to sustain the activities of the groups and boost the individual

economic capacity of each man.

Men's Groups as Avenues for Economic Interventions

Second, all of the seven respondents in the male focus group, the three males in the

individual interviews, and the high-ranking camp official stated that the men's groups should

mainly focus on economic interventions and the creation of new livelihoods for men.

Additionally, all seven of the respondents in the male focus group and the two men in the

individual interviews stated that the origins of men's frustrations were the lack of opportunities

to earn a living especially since all of the men had lost their previous occupations and livelihoods

in the conflict. Paul, a 35-year old male living in Bankala Eco-village and participant of the male focus group reiterated this point:

> As men, we do not have anything here in Bankala that can put food on the table or clothes on the backs of our children. We have the willingness to work and to succeed but we are not able to do anything about the ideas because we live in poverty (Personal communication, June 30, 2014).

Further, all seven of the respondents in the male focus group stated that before the post-election conflict, most of their past occupations centered on business, self-employment, and/or employed status in the inner-city in Kambuo County. They stated that they lost all access to economic livelihoods and living in the eco-village meant that the only ways for them to earn a living was to learn how to farm to provide food for their families and sell the excess crops they harvested. As a result, these respondents stated that the initial step to building new economic livelihoods was the men's groups acting as avenues for training men on farming in the following areas: Basic information on tilling the land, selection of appropriate crops for the specific land in the settlements, animal and poultry husbandry, information on the planting and harvesting seasons in the Rift-Valley, among other areas. In agreement with this point, Daniel, a 56-year old male living in the inner-city settlement and a father of eight children explained his choice to live in the inner-city settlement:

> Providing men with the knowledge and resources to become useful to our families in the eco-villages by teaching us how to make our farms produce healthy crops would prevent us from abandoning our homes in the settlements and renting small rooms in the inner-city to seek other ways of making money. I sell charcoal in the market to feed my eight

children. There is no respect in that. I would rather live off my land but I do not know

how and do not have the equipment and seeds to farm (Personal communication, May 24,

2014).

Additionally, the Resettlement officer stated that the lack of opportunities for men to build new

livelihoods in the eco-villages had created a culture of dependency on handouts and relief

materials. He further stated that establishing men's groups that focused on economic

opportunities for the members would empower men to use their farms in the eco-villages as new

ways of earning a living and would eliminate the culture where men waited to be given

everything by their wives or external sources.

All seven of the male participants in the focus group and the individual interviews

considered the formation of men's groups as serving the main purpose of economic intervention

and creation of new livelihoods for the members. This may be due to the fact that poverty and

lack of avenues for viable ways to earn a living was at the center of the men's experiences in the

eco-villages and therefore, it was considered an immediate need. Research on gender and

conflict posits that though economic intervention is often the main focus of men's groups in

displaced populations, there are other opportunities for them to have lasting impacts on the men

as well. First Hassink (2015) states that men's groups provide additional channels for skills

training, basic numeracy, and business training as a means of providing men with opportunities

to create new livelihoods that are useful in their new environments and sustain ongoing

education of both men and women in displaced communities.

Secondly, research on the experience of men and conflict posit that men's groups are

suitable for well-planned interventions for mental health and trauma counseling initiatives that

help men cope with and overcome the atrocities of war and violence such as mental illness, depression, and suicidal ideations (Edström, Hassink, Shahrokh, & Stern, 2015). Moreover, Hassink (2015) states that men's groups would provide a common setting for qualified medical professionals to initiate programs that treat and address issues such as alcoholism, gender-based violence, sexually transmitted diseases, among others. Finally, according to de Alwis and Hyndman (2002), men's groups also provide opportunities to build initiatives that address the roots of negative reactions to women's empowerment and to disempowerment such as reconstructing the concept of masculinity for boys and men and teaching ways to positively channel negative emotions and actions such as domestic violence. From these additional research suggestions, the findings on men's groups offer the opportunity for further research and initiatives beyond those that highlight the need for economic interventions in the study.

Conclusion

The findings in this chapter are based on responses and data from the primary research methods of participant observation, in-depth interviews, and focus groups. The main respondents comprised the same group of seven male participants in two focus groups, two male respondents in individual interviews, a high-ranking camp official, and a resettlement officer. Additional respondents comprised of 45 members of four women's groups in two eco-villages and an inner-city settlement and three female non-members of the women's groups. I discussed the findings in the following three sections based on the main research question and sub-questions, the emerging themes and topics from the data as shared by the respondents, and from field notes from my observations in the field.

The first section focused on the experience of men in displacement. This finding highlighted the following major themes. First, the main effects of displacement in the men in the

eco-villages and the inner-city settlement were the feelings of uselessness and the inability to

provide for their families. From the findings, these feelings mainly originated from the loss of

economic livelihoods and the lack of viable avenues to build new ways of earning a living in the

IDPs settlements. The findings also illustrated that the inability to earn a living and to provide for

their families were compounded by the unaddressed and untreated psychological trauma that the

men experienced during the 2007-2008 violent conflict that continued to affect their lives in the

IDPs settlements. Further, the findings in this section also revealed the cultural structures and

community expectations of men that restricted them from seeking help for their psychological

trauma.

Additionally, the next themes within the first section that highlighted the experience of

men were the following negative effects of displacement: alcoholism, suicidal ideations,

prostitution, sexually transmitted diseases, and domestic tensions and violence. Finally, this

section highlighted the lack of inclusion of men in interventions that had previously targeted

women and children. In essence, this theme of exclusion acted as the foundation in

understanding men's feelings of hopelessness and uselessness.

The second section of the findings focused on the proposed shared peacebuilding efforts

of both men and women. Both male and female respondents stated that the men in the IDPs

settlements were already indirectly involved in the activities of the women's groups through

men's financial contributions for their wives and also benefitted indirectly from the loans of

women's groups to their wives. Additionally, all the respondents called for shared groups of men

and women because of the benefits of joint ideas and the diversity of experience and ways of

knowing. Caution has to be observed to ensure that power structures within patriarchal IDPs

communities do not translate to an imbalance of access to and control of resources within the shared groups of men and women.

The final section mainly focused on the suggestions of male respondents that exclusively men's groups would provide the following advantages for the men in the ISP settlements. First, at the very basic level, men's groups would serve as outlets for their members to interact and share their issues. Second, the respondents stated that men's groups would be central to their efforts to seek economic interventions and livelihoods through areas such as farming education, skills-training, and ongoing adult education that increase their economic capacities. The male respondents shared that this latter advantage would be their main focus in establishing men's groups. In advocating for men's groups as an integral part of community-based interventions, it is important to be cautious that this separation of groups and roles does not end up demarcating gender roles where men take over the economic opportunities in the settlements and the women are relegated back to the private sphere roles in the home. In the true sense of African feminisms, it must be shared responsibilities and efforts (Oyěwùmí, 1997; Steady, 1987).

In conclusion, this chapter offered unique insight into the experience of the men in this study within the three IDPs settlements. The main research question and the highlighted sub-questions also provided the foundation for viewing these experiences of men against the backdrop of the efforts of the women's groups to build peace within their communities. The gains of the women, therefore, aim at addressing aspects of human insecurity and challenges that exist in the settlements as well as including the whole communities in their efforts. Further, these findings and themes expose possible barriers to the women's ability to sustain their cultural, economic, and social gains if the men in the communities do not have avenues of new livelihoods themselves. For these reasons, it was useful to view these themes in light of the

study's African feminisms theoretical framework that emphasizes the importance of understanding the unique African cultural contexts and the inclusion of men and the whole community in intervention and liberation efforts (Mekgwe, 2008; Oyěwùmí, 2002; Steady 1987).

In essence, answering the main research question in this study involves taking into account the role and effects of the activities of the women's groups in peacebuilding on the members themselves and the communities as a whole. This is because the communal-based contexts of the IDPs settlements place emphasis on family structures and kinship. Therefore, as the women themselves shared, community-based solutions to human insecurity that is inclusive of the men are more effective in helping the members of the groups sustain their activities beyond the temporary nature in which they currently exist. Specifically, the female and male participants as well as existing research on displacement posit that ignoring men in these communities is detrimental to women's progress and may result in negative effects such as domestic violence, alcoholism, suicidal ideations and restriction of participation of women from their partners (Davies, 2012, El-Jack, 2002). Additionally, the inclusion of men in peacebuilding interventions should not compromise the gains made by the members of the women's groups. Instead, men's participation in peacebuilding initiatives should serve to open avenues for community-based efforts that include women, youth, and children.

CHAPTER 6: CONCLUSION

This qualitative research project involved members of four women's groups and their families. They were among 650,000 people displaced from their homes as a result of the countrywide 2007-2008 post-election violence (Klopp et al., 2010; Kagwanja & Southall, 2009). Additionally, deep-seated causes of the post-election violence conflict included historical unjust colonial practices, incitement from politicians, corrupt land tenure practices, and politicized ethnicity (Ajulu, 2002; Kamungi, 2009; Ndungu, 2006). An additional 1,500 were killed in the violence with thousands more suffering physical and psychological injuries including the rape of men, women, and youth (Kagwanja & Southall, 2009). The subsequent peace agreement was reached at a state level through a negotiated settlement that ignored local community input. Six years later at the time of this study, the issues of IDPs had not been adequately resolved and the communities continued to suffer the consequences of existing structures of human insecurity (Klopp et al., 2010).

The objective of this study was to explore and better understand the role of women's groups in peacebuilding initiatives in internally displaced populations. This study focused on the economic, social, political, and cultural initiatives of four women's groups in two IDPs eco-villages and an inner-city settlement in the Rift Valley in Kenya and the ways in which these activities contributed to building peace in their post-conflict communities. The research question within this study was: What is the role of women's groups in peacebuilding in internally displaced populations? Additionally, the guiding sub-questions were:

(a) What are the challenges IDPs experience in the settlements?

(b) How are women's groups involved in peacebuilding in the IDPs settlements and beyond?

(c) What are the economic activities that the women's groups engage in?

(d) What are the social activities that the women's groups engage in?

(e) What are the political activities that the women's groups engage in?

(f) What are the cultural activities that the women's groups engage in?

(g) What are the benefits of the activities of the women's groups to the individual members?

(h) What are the benefits of the activities of the women's groups on the rest of the IDPs

settlements and beyond?

This study highlighted key issues in post-conflict peacebuilding in IDPs settlements and

focused on the experiences of women and their families during conflict and the concerted efforts

of women in seeking creative initiatives to build peace in their communities. Additionally, this

study emphasized the effects of their activities on their communities and the need for external

involvement of the Kenyan Government and other civil society organizations in community-

based peacebuilding efforts.

In this chapter, I present a brief overview of the main findings and identify ways they

relate to the main research question and sub-questions. Second, I discuss the limitations

encountered during the course of the research study. Third, I focus on implications of these

findings as they relate to the research questions. Within the implications section, I provide a brief

summary of African feminisms theoretical framework and why it was relevant to the study.

Finally, I present some general recommendations on ways to sustain the gains of the initiatives of

the women's groups.

Summary of Findings

The following section provides a brief overview of the findings in the study as depicted

in the preceding five chapters. First, I will provide a summary of chapters one, two, and three

indicating how these provided the foundation for the main findings in chapters four and five.

In Chapter One, I developed the foundation for this study by identifying the experiences of women in conflict and how they often bear the brunt of the effects of poverty, displacement, and existing violence during conflict and still find ways to provide for their families (El-Bushra, 2012). Often, despite women being the victims of direct, cultural, and structural violence in conflicts, they continue to seek creative ways to provide for themselves and their families (Corrin, 2008; El-Bushra, 2012). Further, central to this study was the recognition of women's ways of organizing themselves in groups and pooling their economic, social, cultural, and political capacity to create agency as they build structures of peace within their post-conflict communities at the grassroots level (Handrahan, 2004).

Furthermore, research on gender and peacebuilding posits that women are frequently left out of formal processes of peacebuilding policies and decision-making mechanisms and are confined to the private spheres of grassroots organizing that includes all members of their families without external help (Corrin, 2008; Dolgopol, 2006). For these reasons, this study provided unique scholarly space to explore the roles of women's groups in displaced settlements in implementing activities to meet the human security needs of their families at the individual and community levels (Futamura et al., 2010). This study also presented findings that will expand the women's organic peacebuilding efforts beyond the IDPs settlements into the public sphere to include the involvement and intervention of the Kenyan Government and other external organizations (Baare, 2006).

In Chapter Two, I presented a vast review of literature relevant to the study. The first section provided a general overview of women's experiences in conflict and the exclusion of their grassroots level activities from formal peacemaking and peacebuilding processes, that often

followed patriarchal structures and liberal processes that focused on state-building and rebuilding

of infrastructure (Charlesworth, 2008; Futamura et al., 2010).

The second section of the chapter presented a historical overview of women's groups in

Kenya and provided a foundation for understanding the origins of women's concerted group

efforts during colonization and the subsequent era of early post-colonial community-building

initiatives (Jalango-Ndeda, 2012; Pala et al., 1978; Presley, 1988). This section also provided

insight for understanding how women took on additional roles as heads-of-households in the

absence of their husbands and partners because of colonial pressures for soldiers and manual and

clerical labor (Okeyo, 1979; Pala et al., 1978).

Third, I presented existing definitions of peacebuilding from both a top-down liberal

perspective that emphasized the state as the central focus for rebuilding infrastructure and

institutions (Boutros-Ghali, 1992; Futamura et al., 2010) and the bottom-up human security

perspective that focused on the individual and community level (Ramsbotham et al., 2011;

UNDP; 1994). From the literature review, I developed a working definition of peacebuilding for

the study as being the intentional activities and initiatives that were aimed at protecting and/or

restoring human security of individuals and their communities at the grassroots level by

addressing root causes of conflict, alleviating structures of violence that cause human insecurity,

and creating mechanisms for social, cultural, economic, and political wellbeing of all people

from the efforts and perspectives of the people themselves (El-Bushra, 2012; Futamura et al.,

2010; McKay, 2004; McKay & Mazurana, 2001; Moran, 2010; Owen, 2008; Sjoberg, 2009).

In the fourth section, I presented the different roles that women's groups play in

peacebuilding as reflected in existing research. These include rebuilding economic and social

livelihoods and capacities, meeting of basic needs of their families, culturally-based conflict

resolution activities, maintaining education and healthcare structures, and advocating for the

political inclusion and participation of women in the public sphere (Adams, Simon, &

Madhavan, 2004; Karim, 2008; Odongo, 2004).

Through this literature review, I identified the following gaps in research that made this

study relevant to scholarship in International Conflict Management. First, there was limited

research on grassroots level women's groups in developing countries and how they build peace

in their post-conflict communities through social and economic activities from their own

concerted efforts (McKay & Mazurana, 2001). Second, there was limited research on grassroots

level women's groups in displaced populations in Africa and how they pooled their limited

resources to meet their families' basic needs and increase their social and economic capacities

(Purkayastha & Subramaniam, 2004; Whitman 2006). Third, this study adds unique scholarship

to the field because it examined the human security approach to peacebuilding that advocates for

the emphasis to be on the individual and communities at the local level using a bottom-up

approach (El-Bushra, 2012). Fourth, there was limited research on the inclusion of men in the

peacebuilding efforts of women's groups in displaced populations. This community-based

methodology provided a culturally-sensitive approach to peacebuilding in the study and

highlighted African traditional conflict resolution practices as emphasized in African feminisms.

In Chapter 3, I discussed the methodology that I used within this research study. This

qualitative research project involved a multi-sited single case study of 60 participants from

Mambira and Bankala IDPs eco-villages and an inner-city settlement in Kambuo County. The

main participants were members of four women's groups within these three IDPs settlements and

were from multiple ethnic groups in Kenya. Some of the women in the settlements and their

families were displaced from their homes in Kambuo County during the post-election violence

while others were displaced from different parts of the country and moved to the IDPs eco-villages during resettlement in 2014 (High ranking camp official, personal communication, May 23, 2014; Resettlement Officer, Personal Communication, June 2, 2014).

The data collection process was over the span of two months and comprised the following methods: participant observations, individual interviews, and focus groups. In addition, I conducted an extensive literature review that ensured that the content was relevant to the research topic and methods and also provided valuable material for the questions in the focus groups and interviews. These data collection methods were the most effective in the unique settings of IDPs settlements because they allowed for interaction with participants in their own contexts and permitted the flexibility to adjust questions and themes as the research processes occurred.

I utilized purposive and respondent-driven sampling (Bernard, 2006) to identify 28 participants for the semi-structured interviews and 32 for the focus groups. Further, I used thematic analysis to analyze data from the interview and focus group transcripts, fieldwork notes, and material from the literature review. From this thematic analysis, I identified the following main categories of themes: Definitions of peacebuilding, challenges of displacement, economic empowerment, social protection programs, and cultural activities such as conflict resolution mechanisms. An additional theme that fit the community-based approach of the study was the experience of men in displacement.

In Chapters 4 and 5, my data chapters, I presented the main findings of the research study and answered the research questions. In the rest of this section, I will summarize six major themes that emerged from the study. Longer discussions of these themes are presented in Chapters 4 and 5.

Theme 1: Definitions of Peace and Peacebuilding

In addition to the study's working definition, below are the main themes from the respondents' own definitions of peacebuilding based on their experiences during the post-election violence and subsequent displacement in the IDPs settlements. The respondents expressed their understanding of peace and peacebuilding interventions to focus on the levels of the individual and the community and not at the state level. Additionally, these definitions were from the perspectives of the IDPs themselves at the grassroots levels and were relevant to the contexts of displacement because they were from the people most-affected by the challenges present in the IDPs settlements. The findings also illustrated respondents' definitions as focusing on aspects of human security as pivotal components of peacebuilding (UNDP, 1994). The focus in the participants' definitions was personal protection, the ability to live in freedom without interference, and the inclusion of the IDPs at the grassroots level in formal decision-making policies and policy processes.

