

WOMEN'S EXPERIENCES IN PEACE BUILDING PROCESSES:

THE CASE OF TURKANA COUNTY, KENYA

BY

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DECLARATION

This research project is my original work and has not been submitted for examination in any other university.

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This research project has been submitted for examination with my approval as the university supervisor.

Signature: 

Date: NOV 24, 2016

Prof. Isaac K. Nyamongo

DEDICATION

This research project is dedicated to my children, Jason and Imani, for their love and invaluable support.

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I wish to acknowledge the professional and academic guidance provided by my supervisor, Prof. I. K. Nyamongo. The support and encouragement of my fellow students at the Institute of Anthropology, Gender and African Studies, Class of 2016 is acknowledged and appreciated.

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LIST OF ABBREVIATIONS AND ACRONYMS

ACORD	Agency for Cooperation and Research in Development
ASAL	Arid and Semi-Arid Lands
CBO	Community Based Organization
CEDAW	Convention on the Elimination of all Forms of Discrimination Against Women
CN	Case Narratives
COPA	Coalition for Peace in Africa
CSO	Civil Society Organization
FBO	Faith Based Organization
FGDs	Focus Group Discussions
FES	Friedrich Ebert Foundation
IPSTC	International Peace Support Training Centre
KIIs	Key Informant Interviews
KNAP	Kenya National Action Plan
KWCG	Kenya Women's Consultation Group
NGO	Non-governmental Organization
NSAs	Non-State Actors
NSC	National Steering Committee
SID	Society for International Development
UN	United Nations
UNICEF	United Nations Children's Fund
UNIFEM	United Nations Development Fund for Women
UNSCR	United Nations Security Council Resolution

ABSTRACT

The overall goal of this study was to investigate women's experiences in peace building within the County of Turkana. The study's specific objectives were to: document the role of women in peace building within the County of Turkana and; to determine the challenges faced by women in peace building in the County. The study was descriptive and employed qualitative data collection methods. Focus Group Discussions, case narratives and key informant interviews formed the main data collection methods. Study participants were purposively recruited from women groups within Turkana Central region who have participated in peace building processes at both formal and informal levels. Similarly, key informants and study participants for case narratives were purposively selected by virtue of their participation in peace building initiatives at both community and county levels.

As demonstrated by the findings of this study, women of Turkana County are still lagging behind their male counterparts in peace processes, particularly at the formal and decision making levels. It emerged that women have been socialized for peace building at the informal level where their role as peace builders is being recognized, but still lacks support. Further, the study revealed that women's participation in decision-making, peace building or community development in general, is tied to women's economic and social status. Culture was cited as overwhelmingly responsible for relegating women to a lower status to that of men.

Several recommendations are made to increase women's participation in peace building processes within the county. They include: raising literacy rates amongst women and girls; advocacy and awareness-raising on the need for inclusive peace processes; empowering women economically; promote general development of Arid-lands in Kenya and male involvement in gender issues.

The findings of this study will provide insights for future research on the role of women in pastoral communities in all aspects of peace processes. The study should assist in assessing Kenya's adoption of UNSCR, particularly in ensuring a gendered approach in the establishment, coordination and monitoring of various committees and networks in the security sector at both County and Sub-County levels.

CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

War and conflict in general are settings that impact greatly on the meaning given to gender, by redefining the socially ascribed duties and responsibilities of men and women. According to UN Women (2015), gender relations intersect with other social categories such as race, class, ethnicity, age and geographical locations, and determines the major actors in a conflict. Odongo (2004) submits that all over the world, women's participation in conflict situations is seen as that of blameless and passive sufferers, while the men-folk are seen as active fighters and protectors of their communities. This perception, informed by the social construction of what is appropriate for men and women (gender roles), can conceal active roles played by women in peace building processes. Even in contexts where women have been able to make substantive contributions to peace-building processes, their efforts have often been under-valued and at most times they are rarely acknowledged (COPA, 2014).

Both men and women are affected by conflicts differently and more so in recent times. Although women are not always in the forefront of battlefields, they still suffer great harm. For example, women may be subjected to sexual violence, which is sometimes meted out systematically to achieve political or military objectives (Bridge, 2003:16; UN Women, 2012: 1). Similarly, women are the first to be affected by the breakdown of infrastructure which hampers their ability to keep their families together and care for the wounded. For many women around the world, conflicts imply impoverishment, the death

of loved ones, forced displacement, loss of property and the breaking of the social fabric. According to the World Bank (2005), for some women however, conflicts also presents an opportunity for empowerment and access to social and political spheres, denied previously.

The terms peace building and peace processes are often used interchangeably. In 1992, the then UN Secretary-General, Boutros Boutros-Ghali, introduced the concept of peace building to the UN as “action to identify and support structures, which will tend to strengthen and solidify peace in order to avoid a relapse into conflict,” (UN Women, 2013). Similarly, the 2012 Secretary General’s report states that the UN and its partners and Member States must ensure sustainability of peace building mechanism, especially for fragile countries, in order to attain transformation that leads to sustainable peace and development. The report further identifies the principle of inclusivity as a critical element in the achievement of sustainable peace by ensuring that adequate space is created for all actors including women, the youth and other marginalized groups.

Sustainable peace requires transformation which is built over time and is not necessarily achieved through the cessation of hostilities. Additionally, sustainable peace encompasses ideas about social justice as well as sustainable development. As such, peace building efforts should focus on long term goals of transforming societies for the achievement of sustainable peace and development, for the benefit of all members of the society.

While there have been numerous efforts calling for gender responsiveness in peace and conflict interventions, women continue to be absent from peace processes, with their role

and contributions often being overlooked. The under-representation of women in both formal and informal peace negotiations reveals a troubling gap between the aspirations of numerous global, regional and national legal frameworks and commitments and the reality of peace processes around the world. It has been 38 years since the Convention on the Elimination of all Forms of Discrimination Against Women (CEDAW, 1979) was adopted, 34 years since the UN General Assembly's Declaration on the participation of women in promoting international peace and cooperation, and 21 years since the convening of the Fourth World Conference on Women (BPfA, 1995), where participating governments around the globe issued and committed to the Beijing Declaration and Platform for Action. In particular, the Beijing Declaration stated that:

“...in a world of continuing instability and violence, the implementation of cooperative approaches to peace and security is urgently needed. To this end, the equal access and full participation of women in power structures and their full involvement in all efforts for the prevention and resolution of conflicts are essential for the maintenance and promotion of peace and security” (UNDP, 1995: 57).

Most importantly, the United National Security Council Resolution (UNSCR) 1325 of the year 2000 was borne out of recognition on the relevance of women's experiences and contributions in all aspects of peace building including at the highest level of decision making. The Constitution of Kenya (2010) marked an important turning point in the country's transformation to democracy. It defines democracy, equity, social justice, inclusiveness and participation of the people as national values and principles of good

governance (GoK, 2010). Indeed, this has provided impetus for the Kenya National Action Plan (KNAP) for the application of UNSCR 1325.

1.1.1 Women and Peace Building: An Overview

Conflict is often driven by intensely ingrained separations, suspicions and exclusionary politics. Women efforts in peace building efforts are often geared towards finding common ground between warring parties, rather than recrimination (ACORD, 2013: 6). For example, women in Northern Ireland established networks and linkages in a bid to build consensus between the conflicting parties, which was a non-partisan approach to achieve influence. In Sierra Leone in 1995, the women's peace movement advanced the issue of a negotiated peace settlement in a non-confrontational and non-partisan fashion, through such events as prayer meetings (ACORD, 2013: 6).

It is noteworthy that women in the developing countries, including in sub-Saharan Africa, live with numerous challenges. In many of these countries, there is a resource crunch and the womenfolk are the most penurious of all groups (Banerjee, *et al.* 2010: 35). To add to their susceptibilities, they also operate under patriarchal system of organization, which institutionalize male dominance over women, thereby denying them their social and political rights. For example, according to a study commissioned by UN Women, the current peace process in Mali has not placed the participation of women as a priority, regardless of their visibility in the society as well as their ability to mobilize support from different groups, towards achievement of lasting peace in Mali. Their exclusion from the peace process in Mali has been supported by cultural arguments that their involvement could delay or derail the mediation process. (UN, Women, 2015: 48-49).

As alluded to in earlier sections of this research report, various international, regional and local instruments and frameworks acknowledge the effects of warfare on women, as well as the role they can play in averting, resolving conflict and in the post-conflict reconstruction process. Indeed, various studies have documented women's contributions in peace building efforts around the globe. However, it is equally important to investigate their experiences in these efforts, particularly in regions which perennially experience conflict, such as Turkana County in northern Kenya.

1.1.2 Turkana's Security Context

Turkana County has perennially been in a state of conflict according to a report commissioned by the National Steering Committee on Peace and Conflict Management (NSC), under the Ministry of Interior and National Coordination in 2013. The County has been characterized by cattle rustling between the Turkana and Pokot communities, as well as the cross-border conflicts between the Turkana and their neighbours, namely: Ethiopia, Uganda and South-Sudan. Specifically, the Turkana have been fighting over livestock and pasture with the Toposa of Sudan and the Karamajong and Dodoth of Uganda. Conflicts over pasture and cattle rustling occur frequently, creating a cycle of attacks and counter-attacks within the region. The Turkana's neighbours to the south of the County – the Pokot – have a more uncertain and precarious relationship, often based on how the rains have fared and whether or not they have a 'mutual' enemy across the boundary in Uganda. To the north, the Turkana have been in conflict with the Dassanech of Ethiopia over livestock raids (GoK, 2013: 11).

Traditionally, cattle rustling in pastoral communities was a culturally sanctioned affair aimed at restocking and expanding a communities' livestock resource, securing new grazing lands and access to new water points. However, in recent years, this practice is now being used as a means for political intimidation, while the introduction of small and light weapons has changed the dynamics of cattle raids, making them frequent and more destructive (Mtutu, 2008; Schilling and Akuno, 2012:3).

