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ABSTRACT

This study delves into the development of consciousness and the emergence of marginalized voices in Kenyan society, focusing on Kibera in Nairobi County, Kuresoi in Nakuru County, and Changamwe in Mombasa. The research aims to understand how these subaltern voices have shaped peacebuilding in Kenya and explores the relevant power dynamics. The Neo-Gramsci theory of hegemony and domination, along with the complex systems theory, were employed as the theoretical frameworks for this study. The key findings of the research are threefold: Resistance to External Values: The adoption of international peacebuilding frameworks has led to a gradual erosion of the local governance structure, rendering it unresponsive to and resistant against foreign values. This resistance has created an "other," which plays a vital role in identifying and providing spaces for the articulation of subaltern voices within various peacebuilding frameworks in post-conflict areas. Hybridization and Historical Transformation: The resistance, hybridization of ideas, and everyday practices have contributed to a historical transformation of the Kenyan nation-state as it encounters liberal peace values. This transformation signifies the complex interplay between traditional and external influences in Kenya's peacebuilding efforts. Marginalised Communities' Strategies: Various communities in Kenya, such as the Mijikenda, Digo, Ogiek, Kipsigis, Kikuyu, Nubi, Luo, Abagusii, Maasai, Kenyan Asians, Europeans, as well as civil society groups and women, have devised mechanisms over time to counter the changes introduced by the liberal peace state. These mechanisms represent the collective response of marginalized groups to preserve their identity and resist the encroachment of external values. In conclusion, the study underscores the importance of understanding the link between subaltern voices and societal disintegration into violence. By considering the voices of diverse groups, indigenous communities, women, youth, and other marginalized segments, sustainable peace can be achieved. This inclusivity is envisioned to be fostered by emerging institutions that evolve through a socio-historical process. It is imperative to consider these voices and experiences in the pursuit of sustainable peace and the prevention of recurring conflicts.