Further, the exclusion of the IDPs in formal processes of peacebuilding in Kenya made the efforts of the women's groups even more significant because their activities were focused on empowering and engaging their members at the individual and community levels, with the hope that their efforts would subsequently empower and provide for their families and communities within the IDPs settlements. The components of human security that were relevant to the contexts of the IDPs settlements were personal security, community security, food security, economic security, health security, and environmental security.

The second definition of peace and peacebuilding emphasized the responsibility of the individual and the community to build sustainable peace and placed emphasis on IDPs and how they interacted with other people in the communities. Of significance was the emphasis on the

importance of focusing peacebuilding efforts at the basic micro level and placing the onus on the

individuals because they were able to ensure peaceful interactions among the members of their

families.

The findings also revealed the importance of focusing peacebuilding efforts at the

community levels where members of diverse families engaged in activities that facilitated

peaceful relations with their neighbors in ways that built bridges between the ethnically diverse

communities in the IDPs settlements. Similarly, from the findings, the concept of peaceful

relations with the neighbor was an important prerequisite to individual and community security

in peacebuilding efforts at the grassroots level in the IDPs settlements.

Theme 2: Challenges to Peacebuilding

These definitions of peacebuilding and the concept of human security were important

because they provided a significant background for the challenges that the IDPs faced at the

grassroots level, the root cause of those challenges, and ways in which the women's groups

within each community were seeking to address these challenges through their activities. The

respondents identified the following in the IDPs settlements that compromised their ability to

achieve human security, and in essence, achieve peace through lasting peacebuilding initiatives.

The first challenge was economic human insecurity as depicted by the lack of opportunities for

the creation of viable economic livelihoods for the men, women, and youth in the IDPs

settlements.

The second challenge to peacebuilding was the lack of food security and access to food

production mechanisms. This was a challenge that affected both women and men and mainly

emanated from a lack of knowledge of how to cultivate the farms, a lack of seeds to plant, and a

lack of appropriate farming tools to till the land. Third, the challenge of environmental insecurity

emanated from the lack of access to clean water resources as a crucial threat to their families' wellbeing. This challenge was closely connected to the women's responses of inability to use the water for domestic needs because it was unsafe and the consequently had negative effects on the health and wellbeing of the IDPs, especially their children.

The fourth challenge was health insecurity in the eco-villages as evidenced by the lack of access to basic healthcare and wellness services, psychological and mental health intervention services, and reproductive healthcare services for the women. The fifth challenge comprised the lack of and, in some cases, limited access to, educational amenities such as schools with trained teachers, and the lack of opportunities for consistent progression in the school curriculum at the primary and secondary levels. Subsequently, children of the IDPs did not consistently attend school resulting in their lagging behind their peers in the rest of Kambuo County. The final challenge that the respondents cited was living in settlements within the ancestral land of hostile host communities that considered IDPs as being from ethnic groups that were their political rivals. Consequences of this insecurity were fear of physical attacks, cultural and economic livelihood restrictions, and political insecurity.

Based on these challenges to peace and peacebuilding, it was therefore important to examine ways in which the activities of the women's groups provided avenues for the women and their communities to address these constraints at the grassroots level. The following section provides a brief recap of the activities of women's groups and how they contributed to peacebuilding. The findings in this study were consistent with existing research on the roles of women's groups in peacebuilding in internally displaced populations around the world and were applicable to the unique settings of IDPs settlements in this study.

Theme 3: Role of Women's Groups in Peacebuilding

The following section provides a recap of how the women's groups, through the creation

of agency, addressed the challenges that their members, families, and communities faced and,

subsequently, how they contributed to peacebuilding in the IDPs settlements.

Women's Groups Addressing Economic Insecurity

All four women's groups played pivotal roles in attempting to address the challenges of

economic insecurity centered on the lack of opportunities to engage in viable and sustainable

livelihoods in the eco-villages and the inner-city settlement. First, faced with the inability of their

members to rebuild or start new economic livelihoods that would allow them to provide for their

families, the women's groups provided intentional spaces for women to pool their limited

resources for basic survival and provision of basic needs for their families.

Second, the main avenues for economic empowerment that the women's groups offered

their members was pooling of financial resources through activities such as rotating savings and

credit society (Adebayo, 1994), table banking and rea, and welfare funds for emergencies such as

illness or bereavement. These financial activities operated at the very basic level of the women's

groups without external help and the collection of contributions, approval of loans, and the

subsequent repayment was based on kinship and trust. The money flow and availability of funds

was limited to the amount of money the members were able to contribute at each meeting.

Third, the women's groups offered their members ways to create new economic

livelihoods through shared income-generating projects with other women. Some of the projects

included poultry and animal rearing, sale of baskets, and locally created arts and crafts such as

jewelry and baskets. Before the conflict and subsequent displacement, the individual women had

previous livelihoods that included cooked food vending, hawking of vegetables and fruits,

hairdressing, domestic work, casual laborers, tailoring, and small-scale farming. After losing

their economic livelihoods, the groups' shared activities were crucial in opening avenues for new

income-generating activities. Fourth, the women's groups provided opportunities for their

members to engage in the sharing of skills and talents among their members with the aim of

providing skills training for the women, men, and youths in the communities. The main objective

of the skills training was to provide the women and their families with new livelihoods that could

result in the creation of income-generating initiatives that boosted individual members, their

families, and ultimately, the whole community. Finally, the women's groups provided

opportunities for women to use their pooled resources to individually supplement the financial

responsibilities of their families and became active contributors of the basic needs in the home.

Some of the women took active roles as heads of households, whereas other women worked in

collaboration with their husbands to consolidate their limited resources to provide food, shelter,

and school fees, among other needs for their families.

As part of the summary in this sub-section, I believe a discussion of social protection

initiatives of the women's groups is crucial. All four women's groups contributed to different

aspects of human security through the building of social networks and protection for the

members, their families, and the IDPs communities as a whole. The following are highlights of

the social activities of the women's groups that aimed at building social networks and rebuilding

the broken fabrics of their communities.

First, the women's groups attempted to restore and maintain community security,

personal security, and health security through social activities such as trauma counseling aimed

at achieving communal healing among their members and their communities as a whole.

Additionally, the activities of the women's groups provided shared space for the members and

their families from diverse ethnic groups to make efforts to heal past atrocities and begin to build

trust within the communities. Further, the activities of the women's groups extended the healing

to the surrounding host communities where they collaborated on projects with the other women's

groups through shared projects and interactions.

Second, the four women's groups were instrumental in meeting their members' needs for

social welfare and connection within the IDPs communities through the provision of moral

support for one another using a system of kinship and sisterhood. These shared experiences and

trust-building initiatives emanated from the one-on-one interactions between individual members

of each woman's group; which, in turn, extended to the rest of the community. Additionally, the

social activities of the women's groups provided members with access to social welfare

interventions that contributed to fulfilling food security, personal security, and community

security. This access allowed members and their families to seek help in cases of food insecurity,

bereavement, and illness through food donations and rations, among other social interventions.

Third, the women's groups played the important role of facilitating conflict resolution

mechanisms through coalition-building with members from different ethnic groups using shared

group projects and community standards. Further, the members of the women's groups used the

lessons learned from the 2007-2008 post-election violence to create early warning structures to

identify signs and signals of impending violence to their members, their families, and

communities as a whole. The early warning mechanisms entailed the women from geopolitically

dominant tribes using their access to information about planned violent attacks to warn other

members of their groups during the 2013 General Elections. Additional methods of conflict

resolution that the women's groups employed included cultural and indigenous methods from the

different ethnic groups such as prayer services, cultural exhibitions, and rebuilding of houses by

perpetrators in the settlements to resolve conflicts among their members, families, and the communities in the IDPs settlements.

Fourth, two of the women's groups provided continuous access to education for the IDPs children in the communities. Due to limited resources and lack of external help, these efforts were mainly concentrated at the early childhood levels of kindergarten and basic primary levels. The two women's groups recruited and paid teachers' salaries, implemented feeding programs, and acted as liaisons between the parents and Kambuo County education officials. Fifth, the women's groups advocated for health security through the advocacy of psychosocial trauma interventions, reproductive health, and basic healthcare for their members, their families, and the community members within the IDPs settlements. In Mambira Eco-Village, the women's group managed to get a medical officer to visit the community once a week.

Theme 4: Perspectives and Experiences of Men in IDPs Settlements

This study utilized the theoretical framework of African Feminisms that stipulated the importance of women's work and lives alongside their families and members of the communities. African Feminisms calls for the inclusion of and collaboration with men in peacebuilding efforts; therefore, there was a need to understand the experiences of men in displacement and how the concerted activities of combined groups and exclusive men's groups could provide avenues for building peace (Mekgwe, 2010).

First, the men and women in the study indicated that the main challenge facing men in the IDPs settlements was the feelings of uselessness and inability to provide for and protect their families. The main sources of their "inability to provide" emanated from their loss of economic livelihoods and the lack of opportunities to build new ones in the IDPs settlements. The second

contributor to their feelings of uselessness was the loss of traditional roles of heads of

households, feelings of inadequacies, and the loss of economic livelihoods.

Second, the men in the study exhibited negative effects of displacement such as

alcoholism, suicidal ideations, and wives and daughters engaging in prostitution because the

husbands could not provide the families' basic needs. Additionally, the respondents in the study

indicated that there was prevalence of sexually transmitted diseases such as HIV and the lack of

access to antiretroviral drugs. Moreover, there were incidents of domestic violence against their

wives and partners because the men felt helpless as they watched the women have access to

economic resources that they did not have themselves. Also, with the changes in the traditional

roles of men and women in the IDPs settlements, the male respondents associated their loss of

their head of household statuses with threats to their masculinity. Therefore, they used domestic

violence to enforce their authority over their wives.

Third, on a positive level, the men were involved in the activities of the women as

indirect contributors and beneficiaries of the women's groups through financial and moral

support and gave permission to their wives to get involved in the women's groups. The men also

benefitted indirectly when their wives were able to engage in income-generating projects that

helped provide financial support and resources for their families' needs.

Theme 5: Shared Groups of Men and Women

The men in the study suggested that sustainable grassroots-driven and community-based

interventions should involve combined groups of men and women working together to build

peace through shared ideas and resources. These shared opportunities would also allow men to

become active change agents and allies to the women in building peace if they felt a part of the

shared efforts to rebuild fractured communities. Moreover, these shared groups would be

successful because of the diversity in experience and interests that men and women each brought

to the peacebuilding activities and initiatives without conflicting interests. In addition, the shared

efforts would offer numerous opportunities to complement each other for the benefit of the

members, their families, and the people in the IDPs communities.

Theme 6: Peacebuilding Efforts through Men's Groups

The final theme that emerged from examining the experiences of men was the advocacy

for exclusive men's groups with the potential to provide the following opportunities for the

members in the IDPs settlements. First, the men's groups would provide a forum for men to

network together, share experiences, and engage in concerted efforts to seek solutions to the

challenges facing them, their families, and their communities as a whole. Secondly, the men's

groups would be appropriate for offering economic interventions aimed at providing new

livelihoods for their members through farming education, skills-training, and literacy, among

others. Of importance to the men in the study was the ability to create avenues for economic

livelihoods where they were self-reliant and, in essence, not dependent on handouts from their

wives or charitable organizations. Third, an additional benefit of men's groups to peacebuilding

was that it would provide safe forums for physical, mental health, and trauma counseling that the

men needed. This would further help with their healing from atrocities they experienced during

the post-election violence.

Limitations of the Study

The first limitation of this study was the prevalent structural violence and fear that still

existed in the IDPs settlements among potential respondents. Since Kenya experienced the 2007-

2008 post-election violence along ethnic lines, some of the issues are still unresolved among the

IDPs. One of the issues I experienced during data collection was that the displaced populations

still lived in deplorable conditions with the existence of multiple dimensions of human

insecurity. Gaining the trust of the participants was difficult based on their existing distrust of the

Kenyan Government, fear of the hostile host communities, and most significantly, their

experience with previous researchers that had collected data and not shared their findings. To

address this limitation, I worked closely with the gatekeeper and the chairladies of the women's

groups to gain the trust of the participants. Additionally, I was able to earn the trust of the

members of the women's groups because I was a participant observer in their group meetings,

rotating savings and table banking, harvesting of organic vegetables from their shared garden,

among other activities.

Secondly, by using African feminisms as the theoretical framework, it was the objective

of this study to examine the role of the activities of the women's groups in peacebuilding from

the perspective of both men and women. Due to the existing structures of violence and political

insecurity in the IDPs settlements, the sample of men in the study, though impactful, was not as

extensive as originally planned. These political insecurities limited my access to more men for

the study in the two IDPs communities of Mambira and the inner-city settlements. To address

this limitation, I had two very informative meetings with the same male focus group in Bankala

eco-village upon their request because they wanted to share their experiences in more detail after

the initial session. Additionally, I conducted individual interviews with one male in each IDPs

community of Bankala, Mambira, and the inner-city settlement. I utilized the gatekeeper within

the study to gain the trust of and access to the respondents. Further, I included individual

interviews with male respondents to ensure that the men's experiences were shared within the

backdrop of the activities of the women's groups as consistent with African feminisms that calls

for inclusion of men in peacebuilding (Imam, Mama, & Sow, 1997; Steady, 1987).

Furthermore, the fear and structures of conflict that still existed in the IDPs settlements resulted in the women's groups avoiding participation in political activities. This limitation narrowed the scope of the findings to economic, social, and cultural activities that the women actively implemented as a means for peacebuilding. It should be noted that from the recommendations section in this chapter, there is space for future research and examination of the activities of the women's groups to political engagement once their basic human needs, safety, and other dimensions of human security are restored.

Implications of the Study

Within this study, a significant number of findings and themes were consistent with previous research on the roles that women's groups play in peacebuilding in post-conflict communities. Specifically, this study established that the social, economic, and cultural activities of the four women's groups in the IDPs settlements played important roles in meeting the human security needs of their members, families, and ultimately, their communities. Below are some implications from the themes and findings derived within the study.

African Feminisms

Although the focus of the study examined the roles that women played through concerted efforts to build peace, it also used African feminisms as a theoretical framework to capture the experiences of the whole community, including men, children, and youth, in the IDPs settlements. The use of African feminisms was suitable for the study because it allowed for the examination of the activities of the women's groups including the unique experiences of African women, their heterogeneous perspectives and experiences, and the intersectionality of gender with other aspects of identity such as ethnicity and social class that existed in each woman's reality in the IDPs settlements (Hudson, 2006; Mohanty, 2003). Second, African feminisms

accommodated the cultural contexts in the IDPs settlements and fit the women's realities because it does not degrade African traditions but instead looks at ways that the women in the study built agency within their contexts (Oyěwùmí, 1997). Third, African feminisms advocates for the inclusion of men in peacebuilding interventions and activities (Imam, Mama, & Sow, 1997; Steady, 1987). For this reason, in addition to examining the activities of women's groups, this study included the perspectives and experiences of the men in the IDPs settlements and how they were included in the groups' efforts. Finally, African feminisms offers insights for external organizations and provides useful information from the findings in this study to design community-based interventions within the IDPs settlements using the unique multiple cultural and African contexts that fit the realities and needs of the women and their whole communities (Oyěwùmí, 1997; Steady, 1987).

Exclusion of IDPs in Formal Peacebuilding Processes

One of the recurring themes within the findings in study was the exclusion of IDPs from formal peacebuilding processes and policies that directly affected them in their grassroots settlements. Specifically, the men and women in the study indicated that the Kenyan Government and affiliated institutions had ignored IDPs' plights as they struggled to meet their basic needs, build new economic livelihoods, create social protection programs, and seek protection against structures of violence and harm. Further, respondents stated that their voices and opinions were not included in important decisions such as resettlement locations, security and protection of the IDPs, distribution of resources, provision of social services, and relations with host communities, among other key issues. I discuss this implication further in the section covering the Kenyan Government's lack of policy interventions in the plight of IDPs.

Limited Activities of Women's Groups

The study findings revealed that the social, economic, and cultural activities of the women's groups were limited to the efforts of the women themselves without any external assistance. These limitations posed a challenge of sustainability of the peacebuilding efforts to temporary and basic initiatives that cannot expand beyond the limited resources the women have. Specifically, the members of the four women's groups contributed a fixed amount of money every month for rotating savings, welfare, and table banking. Due to these limited resources, the economic and social welfare efforts and activities of the women's groups that were aimed at meeting personal, economic, food, community, and health security could not expand beyond the scarce financial resources available from the women. For this reason, their peacebuilding efforts were limited to their immediate families and communities and were temporary in nature because the women and the members of the IDPs settlements did not have permanent income-generating livelihoods.

From the findings that indicated the limited resources of the women's groups, the challenge was in seeking ways to extend the existing efforts of the women's groups beyond the IDPs settlements to the middle and top levels where policies, laws, and decisions were made around formal decision-making and negotiation tables. Moreover, implications of these findings placed emphasis on the following main points. First, due to their limited financial and economic resources, the women relied on their own activities and agency to provide for themselves and their families. Second, these limited initiatives were not adequate enough to expand the women's personal and group economic and social capital beyond the grassroots level. Third, the women's groups operated without the assistance of the government, external organizations, and

institutions. In essence, they were on their own in attempting to build peace within their fractured communities.