The state of insecurity in Turkana has affected women and girls greatly. Although there has been limited systematic documentation of the effects of violence on women and girls in the County, some points can still be made. Seifert (1993) says that conflict in most pastoral communities is often associated with violence been meted out upon women and girls. Traditionally, this was not the case as it was taboo to harm women and children during a cattle raiding episode. However, in recent years and for young girls in particular, conflict is now associated with the risk of being raped or kidnapped, which creates the pressure for early childhood marriages once a girl is abducted. This means that an abducted girl's pursuit of education or the security provided by the nuclear family is abruptly cut off. This then leads to the loss of their negotiating power or social status in general.

1.2 Problem Statement

Most of the North Rift region, including Turkana County, is one that has been most marginalized and underdeveloped regions in Kenya in terms of essential infrastructure such as health, road networks, water, livestock markets and education facilities, which have been grossly inadequate (Mwaniki *et al.*, 2007:20). The massiveness and

detachment of the area, poor road networks and scarcity of resources goes hand-in-hand with gaps in security, leading to frequent conflict episodes among pastoral communities in the region. The National Steering Committee on Peace and Conflict Management in their 2013 report, submit that Kenya's security apparatus has lacked the capacity to provide security to the residents of Turkana County and the North Rift in general, mainly because the conflicts are normally fought using very sophisticated fire arms. Past attempts at disarming the communities have been largely unsuccessful due to lack of coordination with neighbouring communities who fear that once disarmed, they may become vulnerable and open to further attacks (GoK, 2013: 11).

Turkana County has also been affect by inter-communal conflicts related to climate change, due to the deteriorating water and grassland resources (IPSTC, 2015:35; Juma, 2000; Schilling and Akuno, 2012:10). Additionally, climate change and its negative effect on the environment has presented a challenge to the cattle rustling economy, leading to high levels of poverty for the communities that depend on it. Internally, a recently identified hotspot area is the border between Pokot Central and Turkana South where frequent cases of cattle raids and deaths have been reported. This has increased insecurity and tendency towards self-defense and retaliation creating a situation of anarchy in the region (GoK, 2013:9-10). Land in the County also remains a thorny issue with boundaries being contentious e.g., between the Turkana and their Southern neighbours, the Pokot. These land contestations have worsened relations between the pastoral communities particularly with regard to access to limited resources such as water and pasture.

Turkana women are particularly vulnerable to insecurity and conflict and often bear the brunt of it. For instance, women are responsible for their households including children and therefore cannot flee during cattle raiding sessions which occur frequently. According to Eriksen and Lind (2005), raiding and killing have led to women losing their husbands and sons and has further created the phenomenon of households headed by women. Women and children, mostly unprotected, are usually targeted by raiders and suffer untold atrocities, including rape and kidnappings during raiding episodes. These violent attacks upon women and children are seen as avenging perceived injustices perpetrated by the 'enemy.'

The challenge to initiate and maintain peace is enormous and more so for Turkana County which is perennially experiencing conflict. Formal mechanisms of conflict resolution and peace building have been largely ill-equipped to handle the multi-faceted causes of conflict in the area (NSC - GoK, 2013:11). This calls for concerted and unrelenting efforts towards building and maintaining peace within the County. Adan and Pkalya (2006), submit that the formation of local peace committees and networks has been one of the commendable community efforts working towards the promotion of peaceful coexistence between different groups in the society and often fills in the security void left by the government, particularly in regions which experience recurrent conflicts in Kenya. These committees are largely a hybrid structure, derived from traditional conflict resolution mechanisms and the modern formal dispute arbitration processes (Adan and Pkalya, 2006: iv). Indeed, stakeholders at community level have a role to play in developing semi-formal structures to manage conflict such as Peace Committees as well as other local networks and groups.

As guided by the National Policy of Peace and Conflict Management Policy (2011), Peace Committees have morphed from originally being an elders' council, to the current committees that are all-inclusive, which advocate for the involvement of all stakeholders in the society, including marginalized groups such as women and youth. These committees facilitate peace forums at the various governance levels and incorporate traditional dispute resolution mechanisms (GoK, 2011).

Whereas various studies have shown the various roles that women play in setting the pace for sustainable peace in conflict prone areas (IPSTC, 2013; Juma, 2000; UN Women, 2015; Chopra, 2008), only a few have specifically documented women's experiences in these processes and emerging issues and opportunities for their participation in the building and maintenance of peace. As such, this study set out to explore the experiences of women in peace building processes within the County of Turkana. The research questions for the study were:

- i. What is the nature and scope of women's participation in peace building in Turkana County?
- ii. What are the challenges faced by women in peace building in Turkana County?

1.3 Study Objectives

1.3.1 Overall Objective

The main objective of this study was to investigate women's experiences in peace building in Turkana County.

Specifically, the study sought:

- i. To document the role of women in peace building within Turkana County.
- ii. To determine the challenges faced by women in peace building in Turkana County

1.4 Assumptions of the Study

- i. Women have been participating in peace building process formally and informally within Turkana County.
- ii. Cultural norms that place women at a lower position to that of men is a major challenge to women's participation in peace building.

1.5 Significance of Study

It is envisaged that broadly the findings of this study will provide the basis for future research work on the role of women in pastoral communities in all aspects of peace building. In assessing women's experiences and challenges in peace building, the study will endeavour to bring out some of the emerging issues and opportunities for women to participate in peace building processes, thereby making a positive contribution to programming efforts geared towards establishing sustainable peace both at the community and the broader county levels, through an all-inclusive approach.

The research draws a lot of insights from the UNSCR 1325 as a guiding principle of women's inclusion in peace processes at all levels. Responsibility of implementing the Resolution lies with Member States (e.g. Kenya), in partnership with a range of stakeholders including civil society organizations, county governments, community-

based organization and a host of other regional and national security organizations and government machineries within the security sector. Kenya has adopted the Resolution and is implementing it through the Kenya National Action Plan. It is hoped that the research will assist in assessing Kenya's adoption of the Resolution, through the implementation of the KNAP particularly in ensuring a gendered approach in the establishment, coordination and monitoring of various committees and networks in the security sector, particularly at county and sub-county levels. Indeed, the local peace committees are community representative institutions which bring together both formal and traditional dispute resolution mechanisms for peace building, and it is imperative to ensure a gendered approach is adopted in the establishment, coordination and monitoring of these committees for the realization of sustainable peace.

Finally, in establishing the roles that women play in peace processes in Turkana County, the study identified some of the knowledge, skills and talents that women possess in promoting and maintaining peace. This information can be useful to both national and county governments, including an array of other stakeholders in the security sector (both governmental and non-governmental) in developing relevant programmes that are appropriate and responsive to the identified strategic gender needs in peace processes.

1.6 Scope and Limitations of the Study

The study focused on the County of Turkana, which is characterized by the proliferation of illicit weapons, general under-development and ecological degradation. The region also experiences long spells of drought due to unreliable rainfall patterns which makes the County food insecure. This state of affairs periodically leads to the loss of human

lives and livestock. All members of the society are stakeholders in the resolution of conflict. The issues tabled during mediation and negotiation processes are as important to women as they are to men and as such women's own voices and perspectives must be heard. This premise set the stage for this study which sought to establish the nature and scope of women's participation in peace building within the County of Turkana. The study focused on women who are part of organized groups which are engaged in peace building efforts within the County and examined their specific experiences while highlighting their contributions and challenges.

Turkana exhibits some of the poorest education indicators in Kenya, with low literacy levels. A study conducted by the Society for International Development indicates that 82% of Turkana County residents have no formal education (SID, 2013:10). Against this background, it was envisaged that only a few respondents in this study would be able to read and write and therefore interview guides or translators were engaged in interviewing key informants.

1.7 Definition of Terms

Peace: The absence of organized collective violence or conflict between human groups, classes and between racial and ethnical groups. It also implies the presence of conditions that facilitate positive relations between human groups, presence of cooperation, freedom from fear and want, economic growth and development, equality, justice, freedom of action, cooperation and integration.

Peace building: This includes all processes that occur before, during and after violent conflict that are geared towards sustainable peace. In this study, peace building includes strategies, programmes or projects, geared towards cessation of hostilities and the restoration of peace; preventing the re-occurrence of conflict; and rebuilding post-conflict communities to secure sustainable peace and development. Peace building is not a specific one-time event and involves the following: contribution, presence, liberation, teamwork, enablement of all participants to advance capacity for maintainable conflict resolution.

Peace Process: Any activity or strategy that is undertaken with the aim of preventing, alleviating or resolving conflict. Peace processes are political in nature whereby conflicts are resolved by peaceful means and include a mixture of diplomacy, changing relationships, negotiations, mediation and dialogue, both within official and unofficial arenas.

Gender: Socially constructed roles, responsibilities, attributes or entitlements ascribed to women and men, usually on a differential basis.

Experience: Women's insights, challenges and contributions in peace building initiatives and processes within their community.

Participation: Taking part or engaging in peace building initiatives and processes, whether formal or informal.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This section reviews literature on the concept of peace building and its rationale as well as the role of women in peace building processes. The section also looks at Turkana's security context as well as some identified barriers to women's participation in peace building processes, while highlighting the intersectionality of gender and peace building in Kenya's pastoral communities. The section concludes with a discussion on the theoretical framework that will guide the study.