Failure of the Kenyan Government to Boost Efforts at the Grassroots Level

From the study findings and themes, the Kenyan Government had failed in its roles and responsibilities to the IDPs communities in the following ways. First, the Kenyan Government, through the Ministry of Devolution and Planning, had failed to offer protection and security for the members of the women's groups, their families and the IDPs community as a whole (Global Protection Cluster Working Group, 2010; IDMC, 2014). The main concerns that the IDPs expressed were the lack of personal and community security mechanisms, lack of secure shelter structures and property, lack of food security and means for food production, and political insecurity from hostile host communities. The absence of police personnel, mechanisms to provide IDPs with physical protection, and channels for reporting and prosecuting violations of human rights are absent in the eco-villages (High-ranking camp official, personal communication, May 24, 2014; Personal communication, resettlement officer, May 24, 2014). Moreover, of particular concern to the respondents were the lack of economic livelihood opportunities and lack of social structures such as healthcare and education structures.

Second, the Government failed to include IDPs in formal decision-making processes and ignored their challenges in important peacebuilding procedures and policies that directly affected them. Further, the Kenyan Government failed to involve both IDPs and host communities in resettlement decisions, locations of the eco-villages, and the resources needed to uplift the economy and social services to accommodate both groups. Additionally, poverty and structural violence continued to exist in the IDPs settlements because of lack of governmental support for income-generating opportunities and the provision of social services.

Third, the findings indicated that the women's groups continued to operate on the limited resources of the members and only operated on micro-levels with lack of sustainability for future projects that could meet the needs of their communities. The government's lack of support for the women's groups was manifested in the paucity of economic assistance and support for the social services that supported the welfare of the women, their families, and their communities. Due to the absence of government interventions in the provision of social, economic, and cultural areas of the lives of the IDPs in their settlements, the four women's groups in the study stepped in to fill the gaps and provided access to resources to help with addressing human security dimensions of their communities. With government assistance, these efforts and projects can expand and have sustainable impacts on the rebuilding of the social, cultural, political, and economic sectors of the post-conflict IDPs communities.

Failure of Religious Leaders and Institutions

In addition to the Kenyan Government's failure to actively engage with the IDPs populations in peacebuilding interventions, the findings indicated that religious leaders failed in the following ways. First, during the outbreak of the post-election violence across the country and subsequent displacement of thousands of Kenyans, religious leaders failed to intervene and use their influence on the public to condemn the violent attacks. Religious leaders in Kenya are respected hence the expectations from the IDPs that they would deter the spread of violence by speaking up against atrocities and offering channels of peace to resolve the past and existing conflicts (Klopp et al., 2010).

Second, the findings indicate that most of the religious institutions failed to provide relief materials to the IDPs for their basic needs such as food, water, shelter, and clothing. Third, religious institutions failed in the provision of social services such as psychosocial trauma,

psychological health services, and support for the education structures existing in the IDPs settlements. Fourth, most relevant to the study, religious institutions failed to build upon the efforts of the women's groups to provide culturally-based conflict resolution methods through the building of coalitions among their multi-ethnic group members as well as with women's groups in the host communities.

Failure of External Non-Governmental Organizations to Intervene

Non-Governmental organizations (NGOs) are those that do not fall under the jurisdiction of the Kenyan Government and/or its designated institutions. Respondents stated that from the onset of the violent conflict in 2007 until their resettlement in the eco-villages in 2014 there was little involvement, if any, of external NGOs in interventions involving IDPs at the grassroots level. At the time of the study, the only external organizations that had worked within the original Baraa IDPs camp during initial displacement were Kenya Red Cross and the United States Agency for International Development (USAID). This aid was in the form of temporary humanitarian intervention and basic needs items in the form of food, water, clothing, and temporary shelter. Subsequently in the eco-villages, the only active I/NGOs in the initial stages of the resettlement were the United Nations Children's Fund (UNICEF) and Action Aid in the building of a greenhouse to increase capacity for food production and health intervention for the women and their communities (High-ranking camp official, personal communication, February 20, 2014; Klopp et al., 2010; Resettlement officer, personal communication, June 2, 2014).

These humanitarian intervention efforts in the stadium and Baraa IDPs camp ceased after approximately five months after the initial efforts leaving IDPs without much-needed assistance (High-ranking camp official, personal communication, February, 2014; Resettlement officer, personal communication, June, 2014). There were not any other organizations, political parties,

religious institutions, government agencies, or aid agencies that had worked extensively with the women's groups in the eco-villages and the inner-city settlement (High-ranking camp official, personal communication, May, 2014). Klopp et al. (2010) posited that the lack of NGOs and religious organizations involvement in the eco-villages was because they were mainly concentrated in IDPs settlements in urban areas and not in the remote and rural ones such as the eco-villages in this study (p. 1).

Recommendations

From the focus groups and individual interviews findings, the women equated peace to being able to meet their basic needs, create new livelihoods, love of neighbors, and freedom to live their lives without interference. Therefore, the women's groups in the IDPs settlements already had structures in place for the women to organize their resources and talents into concerted activities that helped begin to build structures of peace and address challenges that they faced in displacement. These structures, therefore, offer opportunities for expansion and sustainability beyond the efforts of the women's groups. The following are some of the recommendations to sustain and expand the existing efforts of the women's groups. These recommendations are multi-faceted and are based on participants' suggestions as well as my interpretations from the existing literature. It should be noted that as the women's groups seek additional external help in rebuilding lost livelihoods, expanding projects, and responding to existing challenges in the IDPs settlements, they must remain in control of their own initiatives. The reason for this emanates from the fact that their own home-grown efforts have empowered the women and kept the agency and influence within their grassroots control of the solutions relevant to their experiences and realities as IDPs.

Creation of Economic Livelihood Channels

Within the scope of women's empowerment, the search for new livelihoods offers an opportunity for women to participate in income-generating initiatives that shift the traditional structure of ownership and control of resources from being solely accessible to men and begin to include more women. One way of ensuring that women continue to access and sustain economic empowerment is through livelihood intervention programs that provide avenues for women to gain access to economic and social resources such as microcredit and skills-based training programs (Jacobsen et al., 2006). From the findings, the respondents stated that at the center of the women's biggest challenges was their inability to rebuild previous economic livelihoods and/or to find viable channels to create new ones in their IDPs settlements. In order to create new economic livelihoods, there must be interventions from external organizations and institutions in the following areas.

Boosting individual women's economic livelihood channels. First, the members of the women's groups stated that their ability to continue participating in the groups depended on their capacity to have individual businesses and other income-generating ventures that they could use to meet the needs of their families. This approach calls for external organizations to begin interventions from the micro-level of the individual before expanding to focus on the macro-level of the women's group and their communities as a whole. Some examples of the interventions that could target individual women are expanded microcredit mechanisms financed through external entities such as non-governmental organizations (NGOs), online microcredit organizations, and government-sponsored initiatives such as Kambuo County gender funds.

This focus on the individual women first would help boost their businesses and in essence create sustainable economic livelihoods for the members, provide for their families, and ensure

expanded contributions to and shared projects in the women's groups (International Labour

Organization, 2005; Global Protection Cluster Working Group, 2010). These expanded activities

would in turn boost opportunities for economic growth for women, men, and youth in the IDPs

settlements and subsequently, in the host communities.

        Economic interventions targeting women's groups. The approach to boosting

individual women's businesses and other income-generating initiatives should be a precursor to

interventions concentrated at the level of the women's groups. Similar to the individual women's

economic livelihood focus, the aim of the interventions targeting women's groups should ideally

follow these two steps. First, the external organizations need to assess and understand what the

women's groups are already doing using their limited resources in the IDPs settlements (Global

Protection Cluster Working Group, 2010). Specifically, the women's groups in this study were

already engaging in economic, social, and cultural activities. Second, after initial examination

and understanding of the existing activities of the women's groups, external organizations must

ensure that they include the input of the women in designing economic livelihood interventions

that are formed in equal partnership with each women's group. The following are approaches

that both the external organizations and women's groups can collaborate on to increase economic

livelihoods for their members and IDPs communities as a whole.

        Access to microcredit mechanisms. The concept of microcredit for poor, rural women all

over the world is an untapped resource for peacebuilding and reconstruction of post-conflict

communities that must be adopted in countries such as Kenya (Gramreen Bank, 2013). In

displaced populations such as the one in the study, women heads of households are often not

considered viable clients for commercial bank loans because of their lack of collateral (Azorbo,

2011). The women's groups in Kenya are already involved in a local version of microcredit and there is need to build upon their efforts to increase their economic capacity and independence.

There is also need for collaboration of efforts between the local grassroots women's groups and development and microcredit agencies such as online organizations including World Vision and Kiva. These online platforms provide microloans to communities impacted by poverty to increase economic livelihood opportunities and cater to the basic needs of women and their families (GSMA, 2013). The challenge with online microcredit platforms, however, is that women in the IDPs settlements do not have access to computers and the internet and instead, these external organizations may have to extend their services on the ground into the eco-villages and the inner-city settlements. Furthermore, a more accessible channel for microcredit mechanisms entails the extended development of phone banking in Kenya that makes financial transactions and microcredit in particular, even more accessible to displaced populations because of the use of basic phones that allow access to simple money transactions across the country without the need for commercial bank accounts (GSMA, 2013).

As both men and women seek new ways of economic and social livelihoods, microcredit programs offer opportunities for women to engage in income-generating projects that directly influence their social capital and protection. These include social services such as health facilities, psychosocial and reproductive health services, access to education facilities for children and adults, and the improvement of nutrition and wellbeing (Azorbo, 2011, p. 49). It is important to note that livelihood intervention programs should target both men and women in the IDPs settlements and in the host community as well.

Skills-based training. In connection to the importance of microcredit loans to sustain the efforts of individual women and the women's groups to build peace within their IDPs communities, microcredit on its own cannot achieve the long-term effects of sustainable social and economic development that are crucial to restoring dimensions of human security. Because displaced populations are seeking to start new economic and social livelihoods, microcredit programs must include skills-based training (Jacobsen et al., 2006). When seeking to build upon the basic efforts of the women to increase the skills and knowledge of their members within their groups, external organizations engaged in interventions should approach skills training in the following two categories. First, women, as well as the men and youth, in the IDPs settlements need skills-training in vocational income-generating areas such as animal-rearing, sustainable agricultural practices, hairdressing, and making of fishing nets, carpentry, midwifery, and tailoring among others (Schroeder, 2005; Sherif, 2008). It is important to note that vocational training must correspond to the needs of the IDPs and host communities and must include a market and economy that can absorb the supply of products such as fishing nets in a fishing community (Azorbo, 2011; Lolosoli & Armstrong, 2006).

The second type of skills-based training should be connected to small business development and financial literacy skills. This type of training involves teaching internally displaced women in the groups basic business skills such as small business development, bookkeeping, basic numeracy skills, basic literacy skills for those who need it, and other aspects of tracking business yields and losses (Azorbi, 2011; Jacobsen et al., 2006). These efforts should also entail parallel vocational and business development skills-training programs for both host community members and the displaced women in the IDPs communities.

Government-Led Interventions

In highlighting the failure of the Kenyan Government to protect and provide for IDPs at the grassroots level, below are some recommendations to facilitate policy development, inclusion of IDPs in decision-making, the support of existing initiatives of women's groups and their communities, and the protection of the IDPs from the perspectives of human security.

Peacebuilding efforts at the individual and community levels. First, at the basic level, the Kenyan Government must ensure that the units of focus for peacebuilding and interventions are the individuals and communities within the IDPs populations. These peacebuilding processes must also be inclusive of the voices and the needs of the entire IDPs communities of women, men, youth, and children. This specific focus on the grassroots level allows for the examination and understanding of root causes of conflict, challenges faced in the IDPs settlements, and solutions that are inclusive of the people most affected in forming lasting solutions to build peace (Klopp et al., 2010). Furthermore, the government should examine and boost the gains of the women's groups in the IDPs settlements as they create their own agency through their economic, social, and cultural activities aimed at meeting the human security needs of their communities. The Kenyan Government, through its official policy-making channels, designated departments, and officials must formalize its commitment to resolving IDPs issues and creating mechanisms to provide resources that address the seven dimensions of human security at the grassroots level. The connections of the grassroots level efforts with the top level of actors in the government will allow the initiatives of the women's groups to expand beyond the eco-villages into the formal political arena where all decisions and policies are made.

Provision of security and IDPs protection mechanisms. Second, it is imperative for the Kenyan government to provide security and protection for the communities in the IDPs

settlements and ensure that the settlements are secure by ensuring security sector reform (SSR). This should involve access to police personnel and court systems that provide security and protection for both the displaced populations and the host communities (Global Protection Cluster Working Group, 2010). The physical security personnel and systems would provide protection of the IDPs, their families, and their property. This physical protection would create personal and community security for the IDPs and their families in the settlements. It would also allow the IDPs to engage in economic, social, cultural, and political activities of their choice without fear of retaliation or restriction from the host community (Finger, 2011; Klopp et al., 2010). In addition to physical security, the Kenyan Government is responsible for the removal of structural violence that exist in the settlements and limit participation of the women and their communities in livelihood and community activities (Global Protection Cluster Working Group, 2010; IDMC, 2014).

Inclusion of activities and needs of IDPs in formal processes. Third, there is a need to include IDPs at the grassroots levels in formal processes of peacebuilding especially at the top level of government and the mid-level that comprises civil society organizations (Aukot, 2003; Davies, 2012). Part of this advocacy for the needs of the IDPs will entail the Kenyan Government and its entities take stock of the needs and challenges of the displaced populations in the various settlements. Furthermore, focus should also be on the examination of ways in which the women's groups are engaged in activities that organically begin to address some of the issues and challenges that exist in the settlements as they build structures of peace through their own efforts.

Inclusion of host communities in formal policies and processes. Fourth, sustainable peacebuilding must involve the inclusion of host communities in formal decisions, policies, and

resource allocation that directly affect them such as the distribution of their ancestral land to the

IDPs, and their inclusion in the benefits that IDPs gain from their resettlement packages (Aukot,

2003). An additional way to ensure the security and protection of the IDPs is to involve both the

displaced people and members of the host communities in resettlement decisions that end up

having adverse implications for both populations if ignored (Global Protection Cluster Working

Group, 2010). The recommendations for resolving these host community issues should involve

emulating the activities that the women's groups have used to build coalitions with the women's

groups in the host communities to provide social, cultural, and economic capacities and

empowerment for both of their communities.

Additionally, to ensure sustainable peace involving both the IDPs and host communities,

the Kenyan Government, through designated officials and institutions, must put in place

mechanisms that include the needs of the host communities (Baare, 2006). Specifically, there

must be shared initiatives between the IDPs and host communities such as parallel vocational

skills-training programs for both communities that revolve around the needs of the community

(Knight & Özerdem, 2004) and realistic job-creation within the economy in areas such as

masonry, literacy and numeracy skills, microcredit opportunities, business management skills,

carpentry, hairdressing, tailoring, and agricultural training (Sherif, 2008; Schroeder, 2005).

Include social services and protection programs in interventions. Fifth, the

peacebuilding process should not only focus on economic activities but should also include the

social and psychological needs of the host and IDPs communities. In collaboration with the

women's groups and NGOs, the government must put in place community-wide dialogue

sessions and conflict resolution mechanisms to provide avenues for conciliation between the two

communities. It is also essential that the Kenyan Government commission mechanisms dedicated

to social services in both communities such as education structures and healthcare services that

include basic health, reproductive health interventions, and psychological health interventions

(Baare, 2006). The psychological health intervention can be both on individual and group levels.

Likewise, the Government should support the efforts of the women's groups in

maintaining education structures and curriculum for the children and youth in the settlements

through the recruitment of trained teachers to work in the IDPs and host communities in order to

meet the demands of more children in the schools, fund feeding programs, and provide teaching

and instruction materials that students can use in school (Finger, 2011).

Economic livelihood and income-generating interventions. The government should

examine and boost the gains of the women's groups in the IDPs through activities aimed at

meeting the human security needs of their communities. As discussed earlier, the government

and other external organizations should design and implement initiatives that address the loss of

livelihoods and the economic insecurity that exists in the IDPs settlements for women, men, and

the youth (Global Protection Cluster Working Group, 2010; Klopp et al., 2010). To ensure

sustainability of the gains of women's groups to build peace through addressing human

insecurity in their communities, the government should dedicate specific funds and institutions to

maintain projects and income-generating initiatives in the IDPs communities.

Support for Youth Engagement Programs. The Kenyan Government, in collaboration

with the women's groups and external NGOs, must also support youth engagement initiatives to

provide vocational skills-training opportunities, literacy, and school attendance opportunities for

those who want to complete primary and/or secondary school (Kamungi, 2013). The

government's commitment to build upon the efforts of the women's groups to provide youth

engagement and development will eliminate the threats of the politicians inciting of idle youth to

engage in violent acts because they will already be contributing to the rebuilding of their fractured communities through dedicated activities.

NGOs and External Organization Interventions

At the time of the study, the efforts of the women to build peace were limited to the use of their scarce resources to restore dimensions of human security at the individual and community levels due to a lack of external interventions. In order to sustain the economic, social, and cultural activities of the women's groups in the IDPs settlements, there should be a link between the IDPs at the grassroots level and middle levels of actors (McKay and Mazurana, 2001). Additionally, the connection of IDPs communities to the middle level of local and international NGOs (I/NGOs) will facilitate interventions without restrictions or limitations from the Kenyan Government. Some of the possible interventions that I/NGOs can implement in collaboration with the women's groups to link both level of actors include the following initiatives.