2.2 Peace Building Concept and Rationale

John Galtung was the originator of the concept of peace building in the year 1975. In 1992, the concept was further promoted by Boutros Boutros-Ghali¹, who defined it as a multi-faceted process which spans through several stages, namely: the pre-conflict, during and post conflict period. He further asserted that peace building is a long-term process which is aimed at building resilient societies that can find their own solutions towards the achievement of sustainable peace and development, while reducing the likelihood of the re-occurrence of conflict (Alga, 2010). Juma (2000) defines peace building as technics and approaches employed to undo the damaging and negative actions and events that lead to conflict, thereby positively transforming communities to realize sustainable peace and development. From this definition, we can conclude that peace

¹ Boutros Boutros-Ghali was the sixth Secretary-General of the United Nations from January 1992 to December 1996.

building, therefore involves helping fractured communities towards reconciliation and peaceful transformation while protecting and respecting human rights. Further, this definition reaffirms that peace building is not merely concerned with stopping the fighting on the battlefield, but rather, ensuring that ultimately there is a change in attitudes as well as an improvement in the social and economic status of all people in the society for sustainable peace to be realized. Schirch (2004) notes that the realization of sustainable peace calls for the concerted efforts of all stakeholders including state organs (national and devolved units) the private sector, CSOs, traditional leaders, religious institutions, the media and individual members of the society (men, women, boys and girls).

2.3 The Role of Women in Peace Building and Peace Processes

As victims or perpetrators of war, women are major stakeholders in conflict resolutions. More often than not, they are the target of attacks, sexual violence and other forms of gross human violations. During times of war, whether as combatants or victims, women have additional burdens due to their socially ascribed roles and responsibilities of maintaining their families and the larger community (UNIFEM, 2005). As seen in previous sections, a number of international and local legal frameworks outline women's rights to full participation in governance structures which accord them decision-making platforms on social, political and economic matters. Implementing these rights would be the first step towards integrating them into peace processes as active participants. Further, women have invaluable resources that they can provide to peace processes leading to a positive outcome. Some illustrations are provided here-below.

Women groups can play an important role in peace building efforts by broadening the range of issues on the negotiating or mediation table, such as the promotion of social justice particularly for marginalized groups. In this regard, women groups can gain legitimacy and support by appealing to a wider range of stakeholders. For example, during the conflict period in Cambodia and Sierra Leone, women's groups reached out to all people, beyond the urban setting. In Cambodia, the women groups engaged in advocacy and promotion of peace by calling for a broad social development agenda, focusing on the neglected and socially excluded rural majority. In Sierra Leone, the women's movement opened branches in all accessible parts of the country which strengthened its support based and helped share information and coordinate peace marches (ACORD, 2013:17). Their action helped in raising awareness on the need to stop the fighting and embrace peace for the betterment of all the citizens of Sierra Leone.

Indeed, women have the capacity to complement and provide invaluable contributions to official peace building efforts by building a formidable platform for negotiations and mediation. In Northern Ireland, for example, women's groups spent over ten years cultivating trust between Protestants and Roman Catholics, creating the ground upon which a settlement would ultimately be reached. Women can build ties among opposing factions (UN Women, 2012:2). In Somalia, women presented themselves as the 'sixth clan' at the National Reconciliation Conference in Arta, Djibouti, which helped to send the message that the need for peace transcended beyond clan divisions (Butler *et al*, 2010). In the case of Burundi, from the 1960s up to the year 2000, the country's political crisis had taken a tragic toll on the lives of its citizens. The war had been characterized by deliberate rape, killing, maiming, forced displacement, abduction and torture. Risks for

the refugee and internally displaced populations were especially pronounced for women and their children (UNIFEM, 2001). From the year 1993, Burundi women became actively involved in peace movements geared towards resolving the country's conflicts. Their initiative bore fruits in July 2000 when an All Parties Burundi Women's Peace Conference was held in Arusha, Tanzania, which marked the first opportunity for Burundi women to make specific recommendations regarding their country's peace accord and its implementation.

Within the Kenyan context, following the December 2007 General Elections, the country was overtaken by unprecedented levels of violence leading to the death of approximately 1300 people and displacement of over 600,000 persons (Wamai, 2013: 7). The severity of the conflict unfolded within a period of almost two months and ended when a political compromise was reached. The representation of women within the formal mediation process was high by previous standards. One in four of the members of each negotiating team were women. Women were also seconded to support the process in various capacities. At national level, women civil society activists presented a memorandum to the former UN Secretary General, Koffi Annan, which highlighted the gender dimension of the conflict and cited discriminatory laws that sanction marginalization and exclusion of women. Women's participation was also felt at grass-root level, such as Kibra in Nairobi, where they organized themselves to provide humanitarian assistance to victims of violence as well as providing early warning information to their communities on impending attacks (Mcghie and Wamai, 2011).

2.3.1 Women and Peace Building in Kenya's Arid Lands

There are various studies indicating that in many conflicting communities, women have been in the fore-front in peace building initiatives e.g., in the provision of food and shelter to victims of violence, building bridges of reconciliation across the conflict divide, engagement in intra and inter community dialogue, provision of psychosocial support to victims of rape and other violations and in reintegrating of returnees back to the community. Studies indicate that women have been able to do all this, although in many instances, they have operated from the grassroots level and at the peripheries of the community (Publication for the Coalition for Peace in Africa: 2014).

In Kenya's pastoral communities, women engage in peace building efforts in a number of ways. For instance, women marry out of their clan and as such, they provide inter-clan networks that can provide crucial communication channels between warring parties. This is true also for women who have been abducted during inter-communal conflicts. Thus, abduction of girls during the raids may have the effect of retaliatory attacks and - once the girls are married - provide important connections between warring communities who under normal circumstances would not inter-marry (Ayuko and Chopra, 2008: 27; Banerjee *et al.*, 2010; UNIFEM, 2005; UNICEF and UNIFEM, 2002; Juma, 2000: 18).

According to Ayuko and Chopra (2008) and Juma (2000:21-24), in recent years, several women's organizations have been established in pastoral communities, specifically to promote peace in the region. In Wajir County for instance, peace building initiatives have been undertaken by women groups in the area since the early 1990s. These women groups gather to tackle conflict in their community and engage different stakeholders, including community leaders, to resolve tensions. In neighbouring Somalia, which is

also inhabited by warring clans, women organized groups have facilitated dialogue and reconciliation. Jama (2009) observes that women in organized groups have used their traditional skills in poetry, singing and dancing in order to appeal upon community elders and negotiators to enter into a truce for the sake of peace.

Women play a significant role in inter-community dialogue, through their social roles as a result of socialization process at the local/informal levels (Bernajee *et al.*, 2010:174). For example, among the Pokot and Marakwet, women would typically influence their men to negotiate with the enemy by tying a belt around their waists, indicating that the warring parties need to enter into a truce to allow their women folk to give birth and nurture their young ones. However, the use of these type of local conflict resolution mechanisms can be challenging in some inter-communal and inter-ethnic disputes, where more than one socio-cultural system is involved. Communities which have different methods of solving disputes may be unable to reach a compromise that leads to peaceful co-existence (IPSTC, 2015).

Although the role of women as peace-builders is 'recognized' in most pastoral communities in Kenya, women still lack support from their male counterparts. According to a study carried out by Ayuko and Chopra (2008), in Isiolo County, men see the women's peace groups as places for gossip and do not perceive them as useful. However, in other instances, the writers point out that some women peace initiatives at the grass-root level have contributed significantly to formal peace processes. Wajir County, in the Northern frontier of Kenya, was often torn by intra and inter-ethnic conflicts. However, in the early 1990s, peace building initiative started with an outstanding action taken by a group of women in Wajir, who gathered to tackle ongoing

conflict in their region. This initiative set the stage for many others to follow including the setting up of the Wajir Peace and Development Committee which serves as an excellent example of women's transformative roles in community peace building.

2.4 Barriers to Women's Participation in Peace Building

A number of factors have been identified by different writers as barriers to women's participation in peace building and peace processes. In his study of Kibra, Kenya, Muema (2014) submits that there is a strong correlation between culture and women's involvement in peace processes. Social norms consider conflict and peace processes as masculine issues which are the preserve of the male-folk. Other scholars such as Selimovic, Brandt and Jacobson (2012) state that patriarchy has relegated women to the private sphere of their homes thereby effectively curtailing their movement or their ability to engage in public forums.

According to a study commissioned by ACORD on 'Women Building Peace: An International Review of Peace Initiatives,' the study highlights other reasons for the failure to include women in peace processes. They include their lack of capacity or political-know how of engaging in such processes as negotiations or mediations and public's perceptions of women as passive victims of conflict. This is perception is fueled by the widely held notion that it is men who wage war and as such it is they who should determine the peace processes. For instance, in South Sudan, thousands of women were engaged as combatants in the battlefield, while others were actively engaged in providing support to fighters. This notwithstanding, women were absent from the peace negotiations (ACORD, 2013: 14; Young, 2012).

Anne Itto (2013:39) also identifies women's lack of confidence in themselves as an impediment to taking up political positions that would then accord them the space to engage in formal peace building processes. She further cites the advancement of customs and traditions that marginalize women as contributing to their limited participation in peace building processes. Additionally, she cites the lack of commitment to implement local and international instruments that call for gender responsiveness in all matters of peace building as limiting the participation of women. She attributes the lack of commitment to inclusive peace processes to the widely held view that peace building should consider political and regional interest at the expense of other issues, including gender concerns. Other barriers that women face include lack of capacity to engage effectively in peace processes (Rielly et al., 2015; UNPBF, 2015).

2.5 The Link between Women's Participation in Peace Processes and Positive Transformation of the Society

As alluded to in earlier sections of this proposal, there are several international and regional frameworks affirming the need for women's inclusion in both formal and informal peace processes. The primary reason for the call for women's inclusion in peace processes is because in most cases, they represent half of humanity in many countries around the globe. As such, peace processes that ignore their views run the risk of invalidating efforts towards achieving lasting peace and transformation of the society. To rebuild a country torn by war and conflict effectively and sustainably, the efforts of the entire population must be utilized.

In approaching any conflict transformation agenda, peace initiatives must address the motivating factors that influence the perpetrators while considering the context within which conflict occurred. For this reason, an all-inclusive approach is necessary in peace building initiatives, involving both the victims and perpetrators of violence. A comprehensive approach which includes women is pertinent, for their experiences as victims, their motivation as perpetrators and a deep understanding of their own society.

2.6 Theoretical Framework

2.6.1 Instrumentalist Theory

The instrumentalist theory was originally advanced by an American philosopher by the name John Dewey, who played a significant role in the development of the philosophy of pragmatism, but largely referred to it as instrumentalism. He held the view that knowledge results from the discernment of correlations between events, or processes of change. Further, Dewey held that ideas and experiences are instruments or tools that humans use to make greater sense of the world. Specifically, they set the plan of action and predict future events. He argued that experience arises from our physical connection to the environment, thoughts respond to experience and gives rise to action. Action then alters the environment that will shape the next round of experience. (Smith, 2012). In a nutshell, the world as we experience it, both individually and collectively, gives rise to action and allows for prediction and human intervention. As an ardent advocate of this theory, Dewey addressed an array of issues including education, peace studies and was also actively involved in such social movements as the promotion of world peace and women's suffrage among others (Totten and Pedersen, 2012).

One of Dewey's major contributions to peace studies was his argument that in order to achieve harmony, both nationally and internationally, some changes in domestic institutional thinking would have to occur first. He viewed democracy as a 'social process,' one in which all members of the society not only needed to be well informed but actively engaged in order to come to decisions that would, ideally, contribute to the welfare of the individuals involved and the larger society as a whole. It is thus understandable why he believed that what was essential to the development of a peaceful society was the combined and collaborative efforts of all members of the society. Dewey considered participation, not representation, as the essence of democracy (Dewey, 1922; Eldridge, 1998). Other advocates of this theory including Strickland and Duvvury, argued that women's enhanced participation in governance structures is critical for peace building initiatives and sustainable development and have suggested several mechanisms for increasing women's political participation, including, gender quotas, gender mainstreaming, affirmative action, among others (Strickland and Duvvury, 2003:15).

The instrumentalist theory is therefore concerned with what women can do for peace building and not the reverse. This argument is based on essentialist grounds, which posit that women have different visions and concepts of politics that are essential for sustainable peace and development. Women's contributions to sustainable peace have been highlighted and even declared invaluable to transforming societies (Pratt and Richter-Devroe, 2011:490). However, formal peace building and conflict resolution initiatives continue to ignore or marginalize issues of gender concerns. Further, those which *do* take into account gender concerns, fail to address structural barriers and power

dynamics which are the foundation of gender inequalities (Strickland and Duvvury, 2003).

Arguments have been put forward calling for a gendered approach to peace building and conflict resolution. Many of these arguments, instrumentalist in their approach, see women as instrumental in bringing about sustainable peace, focusing more on 'what women can do for peace', and less on 'what peace can do for women' (Puechguirbal, 2010:177). The logic behind the call for a gendered approach to peace building is that it promotes efficiency and effectiveness in peace processes and further allows all stakeholders to participate, which in turn creates commitment, a sense of responsibility and ownership by all parties to realize sustainable peace (Onslow and Schoofs, 2010:11)

2.6.2 Relevance of the Theory to the Study

From time in memorial, women have been considered as victims of war. However, in recent years, some attention has been paid to the different roles that women can play in armed conflicts. This has also changed the traditional view that portrayed men as fighters and defenders of their communities and women as passive actors in conflict. Women around the world are now organizing around peace issues including reporting human rights violations, demonstrating against war, conducting peace talks, peace marches and other awareness rising initiatives. Studies have shown that around the world, women have been able to build bridges of reconciliation and dialogue in polarized societies.

The proponents of this theory assert that women's contribution is important and critical for peace to be achieved and sustained. Further, they submit that in most societies around the world, women represent an important bridge between peace and conflict. For

instance, as the first teachers of children, they can instill peace values in them, which will in turn benefit the entire community. This study was based on the premise that women's contribution in peace building is vital for sustainable peace, hence, this theory was pertinent.

CHAPTER THREE

METHODOLOGY

3.1 Introduction

This section describes the research site, design, study population, sample and sampling procedures, data collection methods, data processing, analysis and presentation. The section concludes by discussing the ethical considerations that guided the study.

3.2 Research Site

Turkana County is situated in the North Rift region in Kenya and shares borders with Marsabit to the East, Samburu to the South East, West Pokot and Baringo to the south, Republic of Uganda to the West, South Sudan to the North West and Ethiopia to the South (Figure 1). It occupies 71,597 square kilometres and is the second largest county in Kenya. As at the 2009 population census, the population in the county stood at 855,399 people.

Turkana has for many years suffered from recurrent droughts that make the County food insecure. The County has also experienced recurrent inter-communal conflicts manifested through regular cattle raids, highway banditry, conflict over resources such as land, pasture and water. The County has a total of six constituencies, namely: Turkana North, Turkana West, Turkana Central, Loima, Turkana South and Turkana East. The study specifically targeted two constituencies, namely: Loima and Turkana Central.

Figure 3.1: Map of Constituencies within Turkana County



KEY

	Loima Constituency
	Turkana Central Constituency

Source: The Independent Electoral and Boundaries Commission (IEBC)

3.3 Research Design

The study which was cross-sectional and descriptive, employed qualitative data collection methods. Focus Group Discussions (FGDs), case narratives and Key Informant Interviews (KIIs) formed the main data collection methods. Study participants were purposively recruited from women groups within Turkana Central region who have participated in peace building processes. Similarly, key informants and study participants for case narratives were purposively selected by virtue of their participation in peace building initiatives at both community and county levels.

3.4 Study Population and Unit Of Analysis

The study was conducted amongst the women who are members of organized social groups within Loima and Turkana Central constituencies. The study targeted a total of five (5) women groups in this region who were in one way or another involved in peace building efforts within their communities. The women within these groups formed the primary unit of analysis for this study.

3.5 Sample and Sampling Procedure

In this study, five women groups were conveniently sampled from Loima and Turkana Central constituencies. A sample frame was obtained from NGOs working with local women groups. Chief Officers of the Turkana County Government were also approached to provide a list of possible women's groups to be interviewed. Key informants and respondents for case narratives were also purposely selected as a result of their involvement in peace processes within the County.

3.6 Data Collection Methods

3.6.1 Focus Group Discussions (FGDs)

Five FGDs were conducted with members who were drawn from five (5) women groups, operating within Loima and Turkana Central Constituencies. The women within these groups were chosen on the basis of their involvement in peace initiatives within their communities or even within the larger county level. The FGDs were interactive to allow for further probing on the basis of information provided by the informants. The method provided information on women's nature and scope of participation in peace building efforts as well as their specific experiences and challenges as peace builders in their community.

3.6.2 Key Informant Interviews (KIIs)

These were conducted with eighteen (18) experts selected on the basis of their work within the peace and security sector in the County. The respondents were drawn from the County Government of Turkana; a local chief in Loima; an aid worker with a NGO; a donor/Development Partner with Field Presence in Turkana; members of Kraal Peace Committees; local CBOs; UN Gender Advisor (Turkana County); one female MCA as well as members of the public (both men and women). The key informants provided information on women's nature and scope of participation in peace building processes in the County, challenges that women experience as peace builders as well as emerging opportunities for women's increased participation in peace processes.

3.6.3 Case Narratives (CNs)

These were conducted with two women who have participated in cross-border peace building initiatives between the Pokot and Turkana. The case narratives focused on the nature and scope of women's participation in peace building efforts, both formal and informal, as well as their experiences in these processes. The narratives also focused on any emerging issues affecting women in the peace and security sector including opportunities for their increased and strategic participation.

3.7 Data Processing, Analysis and Presentation

The data collected from FGDs, KIIs and case narratives was transcribed then translated from Turkana to English (where responses were provided in Turkana language). Analysis of the translations and transcriptions was done based on the study objectives. Additionally, data analysis was carried out in line with the objectives of the study, while selected quotes were used alongside presentation of findings to amplify the voices of informants.

3.8 Ethical Considerations

A research permit was sought from the National Commission for Science, Technology and Innovation. During field work, the researcher provided an explanation to all respondents on the voluntary nature of their participation and their freedom to withdraw at will. In all cases, a consent form was used to obtain the approval of the respondents' participation in the study. The participants were assured that all information provided would be held in strict confidence and used only for purposes of this study. Additionally, to protect the identities of the respondents, a coding system was used.

CHAPTER FOUR

RESEARCH FINDINGS

4.1 Introduction

This section presents the data obtained from the participants of this study during the Focus Group Discussions (FGDs), Key Informant Interviews (KIIs) as well as case narratives. The details of both the discussions and interviews are included as well as analysis of the data to support the research findings in line with the study objectives.

The respondents for this study were chosen on the basis of their involvement in peace initiatives within their communities or even within the larger county level. Focus Group Discussions (FGDs) were conducted with five (5) women groups which operate within Loima and Turkana Central Constituencies. Individual women were also approached to give their views on women's experiences in peace building. KIIs were also conducted with eighteen (18) participants, drawn from the County Government of Turkana, an area Chief in Loima, an aid worker with an Non-governmental Organizations with field presence in Turkana County, members of Kraal Peace Committees, a donor/development partner with field presence in Turkana, local CBOs, UN Gender Advisor (Turkana County), one female MCA as well as members of the public (both men and women). The respondents in this study have been engaged in peace building processes in one way or another. Two women who have been involved in cross-border peace initiatives were also interviewed for the case narratives.

4.2 The Nature and Scope of Women's Participation in Peace Building

The study sought to explore women's experiences in peace building processes within the County of Turkana. In order to answer this question, the nature and scope of their participation was investigated, focusing on their specific roles and contributions and the extent of their participation (at formal or informal levels). During FGDs, the respondents were asked to describe their roles in peace building efforts within their community, firstly as a group and secondly, at the individual level. They were also requested to explain the area of focus in peace building and their target group in their initiatives.