Boosting existing economic activities of women's groups. First, similar to the Kenyan Government, NGOs can help sustain the efforts of the women's groups by boosting ongoing activities aimed at uplifting and empowering the members, their families, and their IDPs communities (Jacobsen et al., 2006). The NGOs would need to examine, assess, and understand the current activities of the women's groups before planning ways to partner with the groups to continue providing basic needs, provide economic livelihoods, provide crucial specialized social services, and create opportunities for culturally-based conflict resolution mechanisms.

Additionally, the I/NGOs should work with the women's groups to boost economic activities through vocational skills-training, microcredit structures, small-business training, and economic livelihood initiatives that target income-generation (Schroeder, 2005; Sherif, 2008). Similar to the case of the Kenyan Government, I/NGOs specializing in different facets of social,

economic, and/or cultural initiatives can help sustain the gains of the women's groups by boosting and supporting individual and group projects through the provision of financial assistance, training efforts, and/or providing experts that can work with the women to hone their skills and efforts (Corrin, 2008; Karlan & Valdivia, 2011).

As I/NGOs engage in economic interventions with the women's groups, caution has to be taken to ensure that these initiatives remain in the local women's control and are not hijacked by the external organizations or the male IDPs (McKay and Mazurana, 2001). Additionally, the community-based economic programs and interventions should be inclusive of all the community but should not exclude women's ability to access microcredit opportunities and skills-training programs (Sen, 2014). Likewise, government and I/NGO-based interventions should take into account the women's needs and ideas for projects that will increase their economic and social capital and should projects that exclude their contexts and realities in the settlements (Jacobsen et al., 2006; Sen, 2014). For example, on top of the list of livelihood intervention priorities, the women in the study identified income-generation activities, skills-based training, and support for individual businesses and shared projects. The women also stated that social protection programs such as access to healthcare, education structures, and conflict resolution mechanisms would contribute to the improvement of their lives in the settlements.

Coalitions with IDPs women's groups. Second, once the I/NGO officials and groups understand the existing efforts and initiatives and once the basic needs that indicate personal, community, food, and health security of women's groups in the IDPs camp in Kenya are achieved, the women's groups may choose to form coalitions with I/NGOs to complement grassroots peacebuilding efforts. In order for I/NGOs to be effective in peacebuilding coalitions, however, they have to ensure that the initiatives occur within a true partnership relationship with the

grassroots level women's groups and not an imposition of external policies and practices that

further disempower the women (McKay and Mazurana, 2001). I/NGOs should also ensure that

the partnership efforts come from a culturally sensitive lens that focuses on the goals and realities

of the women's groups as the key drivers of these initiatives (Mehra & Gupta, 2006). These

partnerships should still be mainly focused on the empowerment of the members of the women's

groups and can include: skills-based training in vocational, literacy, and financial issues;

healthcare needs of the women and community in the IDPs settlements; creation of formal

channels that include the women's groups in decision and policymaking bodies in local and

national government; and legal assistance to help with resettlement and land disputes issues that

the displaced population face (Klopp et al, 2010).To avoid the women losing control of these

initiatives fully to men and/or external groups, efforts and formal mechanisms, such as memoranda

of agreement, should ensure that members of the groups remain in full control of the resources.

Provision of social services programs. Third, I/NGOs do not have the bureaucratic

restrictions that the Kenyan Government and its affiliated institutions may have in implementing

intervention efforts. Therefore, I/NGOs have better opportunities to work with the women's groups

to enhance their activities in peacebuilding and restoring structures of peace as defined by the IDPs

themselves. In particular, due to their fluid and specialized nature, I/NGOs can support women's

groups through the provision of social services such as education structures, basic and reproductive

healthcare, psychological services, and other social protection initiatives (Karam, 2001; Kirk,

2004; Purkayastha & Subramaniam, 2004).

Community-based approaches to peacebuilding interventions. In addition, I/NGO

officials need to understand the communal cultural contexts of the IDPs settlements and work

within these structures with the women to design community-based intervention initiatives that are

inclusive of all the women, men, youth, and children in the communities (de la Rey & McKay, 2006; Odongo, 2004). In addition to boosting individual and group projects and businesses, I/NGOs should work closely with the IDPs themselves to create clear channels of ownership of their initiatives to ensure the sustainability of the projects and subsequent self-reliance and less dependency on external aid. Community-based approaches would be successful in these IDPs communities because they place importance on family structures and the shared welfare of women, men, youth, and children (Global Protection Cluster Working Group, 2010; Mekgwe, 2008).

Inclusion of men in peacebuilding efforts and interventions

Similar to supporting the efforts of the women's groups, the Kenyan Government and external organizations can sustain the efforts of the groups by being inclusive of the whole community, especially the men, in peacebuilding efforts (Edström et al., 2015). Particularly, external interventions in IDPs settlements, such as the one in the study, cannot sustain the peacebuilding gains if they single out only women in their focus because of the nature of existing family structures in the settlements that place value on all members of the community (El-Jack, 2002). Often, women-only focused interventions in IDPs settlements put women at risk of losing their gains as a result of frustrations expressed by men without social and economic livelihood outlets, especially within cultural patriarchal structures like those in the study (El-Bushra, 2003; El Jack, 2002). Subsequently, the women in these communities end up suffering because their husbands and partners resorted to domestic violence against them, alcoholism, suicidal ideation, and other negative reactions to being unable to earn a living (Davies, 2012).

The Kenyan Government and external I/NGOS, therefore, would be instrumental in providing channels to engage men and provide avenues for them to gain from vocational and skill-training initiatives, basic and psychological healthcare, and livelihood interventions such as

farming education, among other efforts (Edström, 2015; Hassink, 2015). The findings indicated

that there are opportunities to work with and boost both men and women's ideas for combined

groups and/or exclusive men's and women's groups focused on particular peacebuilding goals

and activities (Edström et al., 2015). The key to successful peacebuilding interventions and

efforts is for external I/NGOs and the government to use community-based collaborative

approaches that include focus on women, men, youth, and children (Global Protection Cluster

Working Group, 2010). Additionally, these community-based approaches should be inclusive of

host communities needs as well (Baare, 2006).

When considering the inclusion of men in economic intervention that comprises I/NGO-

run microcredit lending systems, Sen and Majumder (2015) postulate that caution should be

taken to ensure that these lending systems do not perpetuate the disempowerment of women.

Specifically, there should be critical examination of I/NGO credit-based development that offers

women access to more financial resources through loans from financial institutions. The

downside of I/NGO-run microcredit lending systems include the fact that first, they follow very

strict patriarchal patterns that continue to disempower women by removing ownership and

control from them (Global Protection Cluster Working Group, 2010; Sen & Majumder, 2015).

Second, these microcredit systems often use male administrators and focus on community

projects that exclude women and their needs. Third, these external organizations offer loans to

poor women and their communities at rates that make repayment impossible for those who

cannot pay back; hence, putting women into debt and not in control of their initiatives and

projects (IDMC, 2014; Sen & Majumder, 2015; Sherif, 2008; Schroeder, 2005).

Future Research

This research study provided an opportunity to examine the activities of the four

women's groups in the IDPs settlements and how their initiatives contributed to peacebuilding in

their communities through the different dimensions of human security. Due to the limited

research available on displaced women in Kenya using their limited resources to rebuild their

fractured communities, this study provides an ideal starting point for the following future

opportunities. First, future research on this topic would involve examining the efforts of the non-

Western women's groups that are based on African Feminisms theoretical framework, are also

inclusive of the gains and opportunities for men and youth, and extend beyond the IDPs

settlements. Specifically, it would be beneficial to explore how the initiatives of the women's

groups have extended beyond the IDPs grassroots settlements and host communities into external

areas such as Kambuo County, formal and public sphere settings such as government ministries

and departments, and other decision-making institutions and processes.

A second area of future research would include an examination of future political

involvement and activities of the members of the women's groups and their communities. This

research would entail examining how the members of the four women's groups begin to actively

engage in decision-making and policies once their basic needs, security mechanisms, economic

livelihoods, and social protection services are addressed and are no longer a threat. A recurring

theme within the study was respondents' fear of participating in political activities such as

voting, civic education, running for office, campaigning, and advocating for IDPs issues at the

political levels. From the findings, the main source of the fear was the targeting of and violence

against certain ethnic groups during the 2007-2008 post-election violence. This future research

should examine ways, if any, in which the members of the women's groups use their economic,

cultural, and social empowerment to advocate for their inclusion in formal arenas of the Kenyan

Government's decision-making processes and lobbying for their right to participate in political

processes. Further, the research should focus on the partnerships and coalitions built with local

and international NGOs that focus on women's political empowerment as they advocate for their

protection and wellbeing and the rebuilding of their fractured communities.

   Third, future research from this study would entail assessing the formation and

effectiveness of combined groups of men and women in the IDPs settlements. These combined

groups would be a good foundation to examine how men and women formally work together

within the backdrop of African feminisms that advocates for considering the welfare of women,

men, youth, and children when building peace. This research would especially be valuable to

external organizations and government institutions that plan to work in collaboration with the

IDPs communities at the grassroots level. Additionally, combined groups would be crucial to

these external organizations to recognize the importance of community-based approaches that

build upon efforts of the women and extend these to the members of the IDPs and host

communities.

   A fourth and related area for future research comprises exclusive men only groups and

how these concerted efforts complement the initiatives of the women's groups while at the same

time meet the economic and social needs of the men in the settlements. Furthermore, this

research study provides a springboard for conducting future research on peacebuilding efforts

that not only address the needs of the women but also men's multi-faceted challenges in the

communities, that once addressed, will result in sustainability of the women's gains.

   Finally, this study offers opportunities for future research in comparative analysis of

other grassroots women's groups in other IDPs camps and resettlement communities in Kenya as

well as other external post-conflict regions such as Northern Uganda and Sierra Leone. This case study was contextual and conducted within a particular place and time in displacement settlements in Kenya. However, the findings in the study are significant and the research design and the case study approach can be applied to other similar contexts to examine how the unique activities of women's groups within displaced communities contribute to the human security needs of their communities.

Specifically, the following are relevant lessons from this study that can be applied in these similar contexts. First, it will be important to use a competent gatekeeper to help create rapport and trust with similar hard-to-access displaced populations where structures of violence still exist. Second, the choice of the using a single case study will allow for in-depth examination and understanding of the context, challenges, and the grassroots efforts of the women's group(s) in building peace through the restoration of the dimensions of human security. In addition, the methodology comprised participant observations, individual interviews, and focus groups to gather data on the activities of the women's groups included and will prove valuable multiple points of information. Third, the use of African feminisms will be an appropriate theoretical framework that accommodates IDPs contexts where family and communal structures are the foundation of the communities in the settlements. African feminisms will allow for the inclusion of men, children, and youth in the examination of the impact of the activities of the women's group on peacebuilding in similar contexts.

Conclusion

This study provided valuable insight into the organic efforts of the four women's groups in their efforts to build peace by addressing dimensions of human insecurity in the IDPs settlements. Of significance within the study's findings and themes were the initiatives and

activities that the women's groups implemented out of their own efforts and limited resources at the grassroots level.

Furthermore, this study also presented recommendations for external organizations and institutions such as the Kenyan Government, international and local NGOs, and religious institutions to consider partnering with the women's groups and their communities as a whole in peacebuilding efforts. Of importance, is the study's use of African feminisms theoretical framework to examine the activities of the women's groups and their contributions to peacebuilding that is inclusive of men, youth, and children. This theoretical framework will also provide opportunities for the external organizations to consider community-based approaches to peacebuilding that are inclusive of the whole community and not women only. This community-based approach will ensure that the gains by the women's groups in their IDPs settlements are not lost through negative consequences such as domestic violence from men whose economic, social, and cultural livelihoods needs are not addressed.

Finally, this study highlighted the important strides that the women's groups have made in beginning to rebuild their fractured communities through their own creative efforts and limited resources as they build their own agency within their communities' cultural structures. This study, therefore, provides ample scholastic opportunities for future research that applies the recommendations provided within this chapter. Additionally, there is ample space for future research that examines ways in which the initiatives and activities of the women's groups can expand with external intervention within the settlements, beyond the settlements into the top and middle level of actors, and actively engage in decision-making and policy development mechanisms in the public sphere.

References

Adebayo, A. G. (1994). Money, credit, and banking in precolonial Africa. The Yoruba experience. *Anthropos*, 379-400.

Adebayo, A. G., Lundy, B. D., Benjamin, J., & Adjei, J. K. (2015). (Eds.). *Indigenous conflict management strategies in West and Central Africa: Beyond right and wrong*. Lanham, MD: Lexington Books.c

Ajulu, R. (2002). Politicised ethnicity, competitive politics and conflict in Kenya: A historical perspective. *African Studies, 61, 2.*

Adams, A., Simon, D., & Madhavan, S. (2004). Women's social support networks and contraceptive use in Mali. In B. Purkayastha & M. Subramaniam (Eds.), *The power of women's informal networks: Lessons in social change from South Asia and West Africa*, 15-30. Oxford: Lexington Books.

Appiah, A., & Gates, H. L. (2010). *Encyclopedia of Africa* (Vol. 2). New York, NY: Oxford University Press.

Aukot, E. (2003). "It is better to be a refugee than a Turkana in Kakuma": Revisiting the relationship between hosts and refugees in Kenya. *Refuge: Canada's Journal on Refugees*, *21*(3).

Azorbo, M. (2011). Microfinance and refugees: lessons learned from UNHCR's experience, New issues in refugee research, Research Paper no 199, UNHCR. Retrieved from http://www.unhcr.org/en-us/research/working/4d36ed9e9/microfinance-refugees-lessons-learned-unhcrs-experience-michelle-azorbo.html.

Baare, A. (2006). *An analysis of transitional economic reintegration.* Sweden: Swedish

    Initiative for Disarmament, Demobilisation and Reintegration (SIDDR), Ministry of

    Foreign Affairs.

Babbie, E. & Mouton, J. (2004). *The practice of social research*. Belmont, CA: Oxford

    University Press.

Battacharya, K. (2004). Networking within Santal Society: Focus on women. *The Power of

    Women's Informal Networks: Lessons in Social Change from South Asia and West

    Africa*, 15-30.

Baxter, P., & Jack, S. (2008). Qualitative case study methodology: Study design and

    implementation for novice researchers. *The Qualitative Report*, *13*(4), 544-559.

Bennett, O., Bexley, J., & Warnock, K. (1995). *Arms to fight arms to protect. Women speak out

    about conflict*. London, UK: PANOS Publications.

Bernard, H. R. (2011). *Research methods in anthropology: Qualitative and quantitative

    approaches*. Plymouth, UK: Rowman Altamira.

Bijleveld, C., Morssinkhof, A., & Smeulers, A. (2009). Counting the countless: Rape

    victimization during the Rwandan Genocide. *International Criminal Justice Review 19,*

    208 - 224.

Boserup, E. (1970). Women's role in economic development. In N. Visvanathan, L. Duggan, N.

    Wiegersma, & L. Nisonoff (Eds.), *The women, gender & development reader* (pp. 349-

    359). London: Zed Books.

Boutros-Ghali, B. (1992). *An agenda for peace* (Vol. 11). New York: United Nations.

Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in

    Psychology*, *3*(2), 77-101.

Brounéus, K. (2011). In-depth interviewing: The process, skill and ethics of interviews in peace

    research. In Höglund, K. & Öberg, M. (Eds). *Understanding peace research. Methods*

    and challenges, 130-145. New York, NY: Routledge.

Brown, L. R., Feldstein, H. S., Haddad, L., & Peña, C. (1995). *Women: The key to food security*.

    Washington, DC: International Food Policy Research Institute.

Buckingham, S., & Kulcur, R. (2009). Gendered geographies of environmental

    injustice. *Antipode*, *41*(4), 659-683.

Buscher, D., & Makinson, C. (2006). Protection of IDP women, children and youth. *Forced*

    Migration Review, *24*, 15.

Center, Internal Displacement Monitoring. (2015). Kenya IDP figures analysis.

Charlesworth, H. (2008). Are women peaceful? Reflections on the role of women in peace-

    building. *Feminist Legal Studies*, 16(3), 347-361.

Christie, D. J., Wagner, R. V., & Winter, D. D. (2003). Peace, conflict and violence: Peace

    psychology for the 21st century. *A Journal of Injury and Violence Prevention*, *48*.

Corrin, J. (2008). Ples bilong mere: Law, gender and peace-building in Solomon

    Islands. *Feminist Legal Studies*, *16*(2), 169-194.

Creevey, L. (2004). Impacts of changing patterns of women's association membership in

    Senegal. In B. Purkayastha & M. Subramaniam (Eds.), *The power of women's informal*

    networks: Lessons in social change from South Asia and West Africa, 61-74. Oxford:

    Lexington Books

Creswell, J.W. (2009). *Research design: Qualitative, quantitative, and mixed methods*

    approaches. Thousand Oaks, California: SAGE Publications, Inc.

Davies, A. (2012). IDPs in host families and host communities: Assistance for hosting

    arrangements. Retrieved from

    http://sheltercentre.org/sites/default/files/unhcrdavies_host_families. pdf

De Alwis, M., & Hyndman, J. (2002). *Capacity building in conflict zones: a feminist analysis of*

    humanitarian assistance in Sri Lanka. Colombo, Sri Lanka: International Center for

    Ethnic Studies.

de la Rey, C., & McKay, S. (2006). Peace-building as a gendered process. *Journal of Social*

    Issues, 62(1), 141-153.