4.2.1 Scope of Women's Participation in Peace Building

The study found out that women were participating in peace building processes, but mostly at the lower levels (kraal² or community³ levels). There was consensus with all the participants that women were more engaged in informal peace initiatives within their communities. It was reported that women's voices were almost always inadequate in formal peace processes due to minimal participation. Further, a majority of those involved in formal peace processes may have their contributions confined to administrative or logistical matters such as organizing meetings, cleaning of venues and the preparation of food, as opposed to being at the decision making table that determines the presence or lack of peace. However, the case narratives revealed that in a few cases, women have been part of the formal mechanisms to bring peace among warring

² A Turkana traditional village of huts within close proximity to each other, typically enclosed by a fence. A kraal can comprise of several families.

³ A group of people living in a certain area who have common characteristics and can be a collection of kraals.

communities, e.g., the Pokot and Turkana. One of the women interviewed through the case narratives was an active member of the District Peace Committee, which was in existence before the devolved system of governance came into effect. She observed that:

“For many years now, I have been encouraging women to participate in peace building. Before devolution came, I was already trying to bring women into the District Peace Committees. When we started, I would walk alone amongst many men. Now the situation has improved and the County’s Peace Directorate is using some of us in their peace building and conflict management mapping exercises, but mostly as informers. We can do much more for peace.” (CN1, 66 years old widowed mother of six children, Turkana Central Constituency)

Another respondent of the case narratives explained that in recent years since the promulgation of the new Constitution of Kenya (2010), women are now more aware of the role they can play in peace building processes, but their numbers are still minimal in formal processes. She recalled a peace meeting held at Lorengippi in 2014, which had been organized in order to bring the Pokot and Turkana to the negotiation table to agree on a peace deal that would see an end to the hostilities between the two communities. Women were invited to the negotiating table and had the opportunity to give their input on how to move forward with the peace deal. She explained that:

“Women gave their input during the meeting and we were hopeful that this would see the beginning of lasting peace in the region. Unfortunately, a few days after an agreement had been reached, there was an attack. We later came to learn that the raiders were unhappy because they had been excluded from the negotiations.” (CN2, 44 years old, female, Loima Constituency)

It emerged that the minimal presence of women in key decision making platforms in the search for peace was attributed to the social and cultural barriers which place women at a lower position and social status to that of men. The study also revealed that the economic dependence of women upon the male-folk contributed to limiting their choices and consequently their life outcomes. This situation has reinforced the widely held notion that women have little or no contribution to make at the decision making level due to their low status in society. One key informant who is an aid worker in the county observed that:

“Women are hostage to power structures. A woman cannot easily leave her husband as this would signify the breaking of a system and network of assistance and obligation, which is an integral part of a family’s survival.” (KII4, 36 years old, male, Aid Worker in Turkana County).

The study found out that while some men are supportive of the promotion of women’s issues, many are resistant to the idea that men and women should have greater equality.

One respondent working as a Programme Officer with a Non-governmental organization observed that strong and vocal women tend to be sidelined on the pretext that the search for peace was paramount, while issues of empowerment and gender equality can be dealt with after the return of peace within the community. This indicates that equality and equity concerns are not prioritized in most cases. She further explained that:

"Men are generally not happy about the changes we are seeing in our community. Women are becoming active unlike in the past. However, most of them are not confident enough and are still depending on their husbands for their survival. In families where women have the capacity to earn, they can easily be shunned. We tell them that a woman who is empowered is not a rebellious one. She can contribute greatly in the wellbeing of the family. When women have a chance to do something, there will be peace in the house and in the community." (KII1, 34 years old, male, Programme Officer, Turkana County).

Although it was a widely held view that women were not being consulted enough, one key informant explained that men were consulting women on topical issues (including peace) but informally and in private spheres. One respondent explained that:

"If men want women's advice on any issue, it is normal to consult informally. Even wives are being consulted at home by their husbands on family and community issues. However, there is need to involve

women in decisions regarding conflict and a need to hear women's voices directly because they have a stake too." (FDG1, 37 years old, female, Peace Actor in a Women's Group, Loima Constituency).

There was consensus amongst the women groups interviewed through the FDGs that women needed to be involved in decision making in all aspects and not just in peace matters. That way, they can begin to have their voices mainstreamed across all issues that affect the community including the search for sustainable peace in the County.

4.2.2 The Role of Women in Peace Building Processes

The study sought to investigate women's specific roles and contribution in peace building. Further, in assessing the differentiated roles of men and women, the respondents were asked whether women and men's roles were different when it comes to peace building. There was consensus that the roles of men and women in peace building processes were different. However, on further probing, some respondents were of the view that the community members had the freedom to decide which roles to play which would typically correspond with their ability and the conflict situation. Others stated that women and men play different roles in terms of the level (formal or informal) and intensity (how deeply involved they were). With regard to intensity, women were said to be by nature more emotive and passionate than men. This explains why women's role in peace building is mostly in advocacy and humanitarian roles while men participate in negotiations and making resolutions during peace meetings.

There was consensus amongst the respondents that majority of women participating in peace building initiatives mostly make their contributions through their gendered roles. These includes composing and singing songs on the need for peaceful coexistence between communities, as a way of appealing to young men (warriors) to abandon their violent pursuits of raids, or to soften the hearts of elders who are considered 'hard-liners'. They may also sing songs to pass peace messages at home to their husbands and other male relatives who may be engaged in cattle rustling. All respondents reported that women are often called upon to sing peace songs during peace building crusades and dialogue meetings, both formal and informal.

The study found out that women's contribution to peace building efforts is also through their roles as mothers and care-givers and they are often tasked with the preparation of venues and meals during peace meetings. They use their nurturing skills to ensure that the men/elders are well taken care of and capable of spending long hours in negotiations and dialogue sessions in the search for peace. Similarly, as the first teachers of children, women will often be found speaking to the youth on the need for them to embrace peace. The study found out that women groups which advocate for peace often target schools as venues for their 'peace talks.' One respondent of the case narratives observed that:

"Women's involvement in peace building work is vital since women are gifted naturally with talks that help to build and foster peace from an early stage in the lives of their children. Women have the strength and the vigor to carry on and push on for an agenda that they have decided on.

We are the first teachers of our children and role models for the youth in our community." (CN1, 66 years old widowed mother of six children, Turkana Central Constituency).

During the FGDs, it emerged that in addition to the youth peace talks, women are also targeted because of the role some of them play in fueling conflict within the County. It was reported that although they are the minority, women can fuel conflict through taunting of young men urging them to engage in cattle rustling. Women also cook for the warriors or secretly transport weapons. For this reason, one women's group in Loima Constituency interviewed through FGDs reported that their peace advocacy initiatives include targeting women known to fuel conflict within their community and imploring upon them to change their ways for the sake of peace within the community. Their initiatives involve visiting these women within their homes or locating them in common places such as water points and markets for 'peace talks.'

The FDGs revealed that the learned women of Turkana who had come together to advocate for the education of the girl-child, were also involved in peace missions targeting schools and communities within the County. One group in particular, involved in advocacy and lobbying initiatives for the education of the girl-child, has become very active in community development and their efforts have been recognized by the County Government as well as local and national NSAs. During these missions, the women talk to the youth and members of the community on the importance of peace, which is fundamental in the creation and maintenance of a conducive learning environment for

school going children. One key informant who is a member of a women's group remarked that:

"There can be no education for our children in Turkana without peace. Peace provides the environment that learners need in order for them to go to school. Once conflict break-out, we abandon our homes in search for safer lands. This disrupts the education of our children." (KII6, 56 years old, female, member of a women's group involved in advocacy for the education of the girl-child in Turkana County).

The study further found that women would typically take up the role of attending to the victims of violence and helping with the integration of former warriors or displaced persons back into the community. Women will also care for children who have been orphaned. One key informant from Loima Constituency remarked that:

"Women have a tender motherly heart and can easily forgive and move on with life and assist others in the healing process successfully. Women want a return to normal life as quickly as possible because otherwise, the price is heavy for them." (KII9, 27 years old, female, Resident of Loima Constituency and a member of a women's group in the area).

The study revealed that women who have been affected by war (e.g., through the loss of a child or spouse) may become vocal in advocating for peaceful coexistence between

communities. In some cases, these women may become actively involved in kraal peace committees where they advocate for the cessation of hostilities and give their views on how peace can be achieved to avoid further loss of lives. There was consensus in the view that educated women were more vocal and active in peace building processes and will often make contributions on how lasting peace can be achieved at both formal and informal levels.

The study also found that women are very effective in providing early warning messages in the event of impending war/conflict. The study revealed that there has been an attempt by the County Government of Turkana to involve women in peace meetings at the kraal level, where women may be invited to give information during mapping exercises where conflict hotspots are identified and communities around them targeted for peace building missions. Women are also called upon to give information on impending raids, sightings of enemy tracks/foot prints, etc. Additionally, women are involved in compensation talks, which happen when a woman or girl is raped or killed during conflict. One key informant explained that:

“Women spend plenty of time with their children and other male-folk within their families and they are therefore likely to get first-hand information on planned attacks. Women will then inform the local security agencies for further action.” (KII9, 27 years old, female, Resident of Loima Constituency and a member of a women’s group in the area).

During the FDGs, it emerged that women were also using their productive roles to preach peace. For instance, women groups have in the past organized 'trade fares' between warring communities where women from both sides of the divide meet on 'neutral' ground to buy and sell goods. Beauty contests have also been held between the Pokot and Turkana, as a means of breaking the suspicions and encouraging less ambivalent relations between the two communities. The study found out that as facilitators, women may engage in reconciliation by organizing the exchange of gifts and holding peace talks in common places such as markets and water points. The study also revealed that interaction and exchanges create some kind of tolerance amongst warring communities which then sets the pace for future dialogue sessions at more advanced and formal levels.