Deng, F. M. (1999). Guiding principles on internal displacement. *The International Migration*

    Review, *33*(2), 484-493.

Dolgopol, U. (2006). Women and peace building: what we can learn from the Arusha peace

    agreement. *Australian Feminist Studies*, *21*(50), 257-273

Dulić, T. (2011). Peace research and source criticism: Using historical methodology to improve

    information gathering and analysis. In Höglund, K. & Öberg, M. (Eds). *Understanding*

    Peace Research. Methods and Challenges, 35-46. New York, NY: Routledge.

Edström, J., Hassink, A., Shahrokh, T., & Stern, E. (2015). Engendering men: A collaborative

    review of evidence on men and boys in social change and gender quality. *EMERGE*

    Evidence Review. Retrieved from http://menandboys.ids.ac.uk/emerge.

Eifler, E. & Seifert, R. (2009). *Gender dynamics and post-conflict reconstruction.* Frankfurt:

    Peter Lang Publishing.

El-Bushra, J. (2003). Fused in combat: gender relations and armed conflict. *Development in*

    Practice, *13*(2-3), 252-265.

El-Bushra, J. (2012). Gender in peacebuilding: Taking stock. *International Alert, London, 5-16.*

El Jack, A. (2002). *Gender and armed conflict: Overview report*. *Bridge*. Brighton: Institute of

    Development Studies. Retrieved from http://www.bridge.ids.ac.uk/bridge-

    publications/cutting-edge-packs/gender-and-armed-conflict.

Fallon, K. (2004). Using informal networks to seek formal political participation in Ghana. *The

    Power of Women's Informal Networks: Lessons in social change from South Asia and

    West Africa. Lanham, MD: Lexington*, 75-88.

Finger, M. (2011). Humanitarian aid and internally displaced persons: Impacts in conflict and

    post-conflict zones. *Humanitarian Assistance in Complex Emergencies*. University of

    Denver. Retrieved from

    http://www.du.edu/korbel/criic/humanitarianbriefs/mattfinger.pdf.

Fuest, V. (2008). This is the time to get in front: Changing roles and opportunities for women in

    Liberia. *African Affairs*, *107*(427), 201-224.

Futamura, M., Newman, E., & Tadjbakhsh, S. (2010). Towards a human security approach to

    peacebuilding. *United Nations University Research Brief*, (2). Tokyo: United Nations

    University.

Galtung, J. (1974). *A structural theory of revolutions*. Rotterdam: Rotterdam University   Press.

Galtung, J. (2004). Violence, war, and their impact: On visible and invisible effects of violence.

    In Polylog: *Forum for Intercultural Philosophy*, 5, 2004.

Gawerc, M. I. (2006). Peace-building: Theoretical and concrete perspectives. *Peace & Change*,

    31(4), 435-478.

Given, L. M. (Ed.). (2008). *The Sage encyclopedia of qualitative research methods* (Vol. 2).

    Thousand Oaks, California: Sage Publications, Inc.

Global Ecovillage Network. (2016). Retrieved from http://gen.ecovillage.org/en/article/what-

    ecovillage.

Global Protection Cluster Working Group. (2010). Handbook for the protection of Internally

    Displaced Persons. *Last updated March*. Retrieved from

    http://reliefweb.int/report/world/handbook-protection-internally-displaced-persons-enar

Goldblatt, B., & Meintjes, S. (1998). South African women demand the truth. What women do in

    wartime: *Gender and Conflict in Africa*, 27-61.

Grameen Bank (2013). What is microcredit. Retrieved from http://grameen-

    info.org/index.php?option=com_content&task=view&id=28&Itemid=177

GSMA. (2013). Unlocking the potential: Women and mobile financial services in emerging

    markets. *GSMA; London*. Retrieved from:

    http://www.gsma.com/mobilefordevelopment/unlocking-the-potential.

Gururaja, S. (2000). Gender dimensions of displacement. *Forced Migration Review*, *9 (2000)*,

    13-16.

Handrahan, L. (2004). Conflict, gender, ethnicity and post-conflict reconstruction. *Security

    Dialogue*, *35*(4), 429-445.

Hassink, A. (2015). Living peace: From conflict to coping in Democratic Republic of Congo.

    EMERGE Case Study 7, *Promundo-US, Sonke Gender Justice and the Institute of

    Development Studies.* Retrieved from http://menandboys.ids.ac.uk/files/living-peace-

    conflict-coping-democratic-republic-congo-emerge-case-study-7.

Hayden, R. (2002). Rape and rape avoidance in ethno-national conflicts: Sexual violence in

    liminalized states. *American Anthropologist, New Series*, 102(1), 27-41.

Helms, E. (2010). The gender of coffee: Women and reconciliation initiatives in post-war Bosnia and Herzegovina. *Focaal- Journal of Global and Historical Anthropology*, 2010(57), 17-32.

Hilhorst, D., & van Leeuwen, M. (2005). Grounding local peace organisations: a case study of Southern Sudan. *Journal of Modern African Studies*, 43(4), 537-563.

Hinton, R., et al. (2008). The Kup Women for Peace approach to peacebuilding: taking   the lead in the Papua New Guinea national elections. *Gender & Development*, 16(3), 523-533.

Hodges, G. W. (1978). African manpower statistics for the British forces in East Africa, 1914–1918. *The Journal of African History*, *19*(01), 101-116.

Höglund, K. & Öberg, M. (Eds.). (2011). *Understanding peace research: methods and challenges*. New York, NY: Routledge.

Holzner, B., & Thanh-Dam, T. (1997). Social security versus human security: a gender perspective on problems of transition in Central and Eastern Europe and the countries of the former Soviet Union. *Holzner (compiladora) Gender and social security in Central and Easter Europe and the countries of the former Soviet Union. The Hague: Institute of social studies (ISS)*.

Hudson, H. (2007). *Human security and peacebuilding through a gender lens: Challenges of implementation in Africa*. Danish Institute for International Studies. Retrieved from https://www.ciaonet.org/catalog/7978.

Imam, A. M., Mama, A. A., & Sow, F. (Eds.). (1997). *Engendering African social sciences*. Dakar, Senegal: CODESRIA.

Internal Displacement Monitoring Center (IDMC). (2014). Kenya: too early to turn the page on

    IDPS, more work is needed. Retrieved from http://www.internal-displacement.org/sub-

    saharan-africa/kenya/2014/kenya-too-early-to-turn-the-page-on-idps-more-work-is-

    needed-.

International Labour Organization. (2005). Women's entrepreneurship development in refugee

    contexts: Women's entrepreneurship development in refugee contexts. Retrieved from:

    http://www.ilo.org/public//english/region/asro/colombo/downloads/publications/livelihoo

    d/12_womentrepredevnrefgcont.pdf.

Jacobsen, K., Marshak, A., Ofori-Adjei, A., & Kembabazi, J. (2006). Using microenterprise

    interventions to support the livelihoods of forcibly displaced people: the impact of a

    microcredit program in IDP camps in Lira, Northern Uganda. *Refugee Survey*

    Quarterly, *25*(2), 23-39.

Jain, P. S. (1996). Managing credit for the rural poor: lessons from the Grameen Bank. *World*

    Development, 24(1), 79-89.

Jalang'o-Ndeda, M. A. (2012). *The impact of male labour migration on rural women: a case*

    study of Siaya district, C. 1894-1963 (Doctoral dissertation).

Jansen, G. (2006). Gender and War: The Effects of Armed Conflict on Women's Health and

    Mental Health: *Journal of Women and Social Work, Volume 21 Number 2,* 134-145.

Juma, M. (2000). Unveiling women as pillars of peace: Peace building in communities fractured

    by conflict in Kenya. *An Interim Report. New York: UNDP*.

Kagwanja, P., & Southall, R. (2009). Introduction: Kenya–A democracy in retreat?. *Journal of*

    Contemporary African Studies, *27*(3), 259-277.

Kamungi, P. M. (2009). The politics of displacement in multiparty Kenya. *Journal of*

   Contemporary African Studies, *27*(3), 345-364.

Kamungi, P.M. (2013). Municipal authorities and IDPs outside of camps: The case of Kenya's

   'Integrated' Displaced Persons. *The Brookings Institution–London School of Economics,*

   Project on Internal Displacement.

Karam, A. (2001). Women in war and peace-building: The roads traversed, The challenges

   ahead. *International Feminist Journal of Politics*, 3(1), 2-25.

Karim, L. (2008). Demystifying micro-credit: The Grameen Bank, NGOs, and neoliberalism in

   Bangladesh. *Cultural Dynamics*, 20(1), 5-29.

Karlan, D., & Valdivia, M. (2011). Teaching entrepreneurship: Impact of business training on

   microfinance clients and institutions. *Review of Economics and Statistics*, 93(2), 510-527.

Kenya, A. I. D. S. (2014). *Response progress report 2014*, progress towards zero. *Nairobi,*

   Kenya: Government Printer. Retrieved from http://unaids.org.

Kenya National Census. (2009). 2009 National Census. Kenya National Bureau of Statistics.

   Retrieved from www.knbs.or.ke/.

Kirk, J. (2004). Promoting a gender-just peace: the roles of women teachers in peacebuilding and

   reconstruction. *Gender & Development*, 12(3), 50-59.

Klopp, J. M., Githinji, P., & Karuoya, K. (2010). *Internal displacement and local peacebuilding*

   in Kenya. Washington D.C: United States Institute of Peace.

Knight, M. and Özerdem, A. (2004). Guns, camps and cash: Disarmament, demobilization and

   reinsertion of former combatants in transitions from war to peace. *Journal of Peace*

   Research, 41, 499-516.

Kvale, S. (2007). *Doing interviews.* Thousand Oaks, CA: Sage.

Lederach, J.P. (2003). *The Little book of conflict transformation*. Intercourse, PA: Good Books.

Lewis-Beck, M., Bryman, A. E., & Liao, T. F. (Eds.). (2004). *The Sage encyclopedia of social science research methods* (Vol. 1). Thousand Oaks, California: SAGE Publications, Inc.

Leys, C. (1975). *Underdevelopment in Kenya. The political economy of neo-colonialism*. Jackson, TN: University of California Press.

Lolosoli, R., & Armstrong, L. (2006). It takes a village. *Essence (Time Inc.)*, *37*(6), 165-166.

Lundy, B. D., Lartey, K., & Fernandes, R.M.. Under review. The integrity of women in building a nation: The case of Guinea-Bissau. For a Special Issue on "Women and Gender in West Africa" for the *Journal of West African History*.

Martin, M., & Owen, T. (2010). The second generation of human security: lessons from the UN and EU experience. *International Affairs*, *86*(1), 211-224.

Mahmood, S. (2001). Feminist theory, embodiment, and the docile agent: Some reflections on the Egyptian Islamic revival. *Cultural anthropology*, *16*(2), 202-236.

Mbithi, P. M., & Rasmusson, R. (1977). *Self-reliance in Kenya: The case of harambee*. Uppsala: Scandinavian Institute of African Studies.

McKay, S. (1996). Gendering peace psychology. Peace and conflict: *Journal of Peace Psychology*, (2), 93-107.

McKay, S. (2004). Reconstructing fragile lives: Girls' social reintegration in northern Uganda and Sierra Leone. *Gender & Development*, 12(3), 19-30.

McKay, S., & Mazurana, D. (2001). Gendering peacebuilding. Peace, conflict and violence: *Peace Psychology for the 21st Century*, 341-349.

Mehra, R., & Gupta, G. R. (2006). Gender mainstreaming: making it happen. *International Center for Research on Women (ICRW)*. Retrieved from http://www.icrw.org/publications/gender-mainstreaming-making-it-happen

Meintjes, S., Pillay, A. & Turshen, M. (2001). *The Aftermath: Women in post-conflict transformation*. London: Zed.

Mekgwe, P. (2010). Post Africa(n) feminism?. *Third Text*, *24*(2), 189-194.

Mehrhoff, W. A. (1999). *Community design: A team approach to dynamic community systems* (Vol. 4). Thousand oaks, CA: Sage Publications.

Moghadam, V. M. (2005). Peacebuilding and reconstruction with women: reflections on Afghanistan, Iraq and Palestine. *Development*, *48*(3), 63-72.

Mohanty, C. (2003). 'Under western eyes' revisited: Feminist solidarity through anticapitalist struggles. *Signs: Journal of Women in Culture & Society*, *28*(2), 499-535.

Mooney, E., & French, C. (2005). Barriers and bridges: access to education for internally displaced children. *The Brookings Institution-University of Bern*. Retrieved from http://www.brookings.edu/fp/projects/idp/20050111_mooney.pdf.

Morgan, D. L. (1996). Focus groups. *Annual Review of Sociology*, 129-152.

Mönsted, M. (1977). The changing division of labour within rural families in Kenya: 259 -312.

Mönsted, M. (1978). *Women's groups in rural Kenya and their role in development* (Vol. 72). Centre for Development Research.

Mooney, E. (2005). The concept of internal displacement and the case for internally displaced persons as a category of concern. *Refugee Survey Quarterly*, *24*(3), 9.

Moran, M. H. (2010). Gender, militarism, and peace-building: projects of the postconflict moment. *Annual Review of Anthropology*, *39*, 261-274

Moyse-Bartlett, L. C. H. (2012). *The King's African Rifles-Volume 1* (Vol. 1). Andrews, UK:

Anthony Rowe Ltd.

Ndeda, M. (2015). Women's organising for self-improvement in colonial and post-colonial

Kenya: A historical analysis. *Pathways to African Feminism and Development, Journal*

of African Women's Studies Centre, *1*(1).

Ndungu, P. (2006). Tackling land related corruption in Kenya. Retrieved from

http://siteresources.worldbank.org/RPDLPROGRAM/Resources/45959661903702549/S2

 _Ndungu.pdf.

Nisonoff (Eds.), *The Women, gender & development reader* (pp. 349-359). London: Zed Books.

Norwegian Refugee Council/Internal Displacement Monitoring Centre (NRC/IDMC). (2015). *A*

review of the normative framework in Kenya relating to the protection of IDPs: In the

context of the Kampala Convention and other supranational frameworks. Retrieved from

http://www.refworld.org/docid/55ffb68e4.html.

Odongo, A. (2004). Role of women in peace-building in Kenya: Focusing on the 1992 Rift-

Valley land clashes. Southern and Eastern African Regional Centre for Women's law,

University of Zimbabwe. Retrieved from http://www.searcwl.ac.zw/

Okeyo, A. P. (1979). Women in the household economy: Managing multiple roles. *Studies in*

Family Planning, 337-343.

Ouédraogo, J. B., & Cardoso, C. (Eds.). (2011). *Readings in Methodology: African Perspectives*.

Codesria Book Series.

Owen, T. (2008). The uncertain future of human security in the UN. *International Social Science*

Journal, 59(s1), 113-127.

Oyěwùmí, O. (1997). *The invention of women: Making an African sense of western gender discourses*. Minneapolis, MN: University of Minnesota Press.

Oyěwùmí, O. (2002). Conceptualizing gender: The Eurocentric foundations of feminist concepts and the challenge of African epistemologies. *Jenda: A Journal of Culture and African Women Studies*, *2*(1),

Pala, A., Awori, T., & Krystall, A. (1975). *The Participation of Women in Kenya Society*. Nairobi: Kenya Literature Bureau.

Pala, A. O., Reynolds, J. E., Wallis, M. A. H., & Brown, D. L. (1975). The women's group programme in the SRDP. *Occasional Paper 13*. Nairobi: Institute for Development Studies, University of Nairobi

Pankhurst, D., & Anderlini, S. N. (1999). *Mainstreaming Gender in Peacebuilding: A Framework for Action; from the Village Council to the Negotiating Table; the International Campaign to Promote the Role of Women in Peacebuilding*. International Alert.

Perez-Sales, P. (2013). Assessment of trauma experiences, mental health and individual and community coping resources of refugee Syrian population displaced in North Bekaa (Lebanon). *France/Spain: Medicin Du Monde (MDM)*. Retrieved from http://mhpss.net/?get=152/1360149134-MHPSSAssesmentNorthBekaa-PauPerez-MdM-France-MdMSpain.doc.

Porter, G., Hampshire, K., Kyei, P., Adjaloo, M., Rapoo, G., & Kilpatrick, K. (2008). Linkages between livelihood opportunities and refugee–host relations: Learning from the experiences of Liberian camp-based refugees in Ghana. *Journal of Refugee studies*, *21*(2), 230-252.

Presley, C. A. (1988). The Mau Mau rebellion, Kikuyu women, and social change. *Canadian Journal of African Studies*, 502-527.

Purkayastha, B. & Subramaniam, M. (2004). *The power of women's informal networks: lessons in social change from South Asia to West Africa*. Oxford: Lexington Books.

Quosh, C., Eloul, L., & Ajlani, R. (2013). Mental health of refugees and displaced persons in Syria and surrounding countries: a systematic review. *Intervention*, *11*(3), 276-294.

Rai, S. (2011). Gender and development: Theoretical perspectives. In N. Visvanathan, L. Duggan, N. Wiegersma, & L. Nisonoff (Eds.), *The Women, gender & development reader* (pp. 349-359). London: Zed Books

Rajagopalan, S. (2010). Gender violence, conflict, internal displacement and peacebuilding. *South Asian Journal of Peacebuilding*, *3*(1), 1-15.

Ramsbotham, O., Miall, H., & Woodhouse, T. (2011). *Contemporary conflict resolution*. Cambridge, UK: Polity Press.

Richmond, O. P. (2006). Emancipatory forms of human security and liberal peacebuilding. *Int'l J.*, *62*, 459.