It emerged from the case narratives that although few in number, women are involved in decision making processes in the formal peace processes such as inter-community peace talks held due to cross-border conflict. The Lorengippi Peace talks was cited as an initiative that sought the inclusion of women as active participants and decision makers in the peace process. Women are also involved in peace training work although minimally.

4.3 Barriers that Impede Women's Participation in Peace Building

The study sought to determine the challenges faced by women in peace building within the County of Turkana. During the FDGs and the KIIs, it emerged that women are seen as having a lower status in society than men. There was uniformity in the respondents' view that Turkana County is a highly patriarchal community, where male dominance over women in all spheres of life, is normalized through the socialization process. For

example, typically, women will fear to voice their views and concerns on conflict and peace issues, particularly in the presence of their male relatives. Those who are vocal are seen as inciters whose main work should be domestic chores. The study revealed that in almost all cases, women will be absent from the decision-making table, particularly in formal peace negotiations. However, their participation is more visible at the kraal level, where they may give information on impending raids and voice their concerns over the effects of past raids upon the community. One key informant observed:

“Men can sometimes be hostile and unwelcoming towards women, so that there is no space for interaction between them on peace building. A woman may be afraid of speaking at a public/community meeting if the husband or father is present. In Turkana culture, women are not supposed to sit with or in front of men. They are also not allowed to sit at the ‘tree of men’ where major decisions pertaining to the community are made.” (KII7, female, member of a women’s group in Turkana Central Constituency)

A participant of the FDGs explained that:

“Culture is responsible for women’s lack of participation in decision making processes, including in the peace building arena. This is either because their contribution is not valued or because they do not have the time, confidence and resources to do so.” (FDG4, 51 years old, female, chairperson of a women’s group in Loima Constituency)

During the interview sessions, it emerged that culturally, conflict is associated with masculinity and women are mainly seen as the victims. Women are considered highly emotive and incapable of dealing with the harsh realities of conflict which is considered the preserve of men. Two key informants made the following observations:

"Women cannot stop a raid which has already been planned and determined. War and conflict is the business of men. They are the ones who declare war." (FGD1, members of a women's group in Turkana Central constituency)

"The nature of conflict has changed in recent times due to the introduction of illegal guns which are in the custody of men mostly. Even very young boys have been trained to use guns and will often go out grazing with guns attached to their backs. Men are the wagers of war. It is only them who can quell it." (KII9, 44 years old, female, MCA, Turkana County)

Gender roles were also cited as major barriers to women's participation in peace building efforts in the county. FGDs and interviews revealed that the women of Turkana are overburdened with triple roles such as caring for their families/reproductive roles and in addition to other domestic chores. Turkana women are also responsible for livestock production activities. Due to the harsh climatic conditions in the County, water resources are few and far between. Therefore, women have to walk long distances from their homes

or settlements in search of water for their families and livestock. Those interviewed both in the FGDs and KIIs revealed that women's roles were demanding and this keeps them from participating in peace initiatives because they have no extra time to do so. It also emerged that women do not have the time to travel on peace missions in regions far away from their homes because of their triple workload, which often times confines them within the proximity of their homes. A peace officer working for the Turkana County Government observed that:

“It is not unusual for women to suddenly depart from an on-going peace meeting in order to complete their day's chores such as fetching water for their families and livestock. Women's time is precious and they must use it effectively in order to complete their daily tasks. Turkana women are very sensitive about time.” (KII12, middle-aged, male, Officer - Turkana County Government)

Changes due to climate variability and politically instigated tensions have had a great impact on both men and women and as a result of this, there is a gender variation in coping and adaptation strategies. These strategies have necessitated changes in the socio-cultural and socio-economic organization of the people of Turkana. During the FGDs, it was reported that due to the frequency of raids and tensions in the county, there has been a massive loss of livestock, which is the main economic mainstay. As a result, women are now engaging in economic activities in order to generate income to ensure the survival of their families. Conflict has also left many women widowed and these women

then have to solely provide for their families. To this end, women's multiple roles makes them 'time poor' and unavailable to effectively participate in peace talks or peace missions, particularly if they are required to travel away from the proximity of their homes or places of business such as markets.

One key informant working for the Turkana County Government explained that:

"If you want to involve women, you must find them first! One must go to where you would typically find them at a certain time during the day. If you expect participation from the kraal level, hold the meeting very early in the morning before the women set out to engage in their various activities. Peace meetings can also be held at water points where you will find women at a particular time during the day. You will also find them at the market particularly in larger towns such as Lodwar." (KII13, middle aged, male, Officer, Turkana County Government)

Women's own perceptions of their role in peace building was also found to be a barrier, with a majority of the respondents indicating that women were not confident enough. Interviews with key informants revealed that women do not see themselves as being capable of challenging the status quo which gives men power and authority. Women's own perception of themselves also hinders their participation in peace initiatives as a result of socialization process informed by patriarchy. It is therefore not unusual for women to attend peace meetings and not make any contributions despite being given the

opportunity to make their views known. One chairperson of a women's group in Turkana Central observed that:

“The vast majority of women do not have confidence in themselves nor in their fellow women. It is not surprising that women will not support each other for leadership positions because of ignorance, jealousy and illiteracy. Women also perpetuate patriarchy when they see men as naturally superior and more intelligent than them.” (FDG3, 41 years old, female, member of a women's group based in Lodwar, Turkana Central)

The respondents explained that the low literacy rates amongst women majorly contributed to their lack of participation in peace building processes, with a majority of those interviewed taking this view. The respondents explained that generally, a sense of self-worth was more apparent among women who lived in urban centres as opposed to their rural-based counterparts. A prevalent self-image was a sense of inferiority to men and a lack of confidence in themselves. There was uniformity in the respondents who attributed this inferiority status to lack of education and exposure.

There was consensus that due to low literacy rates amongst women, language is yet another barrier to their effective participation in peace processes. For instance, although there are many NSAs involved in training the community in peace advocacy projects, women are unable to take up these opportunities if Kiswahilli or English is the language used by the trainers. Within the County itself, people from different regions also speak

different languages which further hinders effective communication. Further, there was consensus that the low literacy rates in Turkana also means that women have some limitations in their capacity to participate in formal peace building processes, particularly when it comes to negotiations and arbitration. The study also found out that the lack of education hindered women's ability to build networks and interact with other peace actors within the County. One officer from an International Non-Governmental organization in Turkana County, observed that:

“Education is a powerful factor in leveling the field of participation in peace building processes. Women cannot participate effectively in peace building processes when they are unable to articulate their views.”

(KII7, 33 years old, male, Programme Officer, INGO with field offices in Turkana County)

A key informant observed that:

“We have such low education indicators in the county. Illiteracy rates are too high among women and girls. Even the women who have been given an opportunity to lead in various capacities in the county must be educated in order to realize any gains for women in Turkana.” (KII6,

female, 36 years old, Programme Director, CBO, Turkana Central Constituency)

The FGDs revealed that conflict in the County is mainly about resources, particularly pasture, land and livestock. Livestock production remains the major mode of production and land is a critical factor in the economy. These resources are mostly owned by men and as such, the perception, which is culturally reinforced, is that they are best placed to deliberate and make decisions during peace talks. The study found out that lack of control over factors of production also meant that a majority of women in many parts of Turkana were marginalized economically and were inherently dependent on men for their survival. The FGDs revealed that women's dependency upon their male-counterparts continues to perpetuate inequality of the sexes, which has an adverse effect upon the life outcomes of women. This dependency is seen as a lack of capacity on the part of women and in turn, society tends to devalue their contribution in governance issues, including peace processes.

When asked whether women were interacting or networking with different players within the county government structures or security agencies in general, a majority of the respondents reported that women were not doing so. Their low levels of networking at the formal levels through existing governance structures was attributed to limited education and the gendered triple roles which keeps them busy and unavailable to participate in peace initiatives or governance issues in general. One Peace Officer in a NGO working in Turkana remarked that:

“When we hold peace crusades or awareness rising campaigns, we normally engage men and women in different communities to participate

and act as peace ambassadors. This helps other community members to see and hear from their own people. It makes the message more legitimate. This way, the peace message reaches many people! Sometimes women are more shy and reluctant to stand and speak in front of other people.” (KII9, male, 29 years old, Peace Officer, NGO with field presence in Turkana)

Insecurity in the region was also cited as another barrier to women’s participation in peace building beyond their own immediate community. Many of them were fearful of transgressing into enemy territory or going far away from their homes in peace building activities due to insecurity which is rampant in some parts of the county. Respondents of the FGDs were unequivocal that some regions in the county were completely ‘no-go-zones’ for women due to incidences of rape and other forms of violence against women.