Rutten, M., & Owuor, S. (2009). Weapons of mass destruction: Land, ethnicity and the 2007 elections in Kenya. *Journal of Contemporary African Studies*, *27*(3), 305-324

Sadie, Y. (2010).Women and peace-building in the Democratic Republic of Congo. *Strategic Review for Southern Africa*, 32. 31-57.

Sen, D. (2014). Fair trade vs. Swaccha Vyāpār: Women's activism and transnational justice regimes in Darjeeling, India. *Feminist Studies*, *40*(2), 444-472.

Sen, D., & Majumder, S. (2015). Narratives of risk and poor rural women's (dis)-engagements with microcredit-based development in Eastern India. *Critique of Anthropology*, *35*(2), 121-141.

Sjoberg, L. (2009). Introduction to security studies: feminist contributions. *Security Studies*, 18(2), 183-213.

Sjoberg, L., & Via, S. (2010). *Gender, war, and militarism: feminist perspectives*. Santa Barbara, California: Praeger ABC-CLIO.

Söderström, J. (2011). Focus groups: Safety in numbers?. In Höglund, K. & Öberg, M. (Eds). *Understanding Peace Research. Methods and Challenges*, 146-164. New York, NY: Routledge.

Steady, F. (1987). African feminism: A Worldwide perspective. In Terborg-Penn, R., Harley, S., & Rushing, B.A. (Eds.), *Women in Africa and the African Diaspora*, 3-24. Washington, D.C.: Howard University Press.

 Straus, S. (2004). How many perpetrators were there in the Rwandan genocide? An Estimate. *Journal of Genocide Research*, 6(1), 85–98.

Tickner, J. (1997). You just don't understand: troubled engagements between feminists and IR theorists. *International Studies Quarterly*, 41(4), 611-632.

Tickner, J. A. (2001). *Gendering world politics: Issues and approaches in the post-Cold War era*. New York, NY: Columbia University Press.

Tickner, J.A., & Sjoberg, L. (Eds.). (2013). *Feminism and international relations: Conversations about the past, present, and future*. New York, NY: Routledge.

Tripp, A. M., Casimiro, I., Kwesiga, J., & Mungwa, A. (2009). *African women's movements*. *Transforming Political Landscapes.* Cambridge*:* Harvard University Press.

UNAIDS. (2014). HIV and AIDS estimates – Kenya. Retrieved from

http://www.unaids.org/en/regionscountries/countries/kenya.

UNDP (1994). New dimensions of human Security. *The Human Development Report*. Retrieved

from http://hdr.undp.org/en/content/human-development-report-1994.

Urdang, S. (1979). Fighting two colonialisms: women in Guinea-Bissau. *Monthly Review Press,*

(2-9).

Utterwulghe, S. (2004). Conflict Management in Complex Humanitarian Situations:

Peacemaking and Peacebuilding Work with Angolan IDPs. *Journal of Refugee Studies*,

17(2), 222-242.

van den Hoonaard, W. (2008). Inter- and intracoder reliability. In L. Given (Ed.), *The SAGE*

encyclopedia of qualitative research methods. (pp. 446-447). Thousand Oaks, CA: Sage

Publications, Inc.

Wanyeki, L. M. (2008). Lessons from Kenya: Women and the post-election violence. *Feminist*

Africa, 10.

Waring, M., & Steinem, G. (1988). *If women counted: A new feminist economics*. San Francisco:

Harper & Row.

Weiss, T. G., & Collins, C. (2000). *Humanitarian challenges and intervention*. Boulder:

Westview Press.

Whitman, S. (2006). Women and peace-building in the Democratic Republic of the Congo: An

assessment of their role in the Inter-Congolese Dialogue. *African Journal on Conflict*

Resolution, 6(1), 29-48.

Yin, R. K. (2009). *Case study research: Design and methods* (Vol. 5). Thousand Oaks, CA:

Sage.

Young, M. Y., & Chan, K. J. (2015). The psychological experience of refugees: A gender and

cultural analysis. In *Psychology of Gender Through the Lens of* Culture,17-36. Cham,

Switzerland: Springer International Publishing.

APPENDICES
APPENDIX A: IRB FORMS: ENGLISH

SIGNED CONSENT FORM

Title of Research Study: Peacebuilding in the Context of Displacement: Women's Groups in Internally Displaced Persons (IDPs) Camps in Kenya

Researcher's Contact Information: Name: Catherine Odera, Telephone: 770 499 3313, Email:codera1@kennesaw.edu

Introduction
You are being invited to take part in a research study conducted by **Catherine Odera** of Kennesaw State University. Before you decide to participate in this study, you should read this form and ask questions about anything that you do not understand.

Description of Project
The purpose of the study is to explore and better understand the role of women's groups in peacebuilding initiatives. Specifically, this study will focus on the diverse activities of a women's group in an Internally Displaced Persons (IDPs) camp in Rift-Valley region in Kenya and ways in which these political, economic, social, cultural, and other activities contribute to building peace in their post-conflict community.

Explanation of Procedures
1. This research will involve your participation in an interview with the researcher. The interviewer will explain the purpose of the interview and provide you with the objective of the interview process. The interview is divided into two parts: The first part is the demographic questions section which will include questions such as age, marital status, education level, number of children, and ethnic group. The second part of the interview involves questions based on your own opinions and thoughts about the role of the women's group in peacebuilding. Since these responses will be based on your own personal views, you do not need to have expert knowledge about the questions in order to respond. The interview will take about one hour to complete.
2. The research will also involve your participation in a focus group. The interviewer will explain the purpose of the focus group and explain the procedures. The focus group guide involves questions based on your own opinions and thoughts about the role of the women's group in peacebuilding. The focus group session will take about 1 hour to complete.

Time Required
The semi-structured interviews and focus groups will take about one hour each to complete.

Risks or Discomforts
There are no known risks anticipated because of taking part in this study. Participation is voluntary and you may stop your participation at any time without penalty or loss to you.

Benefits

You will be able to share with the researcher your unique experiences and understanding of the role of women in peacebuilding. Though there will be no direct benefit to you for participating in this study, the researcher will learn more from your experience as it relates to the purpose of the study.

Compensation
There will be no compensation provided for participation in this study.

Confidentiality
The results of this participation will be confidential. The results of this participation will be confidential. The researcher will safeguard both your interview data and analysis and will store and secure them in a password-protected computer within the researcher's university office. After analysis of the interview data the researcher will destroy the interview materials and recordings collected. Should the research result in a presentation or a publication, the researcher will not use any identifiable information and will use pseudonyms in place of your name.

Inclusion Criteria for Participation
All participants must also be eighteen years old and above.
Signed Consent

I agree and give my consent to participate in this research project. I understand that participation is voluntary and that I may withdraw my consent at any time without penalty.

_____
Signature of Participant or Authorized Representative, Date

_____
Signature of Investigator, Date

_____

PLEASE SIGN BOTH COPIES OF THIS FORM, KEEP ONE AND RETURN THE OTHER TO THE INVESTIGATOR

Research at Kennesaw State University that involves human participants is carried out under the oversight of an Institutional Review Board. Questions or problems regarding these activities should be addressed to the Institutional Review Board, Kennesaw State University, 1000 Chastain Road, #0112, Kennesaw, GA 30144-5591, (678) 797-2268.

APPENDIX B: IRB FORMS: SWAHILI
FOMU YA IDHINI YENYE SAHIHI

Jina la Utafiti: Kujenga Amani katika Hali ya Kuwa Uhamishoni: Makundi ya Wanawake kwenye Kambi za Watu Waliohamishwa Makwao (IDPs) nchini Kenya

Namna ya Kuwasiliana na Mtafiti: Jina: Catherine Odera, Simu: 770 499 3313,

Barua Pepe:codera1@kennesaw.edu

Utangulizi

Unakaribishwa ushiriki kwenye utafiti unaofanywa na **Catherine Odera** wa chuo kikuu cha Kennesaw State University. Kabla haujamua kushiriki, tafadhali soma fomu hii na uulize maswali kuhusu jambo lolote usiloelewa.

Maelezo ya Mradi

Lengo la utafiti huu ni kuchunguza na kuelewa vyema zaidi jukumu la makundi la wanawake katika shughuli za kujenga amani. Haswa kabisa, utafiti huu utatazama kwa makini zaidi shughuli mbalimbali za makundi ya wanawake katika kambi ya Watu Waliohamishwa Makwao (IDPs) katika eneo la Bonde la Ufa (Rift-Valley) nchini Kenya na pia namna ambapo shughuli hizi za kisiasa, kiuchumi, kijamii, kitamaduni, na nyegine zile zinachangia kujenga amani katika jumuiya yao ya baada ya mapigano.

Maelezo ya Namna Zake

1. Utafiti huu utahusisha kushiriki kwako katika mahojiano na mtafiti. Mtafiti atakueleza lengo la mahojiano na atakufahamisha nia ya utaratibu wa mahojiano. Mahojiano yamegawanywa katika sehemu mbili: Sehemu ya kwanza ni ya maswali ya ubinafsi (demographic) ambayo itakuwa pia na maswali kama umri, hali ya ndoa, kiwango cha elimu, na kabila. Sehemu ya pili ya mahojiano inahusu maswali kuhusu maoni yako na mawazo yako mwenyewe kuhusu jukumu la kundi la wanawake katika kujenga amani. Kwa kuwa majibu haya yatatokana na maoni yako mwenyewe, sio lazima uwe na ufahamu wa kitaalamu kabisa kuhusu maswali hayo ili uwezo kujibu. Itachukuwa kama saa moja kukamilisha mahojiano.

2. Utafiti pia utahusisha kushiriki kwako katika kundi la shabaha (focus). Mtafiti atakueleza lengo la kundi la shabaha na atakueleza taratibu zake. Mwongozo wa kundi la shabaha linahusu maswali kuhusu maoni yako na mawazo yako mwenyewe kuhusu jukumu la kundi la wanawake katika kujenga amani. Kikao cha Kundi la shabaha litachukuwa kama saa moja kukamilisha.

Wakati Unaohitajika
Mahojiano ya mfumo mdogo (semi-structured) na makundi ya shabaha yatachukuwa kama saa moja tu kukamilisha.
Athari au Matatizo

Hakuna athari zinazofahamika ambazo huenda zikatokea kwa sababu ya kushiriki katika utafiti huu. Kushiriki sio kwa kulazimishwa na unaweza kuwacha kushiriki wakati wowote bila adhabu au hasara yoyote kwako.

Manufaa

Utaweza kumueleza mtafiti kuhusu maisha yangu ya kivyako pamoja na vile unavyoelewa kuhusu majukumu ya wawanake katika kujenga amani. Ingawa hakutakuwa na manufaa ya moja kwa moja kutokana na kushiriki kwako katika utafiti huu, mtafiti atajifunza mengi zaidi kutokana na ufahamu wako kulingana na malengo ya utafiti huu.

Malipo
Hakuna malipo yatapeanwa kwa kushiriki katika utafiti huu.

Usiri
Matokeo ya utafiti huu yatawekwa kwa usiri. Mtafiti ataweka vyema kabisa data zako za mahojiano pamoja na uchambuzi (analysis) wake na atazihifadhi kwa usalama katika kompyuta yenye neno la siri (password) katika ofisi ya mtafiti katika chuo kikuu.

Baada ya kuchambua (analyse) data za mahojiano ataangamiza vifaa vya mahojiano na pia rekodi za sauti zilizokusanywa. Kama utafiti baadaye utawasilishwa kama maelezo rasmi au kama utachapishwa, mtafiti hatatumia maelezo yoyote ya kuweza kutambulisha mshiriki na atatumia majina bandia badala ya jina lako.

Yanayohitajika Kwa Anaeshiriki
Washiriki wote lazima pia wawe na umri usiopungua miaka kumi na nane.

Idhini Yenye Sahihi

Nakubali na napeana idhini yangu ya kushiriki kwenye mradi huu wa utafiti. Naelewa kwamba kushiriki sio kwa kulazimishwa na kwamba naweza kuondoa idhini yangu wakati wowote bila hasara yoyote.

_____
Sahihi ya Mshiriki au Mwakilishi Aliyeidhinishwa, Tarehe

_____
Sahihi ya Mchunguzi, Tarehe

_____

TAFADHALI TIA SAHIHI NAKALA ZOTE MBILI ZA FOMU HII, BAKI NA MOJA NA RUDISHA NYENGINE KWA MTAFITI

Utafiti katika Kennesaw State University unaohusisha washiriki wa kibinadamu hufanywa kuambatana na kanuni za Baraza la Ukaguzi katika Taasisi (Institutional Review Board). Maswali au matatizo kuhusu shughuli hizi yafikishwe kwa Institutional Review Board, Kennesaw State University, 1000 Chastain Road, #0112, Kennesaw, GA 30144-5591, (678) 797-2268.

APPENDIX C: INTERVIEW GUIDE FOR INDIVIDUAL MEMBERS OF WOMEN'S GROUPS

Semi-Structured Interview Guide for Individual Members of the Women's Group

Demographic Questions:

a) What is your age? _____

b) What is your marital status? _____

c) How many children do you have? _____

d) What is the highest level of education you have completed? _____

e) What is your ethnic group? (This question is asked for the purpose of tracking demographics within the study and will not be used for any other purpose)? _____

Background Questions: These questions are to help me know more about you and your background.

1. Please tell me a little bit about yourself and your background.

2. In what region of the country did you live before the post-election violence in 2007-2008?

3. Before the December 2007 election, did you live in a location that is considered your ethnic group's ancestral land?

4. What was your occupation/source of livelihood before the conflict?

5. In what ways were you affected during the post-election violence in Kenya?

6. What are the circumstances that resulted in your living in Belba IDPs camp?

7. What do you think were the causes for the post-election conflict?

8. What can be done to prevent a future outbreak of violence and conflict in Kenya?

Women's Group Background

1. Why did you join the women's group?

2. Why was the women's group formed at Belba IDPs camp?

3. What are the main objectives of the women's group?

4. How does the women's group benefit you as a member?

5. What are some of the needs of the members of the IDPs camp?

6. How have the activities of the women's group helped to address those needs?

7. What are some of the challenges that the members of the IDPs camp have experienced?

8. What are some of the ways the activities of the women's group alleviate those challenges?

Activities

1. What are some of the social activities that the women's group is engaged in?

2. What are some of the economic activities that the women's group is engaged in?

3. What are some of the cultural activities that the women's group is engaged in?

4. What are some of the political activities that the women's group is engaged in?

5. How are the rest of the camp members involved in the activities of the women's group?

Peacebuilding

1. What does the word peace mean to you?

2. In cases of conflict, whose responsibility should it be to build peace through social, economic, cultural, and political activities in the community? Please explain your answer.

3. In what ways, if any, do women in general contribute to building peace during conflict?

4. How, if any, has the women's group helped build peace among the members of different ethnic groups in the camp?

A) If yes, how does it benefit the community?

B) If no, how could it adjust its activities to benefit the IDPs community as a whole?

5. In what ways, if any, do the activities and initiatives of the women's group contribute to building peace in Belba IDPs camp and the community as a whole?

6. How have the activities and initiatives of the women's group helped build peace <u>between members of the different ethnic groups within the camp</u>?

7. What involvement should men in the IDPs camp have in the activities and initiatives of the women's groups?

8. In what ways can men and women in the camp work together to build peace?

9. What are some of the ways that the members of the IDPs camp and the surrounding community can work together to build lasting peace?

10. What suggestions do you have for building peace within Belba IDPs camp and the community in Nakuru as a whole?

11. What actions should the Kenyan Government take to address the issue of internally displaced people in Kenya?

Human Security Questions:

1. How have the activities of the women's group contributed to access to food and food production for the group?
2. How have the activities of the women's group contributed to access to your feelings of personal security?
3. How have the activities of the women's group contributed to your access to economic opportunities and development?
4. How have the activities of the women's group contributed to your access to healthcare for you and your family?
5. How have the activities of the women's group contributed to your feelings of security for your family and community at the IDPs camp?
6. How have the activities of the women's group contributed to your ability to participate in the political process such as registering as a voter, voting in elections, among other activities in your local community and nationally?
7. How have the activities of the women's groups contributed to your access to conserving the environment such as availability of water, protection of productive land, among others?

Future

12. What are your future plans for resettlement?

13. How will your involvement in women's group help you after resettlement?

SWAHILI:

Semi-Structured Interview Guide for Individual Members of the Women's Group

Maswali ya Ufahamu wa Ubinafsi (demographics):

a)   Una umri gani/Una miaka mingapi? _____
b)   Umeolewa? _____
c)   Una watoto wangapi? _____
d)   Umekamilisha kiwango gani cha juu zaidi kwa elimu? _____
e)   Wewe ni wa kabila gani? (Hili swali linaulizwa kwa madhumuni ya kufwatilia ufahamu wa ubinafsi (demographics) katika utafiti huu na halitatumiwa kwa namna nyengine yoyote)? _____

Maswali ya Ufahamu : Haya maswali yatanisaidia kufahamu zaidi kukuhusu wewe na maisha yako.

1.   Tafadhali nieleze kidogo kuhusu wewe na maisha yako.
2.   Ulikuwa unaishi katika sehmu gani ya nchi kabla kutokea vita vya baada ya kura hapo 2007-2008?
3.   Kabla ya kura za Desemba 2007, uliishi mahali panajulikana kama eneo la ukoo wa kabila yenu?
4.   Ulikuwa na kazi gani/ulikuwa na shughuli za kazi au biashara kabla mapigano?
5.   Ulisumbuka kwa namna gani wakati wa mapigano ya baada ya kura Kenya?
6.   Mambo gani yalisababisha uishi kwenye kambi ya IDPs ya Belba?
        7.   Unafikiri mambo gani yalisababisha mapigano ya baada ya kura?