Finally, the study sought to know from the respondents whether they were aware of legislative frameworks and policies that explicitly address the issue of inclusion of women in peace building initiatives and processes. It emerged that a majority of the respondents were aware of the Constitution of Kenya (2010), which defines our national values and principles of governance, including the principles of equality, equity and inclusiveness. They felt that the Constitution gives all persons an equal platform to participate in matters of national interest including peace processes, irrespective of colour, creed, sex, political affiliation, social status, etc. However, it emerged that none of the respondents were aware of any international frameworks which Kenya has ratified

on matters of peace and security. The summary of barriers that impede women's participation in peace building processes is shown here-below:

4.4 Opportunities for Women's Access and Participation in Peace Building Processes

4.4.1 Women Special Talents

In an attempt to bring out some of the emerging issues and opportunities for women to participate in peace building processes, the study sought to establish whether women have special talents which can be tapped to in order to increase their participation in peace building work. There was consensus that women have special talents which can be tapped into in order for the community to realize sustainable peace. Although cultural factors exclude them from decision making on peace building matters, women can still organize themselves into groups which challenge this status quo. This was demonstrated by the various women groups which work towards sustainable peace in one way or another, including participating in kraal level peace meetings, engaging the youth (particularly warriors) on the need to refrain from engaging in raids, composing peace songs as well as advocating for the education of the girl-child. Additionally, the study found out that women in Turkana can use their gender roles to preach peace. One key informant revealed that:

"Women can use their role as mothers to show that they bring life into this world and they have a stake in the well-being of all members of the community. In one of the peace crusades that are organized immediately

after a conflict episode, women are usually very emotive. Sometimes, lactating mothers bear bare their breast and pour milk on the ground to show that without sustainable peace, we are killing future generations. This action makes people, even men, very emotional.” (KII12, middle aged, male, officer - Turkana County Government)

Key informant interviews revealed that women groups are now being encouraged and officially supported by the county government and other state organs as they are a good focal point for women’s advancement, e.g., by providing a forum for adult learning, vocational training, credit schemes and income generating activities. There was uniformity in the respondents’ view that women must be economically empowered in order for them to make good peace builders. The chairperson of an active women’s group in Loima observed that:

“Why would a poor rural woman engage in peace building? She has mouths to feed and many chores, the difficult one of all being getting water for the family and livestock. If you ask her to engage in peace building initiatives, she will ask you to give her something in exchange for her time!” (FDG4, 51 years old, female, chairperson of a women’s group in Loima Constituency)

4.4.2 Going Against the Grain: Challenging Patriarchy

The study found that some women groups are now challenging the patriarchal system of organization which relegates women to the periphery of decision making. These women challenge this status quo by being very vocal in calling for their inclusion in peace building processes. Although few in number, these women have now become role models for young girls and women within their communities. They often speak during community/kraal meetings or during County events on the need to embrace peaceful coexistence between communities and the promotion of gender equality. They are able to appeal to other women and the youth to support peace building initiatives for purposes of community development. One women group which advocates for the education of the girl-child has also incorporated peace matters as part of its agenda. They regularly visit institutions of learning within the County to engage young people on the need to embrace peace.

4.4.3 Women's Commitment to Sustainable Peace

Various interview sessions also revealed that a majority of women are very emotive about conflict having borne the brunt of it to varying degrees. Respondents interviewed through FDGs, KIIs and case narratives felt that women are more committed to finding peace compared to their male counterparts. The respondents reported that often times, men hold age-old grudges while women are ready to forgive for the wellbeing of their families and communities. Women have also used their roles as mothers to implore upon their husbands and sons to refrain from engaging in cattle raids and other activities that

threaten peaceful coexistence of the communities. During the case narrative, one respondent stated that women who have been involved in formal peace processes between Turkana and Pokot often have to appeal to their male counterparts to respect the rules of engagement during peace talks, failure to which can lead to a breakdown of talks and a resumption of hostilities between the warring parties. A key informant who is an officer of the Turkana County Government remarked that:

“Women can be very persuasive. They have been known to persuade their sons and other male relatives to abandon plans to raid neighbouring communities. Formal mechanisms of peace processes would be more successful towards achieving lasting peace, if women were involved. Women are able to forgive quickly and move on for the sake of the larger community. They are very useful in reconciliation. During talks between two warring communities, it is no wonder to see women from both sides hugging after a peace deal has been reached.”
(KII13, female, middle-aged, officer - Turkana County Government)

One respondent of the case narratives explained that:

“War is painful to a woman. I have lost many relatives due to conflict. I don't wish the pain on anyone. I am willing to do anything to avoid such pain. We talk to our men to lay down their arms and to consider their families and property. Conflict is very costly and everybody involved

pays a price." (CN1, 66 years old widowed mother of six children,
Turkana Central Constituency)

4.4.4 Raising Literacy Levels in Women and Girls

The study revealed that education is critical in ensuring equal and substantive contribution of women in peace building. Women were more often than not left out of formal peace processes due to their lack of capacity to engage substantively, particularly at formal levels where negotiation and mediation take place. One women's group in the County which promotes the advancement of women economically, socially and politically, has been unequivocal in calling for increased efforts/interventions towards raising literacy rates particularly for women and girls. Respondents held the view that education was a key enabler in preparing women to play a key role in both formal and informal mechanism for peace building. In almost all cases, the respondents felt that education can help build the women's knowledge, skills and confidence to participate more substantively in both formal and informal peace building initiatives within the County.

4.4.5 Women's Economic Empowerment

The study found out that women who engage in economic activities are able to network widely and communicate better, due to some level of exposure. This was considered a good opportunity to integrate women into community work including peace building. It was reported during the FGDs that some women groups that engage in income generating activities such as basket weaving, are now making beaded items such as wrist-bands to

spread peace messages to the youth. The study revealed that women who are actively engaged in economic activities are generally more exposed to various socio-economic issues and are more confident in articulating their views.

4.4.6 Devolved System of Governance

The respondents were asked whether the devolved system of governance had provided more opportunities for women to participate in peace building efforts in the County. There was uniformity in their response that in principle, devolution can help in reducing socio-economic inequalities amongst various groups. For instance, by creating more spaces for women to participate in governance structures, particularly within the County Assembly, women could be engaged more strategically and substantively in peace building processes, including formulating legal frameworks that ensure that the principles of equity and equality is respected and adhered to. However, there was consensus among those who answered this question that more needed to be done to ensure that women's participation was not merely to fill the gender quota as mandated by the Constitution, but to ensure substantive participation that respects the calls for inclusion of all members of the society in peace building processes.

4.4.7 Women's Ability to Network and Organize for Peace

It was revealed that women groups were gaining legitimacy within their geographical areas of operation through their initiatives of promoting social issues which is also seen as providing 'something' concrete for the benefit of the entire community. Providing 'something' that benefits the community gives them legitimacy to also promote the peace agenda. In these groups, women assist each other to mitigate some of the problems they

face as a result of conflicts, such as displacement, loss of relatives and the destruction of property. The study revealed that women can organize themselves to disseminate information on peace and some are even involved in civic education. Women groups which operate in urban areas such as Lodwar appear to be taken more seriously than those in areas considered rural within the County. The former are often targeted for funding and capacity building programmes by various organization. It is often through them that rural women groups are empowered via civic education and other programmes.

4.4.8 Legislative Frameworks and Policies on Gender Responsive Peace Building

Ideally, women as full citizens should expect that their rights will be realized as part of the 'social contract' between a state/county and its citizens. The framework for this social contract is the Constitution which is the highest law of the land. Under the Constitution of Kenya, all citizens are granted equal rights and is given effect by a set of detailed laws and policies and the necessary institutional framework for implementing those laws. As such, the constitutional and legislative framework forms the basis for all exercise of public authority and is the standard for evaluating and holding to account the conduct of state officials and that of private parties whose actions impact on the citizen's rights. Both the national and county governments have a role in ensuring that the principles as espoused by these legislative frameworks are adopted in all peace processes. Women in Turkana County can leverage on these frameworks in demanding for the principles of equality, equity and inclusiveness to be respected in all peace processes within the County, as part of the social contract between the state/county and all the citizens.

CHAPTER FIVE

DISCUSSION, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

This study set out to investigate women's experiences in peace building processes within the County of Turkana. Specifically, the study sought to: (i) document the role of women in peace building processes and; (ii) determine the challenges faced by women in peace building. This section discusses the findings of the study and presents the conclusions and recommendations.

5.2 Gender Dimensions in Peace Building

COPA (2014) submit that there are indications that in many conflicting societies around the world, women are engaging in peace initiatives often operating from the grass-root level and at the peripheries from where they are hardly been seen or heard. Often times, peace building initiatives have been perceived as the reserve of community elders who are mostly men. Despite this, there is evidence that women's work in peace building has resulted in real impact that has led to sustainable peace in previously fragmented communities. A good example is within the Wajir County, which was for many years afflicted by perennial conflict. The road map for peace was initiated by a group of women from the County who came together and formed a movement that saw an end to the skirmishes. These women mobilized support for peace from a range of stakeholders including community leaders and the local administration. This initiative set the pace for formal peace processes that lead to sustainable peace in the County.

UNDP (2016) indicates that new approaches in peace building are slowly been adopted for greater inclusivity, particularly in Kenya's northern frontier which is often in a state of conflict. Women and the youth are now being engaged in various peace building and conflict prevention activities such as sports for peace, women peace crusades with a focus to promote peace. Dialogue meetings are also being conducted in collaboration with the District Peace Committees which are now been encouraged to ensure that their membership is gender responsive. However, enforcement of the Constitutional provision (two-third gender principle) is still a major concern within these committees, with women being under-represented (UNDP: Strengthening Human Security in the Border Communities of Turkana: 2016).

According to Ayako and Chopra (2008), in pastoralist communities in Kenya, women are participating in peace building through their gender roles as mothers and caregivers. For instance, during peace talks to address conflict between the Pokot and Marakwet, women often appeal to their male folk at home to unite towards achieving a peaceful outcome, by tying a belt around their waist to indicate that there is need for peace in order to give women time to take care of the young ones, who are the future of their society. (Banerjee et al: 2010).

In formal peace processes, women can widen the scope of substantive issues on the negotiation table so that social justice concerns are also addressed to ensure that the post-conflict period brings with it a more just and equitable society, which is a pre-requisite for sustainable peace. This capability shows that women groups can gain legitimate support by appealing to a wider constituency including those that are marginalized and ensuring that their concerns are brought to the forefront of peace negotiations.

According to ACORD (2013), during the war period of the 1980s in Cambodia, women participated in revitalizing their society by reducing illiteracy rates amongst women in their country through mobilizing support of a nation-wide literacy campaign. The women's movement also developed a nation-wide system of cooperatives which assisted women to engage in economic activities as a way of reducing the poverty levels, post-conflict period. In the case of Burundi, the women founded a movement for peace after a long period of conflict in the country. In 1994, the movement established a women's umbrella organization which was part of the delegation that was directly involved in implementing the peace accord that led to the return of peace in that country.