8.   Kitu gani kinaweza kufanywa kuzuia kutokea tena mapigano na vita Kenya?
Ufahamu wa Kundi la Wanawake

1.   Kwanini ulijiunga na kundi la wanawake?
2.   Kwanini kundi la wanawake lilianzishwa katika kambi ya IDPs ya Belba?
3.   Ni nini malengo muhimu zaidi ya kundi la wanawake?
4.   Kundi la wanawake linakufaa vipi kama memba?
5.   Baadhi ya mahitaji ya memba wa kambi ya IDPs ni kama gani?
6.   Ni kwa namna gani shughuli za kundi la wanawake zinasaidia kushughulikia matatizo hayo?
7.   Baadhi ya matatizo ambayo yamewafika memba wa kambi ya IDPs ni kama gani?
8.   Baadhi ya namna ambazo shughuli za kundi la wanawake zinarekebisha matatizo hayo ni kama zipi??
Shughuli

1.   Kundi la wanawake hushughulika na mambo kama gani ya kijamii?
2.   Kundi la wanawake hushughulika na mambo kama aina gani ya kiuchumi?
3.   Kundi la wanawake hushughulika na mambo kama aina gani ya kitamaduni?
4.   Kundi la wanawake hushughulika na mambo kama aina gani ya kisiasa?
5.   Memba wengine wa kambi wanahusishwa vipi katika shughuli za kambi la wanawake?
Kujenga Amani

1.   Neno amani linamaanisha nini kwako?
2.   Kukiwa na mapigano, ni jukumu la nani kujenga amani kwa njia ya siasa, shughuli za kijamii, kitamaduni na kiuchumi katika jamii? Tafadhali eleza jibu lako.
3.   Ni kwa namna gani, ikiwa ziko, wanawake kwa jumla wanachangia katika kujenga amani wakati wa mapigano?
4.   Je, kundi la wanawake linafaidisha jamii ya IDPs?
A) Ikiwa ndio, kundi linasaidia jamii kwa namna gani?

B) Ikiwa hapana, kundi litaweza vipi kuimarisa shughuli zake ili kufaidisha jamii ya IDPs kwa jumla?

5.   Ni kwa namna gani, ikiwa ziko, shughuli na miradi ya kundi la wanawake zinachangia katika kujenga amani katika kambi ya IDPs ya Belba na katika jamii kwa jumla? INDV & FG
        6.   Shughuli na miradi ya kundi la wanawake zimesaidia kwa namna gani kujenga amani kati ya watu wa makundi tofauti ya kikabila katika kambi?
7.   Wanaume katika kambi ya IDPs wanatakwia washiriki kwa namna katika miradi na

shughuli za makundi ya wanawake?

8.   Wanaume na wanawake katika kambi wanaweza kushirikiana kujenga amani kwa namna gani??

9.   Ni kwa namna gani memba wa kambi ya IDPs na watu wa jamii ya karibu wanaweza kushirikiana kujenga amani ya kudumu?

10.   Una mapendekezo gani ya kujenga amani katika kambi ya IDPs ya Belba na katika jamii ya Nakuru kwa jumla?

11.   Serikali ya Kenya inatakiwa ichukuwe hatua gani ili kushughulikia tatizo la watu waliohamishwa makwao (internally displaced people) katika Kenya?

Siku zijazo/Miaka ijayo

12.   Una mipango gani ya kuwapatia makao?

13.   Kushiriki kwako katika shughuli za kundi la wanawake zitakusaidiaje baada ukishapatiwa makao?

APPENDIX D: INTERVIEW GUIDE FOR FEMALE NON-MEMBERS

Semi-Structured Interview Guide for Women Non-Members of the Group

Demographic Questions:
    a) What is your age? _____
    b) What is your marital status? _____
    c) How many children do you have? _____
    d) What is the highest level of education you have completed? _____
    e) What is your ethnic group? (This question is asked for the purpose of tracking
       demographics within the study and will not be used in any other way)?
       _____

Background Questions: These questions are to help me know more about you and your
background.

    1. Please tell me a little bit about yourself and your background.
    2. In what region of the country did you live before the post-election violence in 2007-
       2008?
    3. Before the December 2007 election, did you live in a location that is considered your
       ethnic group's ancestral region?
    4. What was your occupation/source of livelihood before the conflict?
    5. In what ways were you affected during the post-election violence in Kenya?
    6. What are the circumstances that resulted in your living in Belba IDPs camp?
    7. What can be done to prevent a future outbreak of violence and conflict in Kenya?

 Women's Group

    1. What is your understanding of the initiatives and activities of the women's group in the
       IDPs camp?
    2. Why are you not a member of the women's group?
    3. Does the women's group benefit the IDPs community?
       A) If yes, how does it benefit the community?
       B) If no, please explain why it does not benefit the community.
    4. Have you participated in the activities of the women's group as a non-member?
    5. How are the rest of the camp members involved in the activities of the women's group?
    6. What are some of the challenges that the members of the IDPs camp have experienced?
    7. What are some of the ways that these challenges can be eradicated?

Peacebuilding

    1. What does the word peace mean to you?
    2. In cases of conflict, whose responsibility should it be to build peace through social,
       cultural, economic, and political activities in the community? Please explain your
       answer.

3. In what ways, if any, do women in general contribute to building peace during conflict?
4. In what ways, if any, do the activities and initiatives of the women's group contribute to building peace in Belba IDPs camp and the community as a whole?
5. How, if any, has the women's group helped build peace among the members of different ethnic groups in the camp?

6. How have the activities and initiatives of the women's group helped build peace <u>between members of the different ethnic groups within the camp</u>?
7. Under what circumstances would you join this women's group?
8. What are some of the ways that the members of the IDPs camp and the surrounding community can work together to build lasting peace?
9. What suggestions do you have for building peace within Belba IDPs camp and the community in Nakuru as a whole?
10. What actions should the Kenyan Government take to address the issue of internally displaced people in Kenya?

Human Security Questions:
1. How have the activities of the women's group contributed to access to food and food production for the group?
2. How have the activities of the women's group contributed to access to your feelings of personal security?
3. How have the activities of the women's group contributed to your access to economic opportunities and development?
4. How have the activities of the women's group contributed to your access to healthcare for you and your family?
5. How have the activities of the women's group contributed to your feelings of security for your family and community at the IDPs camp?
6. How have the activities of the women's group contributed to your ability to participate in the political process such as registering as a voter, voting in elections, among other activities in your local community and nationally?
7. How have the activities of the women's groups contributed to your access to conserving the environment such as availability of water, protection of productive land, among others?

Future
1. What are the plans for resettlement of the members of the IDPs Camp?
2. How will initiatives such as the activities of the women's group help the IDPs camp members after resettlement?

SWAHILI:

<u>Semi-Structured Interview Guide for Women Non-Members of the Group</u>

Maswali ya Ufahamu wa Ubinafsi (demographics):
a)   Una umri gani/Una miaka mingapi? _____
b)   Umeolewa? _____
c)   Una watoto wangapi? _____
d)   Umekamilisha kiwango gani cha juu zaidi kwa elimu?
_____

e)   Wewe ni wa kabila gani? (Hili swali linaulizwa kwa madhumuni ya kufwatilia ufahamu wa ubinafsi (demographics) katika utafiti huu na halitatumiwa kwa namna nyengine yoyote)?
_____

Maswali ya Ufahamu: Haya maswali yatanisaidia kufahamu zaidi kukuhusu wewe na maisha yako.

1.   Tafadhali nieleze kidogo kuhusu wewe na maisha yako.
    2.   Ulikuwa unaishi katika sehmu gani ya nchi kabla kutokea vita vya baada ya kura hapo 2007-2008?
    3.   Kabla ya kura za Desemba 2007, uliishi mahali panajulikana kama eneo la ukoo wa kabila yenu?
    4.   Ulikuwa na kazi gani/ulikuwa na shughuli za kazi au biashara kabla mapigano?
    5.   Ulisumbuka kwa namna gani wakati wa mapigano ya baada ya kura Kenya?
6.   Mambo gani yalisababisha uishi kwenye kambi ya IDPs ya Belba?
    7.   Kitu gani kinaweza kufanywa kuzuia kutokea tena mapigano na vita Kenya?

 Kundi la Wanawake

1.   Unaelewa vipi miradi na shughuli za kundi la wanawake katika kambi?
2.   Kwanini wewe si memba wa kundi la wanawake?
    3.   Je, kundi la wanawake linafaidisha jamii ya IDPs?
    A)   Ikiwa ndio, kundi linafaidisha jamii kwa namna gani?
    B)   Ikiwa hapana, tafadhali eleza kwanini kundi halifaidishi jamii.
4.   Umewahi kushiriki katika shughuli za kundi la wanawake kama mtu asiyekuwa memba?
5.   Memba wengine wa kambi hushughulika kwa namna gani katika mambo ya kundi la wanawake?
    6.   Baadhi ya matatizo ambayo yamewafika memba wa kambi ya IDPs ni kama gani?
    7.   Baadhi ya namna ambazo shughuli za kundi la wanawake zinaweza kurekebisha matatizo hayo ni kama zipi?
Kujenga Amani

    1.   Neno amani linamaanisha nini kwako?
    2.   Kukiwa na mapigano, ni jukumu la nani kujenga amani kwa njia ya siasa, shughuli za kijamii, kitamaduni na kiuchumi katika jamii? Tafadhali eleza jibu lako.
    3.   Ni kwa namna gani, ikiwa ziko, wanawake kwa jumla wanachangia katika kujenga amani wakati wa mapigano?
    4.   Ni kwa namna gani, ikiwa ziko, shughuli na miradi ya kundi la wanawake zinachangia katika kujenga amani katika kambi ya IDPs ya Belba na katika jamii kwa jumla?

5.	Shughuli na miradi ya kundi la wanawake zimesaidia kwa namna gani kujenga amani kati ya watu wa makundi tofauti ya kikabila katika kambi?

6.	Mambo gani yanaweza kukufanya ujiunge na kundi la wanawake?

7.	Ni kwa namna gani memba wa kambi ya IDPs na watu wa jamii ya karibu wanaweza kushirikiana kujenga amani ya kudumu?

8.	Una mapendekezo gani ya kujenga amani katika kambi ya IDPs ya Belba na katika jamii ya Nakuru kwa jumla?

9.	Serikali ya Kenya inatakiwa ichukuwe hatua gani ili kushughulikia tatizo la watu waliohamishwa makwao (internally displaced people) katika Kenya?

Siku zijazo/Miaka ijayo

1.	Kuna mipango gani ya kuwapatia makao memba wa kambi ya IDPs?

2.	Miradi kama vile shughuli za kundi la wanawake zitawasaidiaje memba wa kambi ya IDPs baada wakishapatiwa makao?

APPENDIX E: INTERVIEW GUIDE FOR HIGH-RANKING OFFICIAL AND
RESETTLEMENT OFFICER

<u>Semi-Structured Interview Guide for High-Ranking Camp official and Resettlement</u>
<u>Official</u>

Demographic Questions:
   a) What is your age? _____
   b) What is your marital status? _____
   c) How many children do you have? _____
   d) What is the highest level of education you have completed? _____
   e) What is your ethnic group? (This question is asked for the purpose of tracking
      demographics within the study and will not be used in any other way)? _____

Background
   1. Please tell me a little bit about yourself and your background.
   2. What is your role in Belba IDPs camp?
   3. In what region of the country did you live before the post-election violence in 2007-
      2008? (Camp Chairman)
   4. Before the December 2007 election, did you live in a location that is considered your
      ethnic group's ancestral land? (Camp Chairman)
   5. What was your occupation/source of livelihood before the conflict? (Camp Chairman)
   6. What are the circumstances that resulted in your living in Belba IDPs camp? (Camp
      Chairman)
   7. In what ways were you affected during the post-election violence in Kenya? (Camp
      Chairman)
   8. What do you think were the causes for the post-election conflict?
   9. What can be done to prevent a future outbreak of violence and conflict in Kenya?

Women's Group Background
   1. Why was the women's group formed at Belba IDPs camp?
   2. What are the main objectives of the women's group?
   3. What is your involvement with the women's group?
   4. What are some of the challenges that the members of the IDPs camp have experienced?
   5. What are some of the ways the activities of the women's group alleviate those
      challenges?
   6. What are some of the needs of the members of IDPs camp?
   7. What are some of the ways the activities of the women's group can meet those
      challenges?

Activities
     1. What are some of the activities that the women's group is engaged in?
     2. How are the rest of the camp members involved in these activities of the women's
       group?
     3. What are the roles of the men in the IDPs camp?

4. What are the roles of the men in Belba, if any, in the activities and initiatives of the women's group?

Peacebuilding

1. What does the word peace mean to you?
2. In cases of conflict, whose responsibility should it be to build peace through political, social, cultural, and economic activities in the community? Please explain your answer.
3. In what ways, if any, do women in general contribute to building peace during conflict?
4. In what ways, if any, do the activities and initiatives of the women's group contribute to building peace in Belba IDPs camp and the community as a whole?
5. How have the activities and initiatives of the women's group helped build peace between members of the different ethnic groups within the camp?
6. In what ways can men and women in the camp work together to build peace?
7. What are some of the ways that the members of the IDPs camp and the surrounding community can work together to build lasting peace?
8. What suggestions do you have for building peace within Belba IDPs camp and the community in Nakuru as a whole?

Human Security Questions:

1. How have the activities of the women's group contributed to access to food and food production for the group?
2. How have the activities of the women's group contributed to access to the members of IDPs camp's feelings of personal security?
3. How have the activities of the women's group contributed to the members of IDPs camp's access to economic opportunities and development?
4. How have the activities of the women's group contributed to the members of IDPs camp's access to healthcare for you and your family?
5. How have the activities of the women's group contributed to the members of IDPs camp's feelings of security for family and community at the camp?
6. How have the activities of the women's group contributed to the members of IDPs camp's ability to participate in the political process such as registering as a voter, voting in elections, among other activities in your local community and nationally?
7. How have the activities of the women's groups contributed to the members of IDPs camp's access to conserving the environment such as availability of water, protection of productive land, among others?

External Intervention/Involvement

1. What collaborative programs and/or initiatives does the women's group engage with external organizations?
2. What actions should the Kenyan Government take to address the issue of internally displaced people in Kenya?
3. What are some of the training programs that members of the women's group have participated in?

4. How have these training sessions enhanced the activities and initiatives of the women's group?
5. How do the activities of the women's group involve members of the host community?

Future

1. What are the plans for resettlement of the members of the IDPs Camp?
2. How will initiatives such as the activities of the women's group help the IDPs camp members after resettlement?

SWAHILI:

Semi-Structured Interview Guide for Camp Chairperson and Resettlement Official

Maswali ya Ufahamu wa Ubinafsi (demographics):
a)   Una umri gani/Una miaka mingapi? _____
b)   Umeowa/Umeolewa? _____
c)   Una watoto wangapi? _____
d)   Umekamilisha kiwango gani cha juu zaidi kwa elimu? _____
e)   Wewe ni wa kabila gani? (Hili swali linaulizwa kwa madhumuni ya kufwatilia ufahamu wa ubinafsi (demographics) katika utafiti huu na halitatumiwa kwa namna nyengine yoyote)? _____

Ufahamu

1.   Tafadhali nieleze kidogo kuhusu wewe na maisha yako.
2.   Unafanya shughuli gani hapa kambi ya IDPs ya Belba?
3.   Ulikuwa unaishi katika sehmu gani ya nchi kabla kutokea vita vya baada ya kura hapo 2007-2008? (Mwenyekiti wa Kambi)
4.   Kabla ya kura za Desemba 2007, uliishi mahali panajulikana kama eneo la ukoo wa kabila yenu?(Mwenyekiti wa Kambi)
5.   Ulikuwa na kazi gani/ulikuwa na shughuli za kazi au biashara kabla mapigano? (Mwenyekiti wa Kambi)
6.   Mambo gani yalisababisha uishi kwenye kambi ya IDPs ya Belba? (Mwenyekiti wa Kambi)
7.   Ulisumbuka kwa namna gani wakati wa mapigano ya baada ya kura Kenya? (Mwenyekiti wa Kambi)
8.   Unafikiri mambo gani yalisababisha mapigano ya baada ya kura?
9.   Kitu gani kinaweza kufanywa kuzuia kutokea tena mapigano na vita Kenya?

Ufahamu wa Kundi la Wanawake

1.   Kwanini kundi la wanawake lilianzishwa katika kambi ya IDPs ya Belba?
2.   Ni nini malengo muhimu zaidi ya kundi la wanawake?
3.   Unahusika vipi katika kundi la wanawake?
4.   Baadhi ya matatizo ambayo yamewafika memba wa kambi ya IDPs ni kama gani?
5.   Ni kwa namna gani shughuli za kundi la wanawake zinasaidia kutatua baadhi ya matatizo hayo?

6.   Baadhi ya mahitaji ya memba wa kambi ya IDPs ni kama gani?

7.   Baadhi ya namna ambazo shughuli za kundi la wanawake zinaweza kurekebisha matatizo hayo ni kama zipi?

Shughuli

1.   Kundi la wanawake hushughulika na mambo kama aina gani?

2.   Memba wengine wa kambi hushughulika kwa namna gani katika mambo ya kundi la wanawake?

3.   Wanaume wana majukumu aina gani katika kambi ya IDPs ?

4.   Wanaume katika Belba wana majukumu, aina gani, kama wanayo, katika shughuli na miradi ya kundi la wanawake?

Kujenga Amani

1.   Neno amani linamaanisha nini kwako?

2.   Kukiwa na mapigano, ni jukumu la nani kujenga amani kwa njia ya siasa, shughuli za kijamii, kitamaduni na kiuchumi katika jamii? Tafadhali eleza jibu lako.

3.   Ni kwa namna gani, ikiwa ziko, wanawake kwa jumla wanachangia katika kujenga amani wakati wa mapigano?

4.   Ni kwa namna gani, ikiwa ziko, shughuli na miradi ya kundi la wanawake zinachangia katika kujenga amani katika kambi ya IDPs ya Belba na katika jamii kwa jumla?

5.   Shughuli na miradi ya kundi la wanawake zimesaidia kwa namna gani kujenga amani kati ya watu wa makundi tofauti ya kikabila katika kambi?

6.   Wanaume na wanawake katika kambi wanashirikiana kujenga amani kwa namna gani?

7.   Ni kwa namna gani memba wa kambi ya IDPs na watu wa jamii ya karibu wanaweza kushirikiana kujenga amani ya kudumu?

8.   Una mapendekezo gani ya kujenga amani katika kambi ya IDPs ya Belba na katika jamii ya Nakuru kwa jumla?

Kuingilia Kati/Kusaidiwa Kutoka Nje

1.   Kundi la wanawake hufanya miradi na/au shughuli gani za ushirikiano na mashirika ya nje?

2.   Serikali ya Kenya inatakiwa ichukuwe hatua gani ili kushughulikia tatizo la watu waliohamishwa makwao (internally displaced people) katika Kenya?

3.   Baadhi ya miradi ya mafunzo (training) ambayo memba wa kundi la wanawake wameshiriki ni kama gani?

4.   Mafunzo haya yamesaidia miradi na shughuli za kundi la wanawake kwa namna gani?

5.   Watu wa jamii iliyowakaribisha (host community) wanashirikishwa vipi katika shughuli za kundi la wanawake?

Siku zijazo/Miaka ijayo

1.   Kuna mipango gani ya kuwapatia makao memba wa kambi ya IDPs?

2.   Miradi kama vile shughuli za kundi la wanawake zitawasaidiaje memba wa kambi

ya IDPs baada wakishapatiwa makao?

APPENDIX F: FOCUS GROUP GUIDE FOR MEMBERS OF WOMEN'S GROUPS

<u>Focus Group Guide for Members of the Women's Group</u>

<u>Background Questions</u>
1. Please introduce yourself and the role you play in the women's group (member or governing board member).
2. In what region of the country did you live before the post-election violence in 2007-2008?
3. Before the December 2007 election, did you live in a location that is considered your ethnic group's ancestral region?
4. What was your occupation/source of livelihood before the conflict?

<u>Women's Group</u>
1. What are the main objectives of the women's group?
2. Why did you join the women's group?
3. How does the women's group benefit you as members?
4. What are some of the challenges that the women's group has faced in the IDPs camp?
5. How have you addressed these challenges?

<u>Activities</u>
1. What are some of the social activities that the women's group is engaged in?
2. What are some of the economic activities that the women's group is engaged in?
3. What are some of the cultural activities that the women's group is engaged in?
4. What are some of the political activities that the women's group is engaged in?
5. What are some of the challenges that the members of the IDPs camp have experienced?
6. What are some of the ways the activities of the women's group alleviate those challenges?
7. How are the rest of the camp members involved in the activities of the women's group?

<u>Peacebuilding</u>
1. What does the word peace mean to you?
2. In cases of conflict, whose responsibility should it be to build peace through social, cultural, economic, and political activities in the community? Please explain your answer.
3. In what ways, if any, do women in general contribute to building peace during conflict?
4. Does the women's group benefit the IDPs community?
    A) If yes, how does it benefit the community?
    B) If no, how could it adjust its activities to benefit the IDPs community as a whole?
5. In what ways, if any, do the activities and initiatives of the women's group contribute to building peace in Belba IDPs camp and the community as a whole?
6. How have the activities and initiatives of the women's group helped build peace <u>between members of the different ethnic groups within the camp</u>?
7. What is the response and/or involvement of the men in the IDPs camp in the activities and initiatives of the women's group?

8. In what ways can men and women in the camp work together to build peace?
9. What are some of the ways that the members of the IDPs camp and the surrounding community can work together to build lasting peace?
10. What suggestions do you have for building peace within Belba IDPs camp and the community in Nakuru as a whole?
11. What actions should the Kenyan Government take to address the issue of internally displaced people in Kenya?

Human Security Questions:

1. How have the activities of the women's group contributed to access to food and food production for the group?
2. How have the activities of the women's group contributed to access to your feelings of personal security?
3. How have the activities of the women's group contributed to your access to economic opportunities and development?
4. How have the activities of the women's group contributed to your access to healthcare for you and your family?
5. How have the activities of the women's group contributed to your feelings of security for your family and community at the IDPs camp?
6. How have the activities of the women's group contributed to your ability to participate in the political process such as registering as a voter, voting in elections, among other activities in your local community and nationally?
7. How have the activities of the women's groups contributed to your access to conserving the environment such as availability of water, protection of productive land, among others?

External Intervention/Involvement

1. What are some, if any, financial and/or other support this group has received <u>from the Government?</u>
2. What are some, if any, financial and/or other support this group has received <u>from Non-Governmental (NGOS)</u>?
3. What collaborative programs and/or initiatives does the women's group engage with external organizations?
4. What are some of the training programs that members of the women's group have participated in?
5. How have these training sessions enhanced the activities and initiatives of the women's group?
6. How do the activities of the women's group involve members of the host community?
7. How should the women's group become involved in government policies and non-governmental intervention initiatives?
8. What actions should the Kenyan Government take to address the issue of internally displaced people in Kenya?

Future

1. What are the plans for resettlement of the members of the IDPs Camp?

2. How will initiatives such as the activities of the women's group help the IDPs camp members after resettlement?

SWAHILI:

Focus Group Guide for Members of the Women's Group

Maswali ya Ufahamu
1. Tafadhali jitambulishe na ueleze shughuli yako katika kundi la wanawake (memba au memba wa bodi la magavana).
2. Ulikuwa unaishi katika sehmu gani ya nchi kabla kutokea vita vya baada ya kura hapo 2007-2008?
3. Kabla ya kura za Desemba 2007, uliishi mahali panajulikana kama eneo la ukoo wa kabila yenu?
4. Ulikuwa na kazi gani/ulikuwa na shughuli za kazi au biashara kabla mapigano?

Kundi la Wanawake
1. Ni nini malengo muhimu zaidi ya kundi la wanawake?
2. Kwanini ulijiunga na kundi la wanawake?
3. Kundi la wanawake linawafaa vipi kama memba ?
4. Kundi la wanawake limefikwa na matatizo akma gani katika kambi ya IDPs?
5. Umerekebisha matatizo hayo kwa namna gani?

Shughuli
1. Kundi la wanawake hushughulika na mambo kama gani ya kijamii?
2. Kundi la wanawake hushughulika na mambo kama aina gani ya kiuchumi?
3. Kundi la wanawake hushughulika na mambo kama aina gani ya kitamaduni?
4. Kundi la wanawake hushughulika na mambo kama aina gani ya kisiasa?
5. Baadhi ya matatizo ambayo yamewafika memba wa kambi ya IDPs ni kama gani?
6. Baadhi ya namna ambazo shughuli za kundi la wanawake zinarekebisha matatizo hayo ni kama zipi?
7. Memba wengine wa kambi hushughulika kwa namna gani katika mambo ya kundi la wanawake?

Kujenga Amani
1. Neno amani linamaanisha nini kwako?
2. Kukiwa na mapigano, ni jukumu la nani kujenga amani kwa njia ya siasa, shughuli za kijamii, kitamaduni na kiuchumi katika jamii? Tafadhali eleza jibu lako.
3. Ni kwa namna gani, ikiwa ziko, wanawake kwa jumla wanachangia katika kujenga amani wakati wa mapigano?
4. Je, kundi la wanawake linafaidisha jamii ya IDPs?
A) Ikiwa ndio, kundi linasaidia jamii kwa namna gani?
B)Ikiwa hapana, kundi linaweza vipi kuimarisha shughuli zake ili waweze kufaidisha jamii ya IDPs kwa jumla?
5. Ni kwa namna gani, ikiwa ziko, shughuli na miradi ya kundi la wanawake zinachangia

katika kujenga amani katika kambi ya IDPs ya Belba na katika jamii kwa jumla?

6. Shughuli na miradi ya kundi la wanawake zimesaidia kwa namna gani kujenga amani <u>kati ya watu wa makundi tofauti ya kikabila katika kambi</u>?

7. Wanaume katika kambi ya IDPs wana maoni gani/wanashiriki kwa namna katika miradi na shughuli za makundi ya wanawake?

8. Wanaume na wanawake katika kambi wanaweza kushirikiana kujenga amani kwa namna gani?

9. Ni kwa namna gani memba wa kambi ya IDPs na watu wa jamii ya karibu wanaweza kushirikiana kujenga amani ya kudumu?

10. Una mapendekezo gani ya kujenga amani katika kambi ya IDPs ya Belba na katika jamii ya Nakuru kwa jumla?

11. Serikali ya Kenya inatakiwa ichukuwe hatua gani ili kushughulikia tatizo la watu waliohamishwa makwao (internally displaced people) katika Kenya?

Kuingilia Kati/Kusaidiwa Kutoka Nje

1. Hili kundi limepokea usaidizi aina gani, kama upo, wa kifedha na/au aina nyengine <u>kutoka kwa serikali?</u>

2. Hili kundi limepokea usaidizi aina gani, kama upo, wa kifedha na/au aina nyengine <u>kutoka kwa Mashirika Yasiokuwa ya Kiserikali [Non-Governmental (NGOS)]</u>?

3. Kundi la wanawake hufanya miradi na/au shughuli gani za ushirikiano na mashirika ya nje?

4. Baadhi ya miradi ya mafunzo (training) ambayo memba wa kundi la wanawake wameshiriki ni kama gani?

5. Mafunzo haya yamesaidia miradi na shughuli za kundi la wanawake kwa namna gani?

6. Watu wa jamii iliyowakaribisha (host community) wanashirikishwa vipi katika shughuli za kundi la wanawake?

7. Kundi la wanawake linatakiwa lishiriki vipi katika sera za serikali na katika shughuli za kuingilia kati ambazo sio za kiserikali?

8. Serikali ya Kenya inatakiwa ichukuwe hatua gain ili kushughulikia tatizo la watu waliohamishwa makwao (internally displaced people) katika Kenya?

Siku zijazo/Miaka ijayo

1. Kuna mipango gani ya kuwapatia makao memba wa kambi ya IDPs?

2. Miradi kama vile shughuli za kundi la wanawake zitawasaidiaje memba wa kambi ya IDPs baada wakishapatiwa makao?

APPENDIX G: FOCUS GROUP GUIDE FOR MALE PARTICIPANTS

<u>Focus Group Guide for Male Participants</u>

<u>Background Questions</u>
1. Please introduce yourself by stating your name
2. How long have you lived in Belba IDPs Camp?
3. In what region of the county did you live before the post-election violence in 2007-2008?
4. What were some of the causes of the 2007-2008 conflict?
5. Before the December 2007 election, did you live in a location that is considered your ethnic group's ancestral region?
6. What was your occupation/source of livelihood before the conflict?
7. In what ways were you affected during the post-election violence in Kenya?
8. What can be done to prevent a future outbreak of violence and conflict in Kenya?

 Women's Group
1. What is your understanding of the initiatives and activities of the women's group in the
2. Does the women's group benefit the IDPs community?
    A) If yes, how does it benefit the community?
    B) If no, please explain why it does not benefit the community.
3. Have you participated in the activities of the women's group?
    A) If yes, in what ways?
    B) If No, why have you not participated?
4. How are the rest of the camp members involved in the activities of the women's group?
5. What involvement should men in the IDPs camp have in the activities and initiatives of the women's groups?
6. What are some of the challenges that the members of the IDPs camp have experienced?
7. What are some of the ways that these challenges can be eradicated?

Peacebuilding
1. What does the word peace mean to you?
2. In cases of conflict, whose responsibility should it be to build peace through social, cultural, economic, and political activities in the community? Please explain your answer.
3. In what ways, if any, do women in general contribute to building peace during conflict?
4. In what ways, if any, do the activities and initiatives of the women's group contribute to building peace in Belba IDPs camp and the community as a whole?
5. How have the activities and initiatives of the women's group helped build peace <u>between members of the different ethnic groups within the camp</u>?
6. In what ways can men and women in the camp work together to build peace?
7. Under what circumstances would you participate in the activities and initiatives of the women's group?
8. What are some of the ways that the members of the IDPs camp and the surrounding community can work together to build lasting peace?

9. What suggestions do you have for building peace within Belba IDPs camp and the community in Nakuru as a whole?
10. What actions should the Kenyan Government take to address the issue of internally displaced people in Kenya?

Human Security Questions:
1. How have the activities of the women's group contributed to access to food and food production for the group?
2. How have the activities of the women's group contributed to access to your feelings of personal security?
3. How have the activities of the women's group contributed to your access to economic opportunities and development?
4. How have the activities of the women's group contributed to your access to healthcare for you and your family?
5. How have the activities of the women's group contributed to your feelings of security for your family and community at the IDPs camp?
6. How have the activities of the women's group contributed to your ability to participate in the political process such as registering as a voter, voting in elections, among other activities in your local community and nationally?
7. How have the activities of the women's groups contributed to your access to conserving the environment such as availability of water, protection of productive land, among others?

Future
1. What are the plans for resettlement of the members of the IDPs Camp?
How will initiatives such as the activities of the women's group help the IDPs camp members after resettlement?

SWAHILI:

Focus Group Guide for Male Participants

Maswali ya Ufahamu
1.   Tafadhali jitambulishe kwa kusema jina lako
2.   Ni kwa mda gani umeishi kambi ya IDPs ya Belba?
3.   Ulikuwa unaishi katika sehmu gani ya nchi kabla kutokea vita vya baada ya kura hapo 2007-2008?
4.   Mambo kama gani yalisababisha mapigano ya 2007-2008?
5.   Kabla ya kura za Desemba 2007, uliishi mahali panajulikana kama eneo la ukoo wa kabila yenu?
6.   Ulikuwa na kazi gani/ulikuwa na shughuli za kazi au biashara kabla mapigano?
7.   Ulisumbuka kwa namna gani wakati wa mapigano ya baada ya kura Kenya?
8.   Kitu gani kinaweza kufanywa kuzuia kutokea tena mapigano na vita Kenya?

 Kundi la Wanawake

1.   Unaelewa vipi miradi na shughuli za kundi la wanawake katika kambi?
      2.   Je, kundi la wanawake linafaidisha jamii ya IDPs?
      A)   Ikiwa ndio, kundi linafaidisha jamii kwa namna gani?
      B)   Ikiwa hapana, eleza kwanini kundi halifaidishi
      1.   Umewahi kushiriki katika shughuli za kundi la wanawake?
      A)   Ikiwa ndio, ni kwa namna gani?
      B)   Ikiwa Hapana, kwanini haujashiriki?
      2.   Memba wengine wa kambi hushughulika kwa namna gani katika mambo ya kundi la wanawake?
      3.   Wanaume katika kambi ya IDPs wanatakwia washiriki kwa namna katika miradi na shughuli za makundi ya wanawake?
      4.   Baadhi ya matatizo ambayo yamewafika memba wa kambi ya IDPs ni kama gani?
      5.   Baadhi ya namna ambazo shughuli za kundi la wanawake zinaweza kurekebisha matatizo hayo ni kama zipi?

Kujenga Amani
      1.   Neno amani linamaanisha nini kwako?
      2.   Kukiwa na mapigano, ni jukumu la nani kujenga amani kwa njia ya siasa, shughuli za kijamii, kitamaduni na kiuchumi katika jamii? Tafadhali eleza jibu lako.
      3.   Ni kwa namna gani, ikiwa ziko, wanawake kwa jumla wanachangia katika kujenga amani wakati wa mapigano?
      4.   Ni kwa namna gani, ikiwa ziko, shughuli na miradi ya kundi la wanawake zinachangia katika kujenga amani katika kambi ya IDPs ya Belba na katika jamii kwa jumla?
      5.   Shughuli na miradi ya kundi la wanawake zimesaidia kwa namna gani kujenga amani kati ya watu wa makundi tofauti ya kikabila katika kambi?
      6.   Wanaume na wanawake katika kambi wanaweza kushirikiana kujenga amani kwa namna gani?
      7.   Mambo gani yanaweza kukufanya ushiriki katika miradi na shughuli za kundi la wanawake?
8.   Ni kwa namna gani memba wa kambi ya IDPs na watu wa jamii ya karibu wanaweza kushirikiana kujenga amani ya kudumu?
      9.   Una mapendekezo gani ya kujenga amani katika kambi ya IDPs ya Belba na katika jamii ya Nakuru kwa jumla?
      10.   Serikali ya Kenya inatakiwa ichukuwe hatua gani ili kushughulikia tatizo la watu waliohamishwa makwao (internally displaced people) katika Kenya??

      Siku zijazo/Miaka ijayo
1.   Kuna mipango gani ya kuwapatia makao memba wa kambi ya IDPs
      2.   Miradi kama vile shughuli za kundi la wanawake zitawasaidiaje memba wa kambi ya IDPs baada wakishapatiwa makao?