Olonisakin, *et al* (2011) in their publication titled, 'Women, Peace and Security: Translating Policy into Practice,' posit that the exclusion of women in peace processes is informed by the 'urgency of ending violence' which is seen primarily a male role and of utmost priority. While not doubting that this is a necessary step in the achievement of peace in the long run and the reduction of further destruction, the failure to consider how gender inequalities prolongs conflict and the various roles that all persons in the society can play (girls, boys, men and women) is a hindrance to the achievement of sustainable peace. In most cases, gender equality is generally seen as a long term ideal that can be 'postponed' as other more urgent and pressing issues are addressed such as the immediate cessation of hostilities. Consequently, gender concerns are often trivialized or marginalized within the overall peace processes. The writer submits that arguably, there is a failure to see women as legitimate actors and to see gender as a legitimate subject that is directly concerned with the achievement of sustainable peace.

5.3 Summary of Findings

5.3.1 Role of Women in Peace Building

The study established that women in Turkana County were participating in peace building processes, but mainly at the informal level. It emerged that women are often socialized for peace building at this level, where their role as peace builders is recognized but at the same time, they lack the necessary support. The study found out that women who have been involved in formal peace building processes usually make their contribution through mobilization and advocacy activities informally, at the community level. They also provide administrative and logistical support, e.g., cleaning of meeting venues, preparation of meals, composing and singing songs with peace messages, etc. Women are under-represented in formal peace building processes, particularly at the negotiations or mediation levels. However, through the case narratives, the study found out that although women who participate in formal dialogue meetings are few and far between, there are cases where women have made substantive contributions on how to achieve lasting peace between warring communities. For example, in the year 2014, women participated in efforts to bring peace between the Pokot and Turkana during the negotiation meeting at Lorengippi in 2014. It was also reported that women participate in compensation talks called by the community elders which are held when a woman or girl is raped or killed during conflict.

The study also found out that women's contribution to peace building processes is also through their gender roles, as mothers and care-givers. For instance, women can gather information on impending attacks while undertaking their normal chores of collecting

firewood and fetching water. This information is crucial in ensuring minimal impact of the raids through preparedness mechanisms. Women are also responsible for caring for those wounded during attacks and integration of warriors and those displaced by conflict back into the community. At the community level, women participate in information sharing and civic education on peace and the need for a more inclusive approach to community affairs. In addition, the study found out that Turkana women groups have organized 'trade fares' and beauty contests between warring communities, which is an effective way of reducing tensions and suspicions and setting the pace for future dialogue sessions at more advanced levels of peace building processes.

The study also brought out women's strategic use of gender roles to enter into the masculinized space of conflict. "Motherhood" can be viewed as such a strategy. Interviews revealed that women, particularly those in organized groups, were translating their 'traditional roles as 'mothers' into roles as social and political agents and using their socially sanctioned status as a 'protector' of the community, in appealing to the men-folk to abandon their violent pursuits.

5.3.2 Challenges Faced by Women in Peace Building

Culture was found to be overwhelmingly responsible for women's exclusion from peace building processes, particularly at the formal level. A majority of the respondents reported that women were not involved in the decision-making process because it was a widely held view that issues pertaining to conflict fell squarely on the shoulders of men in the community. It emerged that Turkana community is highly patriarchal and as such, male dominance over women is normalized in all spheres of life, particularly in decision-

making. The gendered view of conflict sees men as wagers of war and women as victims. Women are seen as emotive and unable to cope with the harsh realities war. However, the study shows that in recent years, this narrative is changing with reports of women fueling conflict, albeit remotely and far away from the battle-fields.

Livestock production remains the major mode of production and land is a critical factor in the economy. Conflict in Turkana is often over these resources which are owned by men, a position which is culturally reinforced. This state of affairs therefore locks women out of peace processes that determine the utilization of these resources. Given that men control the factors of production, the study found out that women's over-dependence on men gives them little or no bargaining power and continues to shift power in favour of men, perpetuating further inequalities in all spheres of life. The respondents were of the view that poverty actually confines women to the bottom strata of society where they remain voiceless even on matters that have a great impact upon their lives.

The low literacy levels among women contributed to their inability to engage effectively in peace building initiatives, particularly at the formal levels. The feeling of inadequacy, lack of confidence and poor image that women have of themselves was attributed to lack of education. This hampers their ability to network more strategically particularly with peace actors who operate at the formal levels of peace building. Language barriers was also found to be a hindrance to their effective engagement, communication and accessing training opportunities in peace work.

The study found out that women are also 'time poor' in Turkana County. With various roles to play in ensuring their families' survival, majority of them do not have ample time

to engage effectively and substantively in peace building processes. The labour-intensive and time-consuming nature of women's work (such as walking long distances in search for water for their livestock and families) leaves them with little or no time to engage in more productive pursuits that would improve their lives including income-generating projects, skills development and adult education courses, which are considered integral in entrenching women into the peace building arena.

5.4 Conclusion

For decades, peace building meant mainly the silencing of guns while ceasefires and demobilization were the main focus of peace processes. Peace building is now increasingly being seen as an inclusive political process, a commitment to human rights in the post-conflict period and an attempt to deal with issues of justice and reconciliation. Research has shown that sustainable peace is only possible if there is inclusive peace building that incorporates the views of all members of the society.

The Constitution and other frameworks on peace building recognizes the centrality of gender in approaches to matters of peace and security and further addresses the disproportionate and unique impact of armed conflict on women. The UNSCR 1325 in particular brings to the world's attention the under-representation of women in conflict resolution and peace building activities and the importance of promoting women's participation in all processes related to peace and security. It also highlights the need to mainstream a gender perspective in all aspects of peace building and in the peace and security architecture adopted by both the national and county governments.

A number of conclusions can be drawn from the findings of this study. First, women peace builders play a critical role in peace building in the County of Turkana. They play different roles including: as humanitarians, advocates, facilitators, informants, etc. Although their participation is mostly at the informal levels and minimal in numbers, their roles are nevertheless significant in sustainable peace building. In future, it is hoped that women will participate more substantively in decision making processes (e.g. mediations and negotiations); peace forums, while covering a wider area in their peace efforts.

5.5 Recommendations

In order to increase women's participation in peace building efforts in the County, the following recommendations are made:

- i. ***Women's Economic Empowerment:*** The study found out that women's participation is tied to their economic and social status. Society, through socialization processes, has excluded women from decision making platforms due to their perceived low status compared to their male counterparts. In order for women to participate substantively as part of the decision making level, there must be an improvement in the social status. As such, development of programmes, regardless of the sector, should have a component for economic empowerment of women to facilitate and enable their integration and subsequent participation in county/national affairs, including in peace processes. Once there is a critical mass of economically empowered women, the society will view women as active participants and stakeholders of the well-being and development of the society. CBOs can design

programmes which incorporate women's economic empowerment as an outcome as this will then entrench them into community development initiatives, including peace building processes.

ii. ***Enactment and Implementation of Gender Responsive Legislative Frameworks:***

The enactment and implementation of relevant gender responsive legislations and policies will ensure that the principle of inclusivity and equity, as espoused in the Constitution of Kenya, are realized. To this end, it is critical to ensure that the gender principle (not more than two-thirds rule) is respected particularly in the composition of peace committees, including those found at the kraal level. Additionally, both the national and county governments, through the Kenya National Action Plan for the implementation of the UNSCR 1325, must closely monitor peace processes within the county levels, to ensure that the provisions of this Resolution are being respected in the organization and implementation of county level peace building plans and programmes. The County Government of Turkana can ensure compliance with the Constitutional provision of inclusiveness and equity in the composition of peace committees and other governing bodies. CSOs, as part of encouraging public participation, can hold these committees to account in terms of ensuring the principles of inclusivity and equity are respected.

iii. ***Investing in education and training for women and girls:*** To reverse the low literacy

rates amongst women and girls in the county, there is an urgent need to invest in education of women and girls. Initiatives towards this end can include the design of school programmes that enable pastoralist children to go to school such as mobile schools and early childhood centres particular in areas where migration is high due to

conflict. The mentorship of girls is also critical in helping them tackle issues associated with marginalization. An introduction of many more female teachers into the education system can also help in eventual elimination of the negative aspects of customs that deny girls the right to go to school. The provision and education (basic level) and bursaries is a devolved function. The local authorities and the County Government can ensure that the above suggested initiatives are undertaken to ensure that more women and girls access education within the County.

iv. Training in peace building work: CBOs and NGOs working in the security sector can develop training programmes specifically geared towards building the capacity of women in peace building. Stakeholders in the security sector should design programmes on five main areas, namely: importance of peace building and its approaches; conflict mapping and analysis, key actors and institutions in peace building, as well as national laws and policies relating to peace and security matters. Women also require training on lobbying and advocacy skills. While designing these training programme, it is important to bear in mind the capacity needs of the women, language of instruction to use and the time and venue for training.

v. Advocacy and awareness-raising on the need for inclusive peace building processes: Activities organized by both state and non-state actors can contribute to the dissemination of information on gender responsive peace processes. Activities can include workshops, meetings or other public forms. Media campaigns and discussion groups can also increase the level of awareness and support for gender equality in peace processes.

vi. *Promote general development of arid-lands:* The development of arid lands will have a positive impact on the number of conflicts in the region. Improved access to education, health and most importantly an improved road infrastructure will mediate a number of problems and help the region diversify into new economic frontiers without an over reliance on the natural resources which often times fuels the conflict. The development of Turkana County should be the concerted effort of all stakeholders in the county.

vii. *Male involvement in gender issues:* It is important to involve the male members of the community in addressing gender bias and stereotypical tendencies. They can be trained in gender responsive laws and made active participants in advocacy and lobbying initiatives geared towards the promotion of gender equality. Messages can also be provided through the lens of local systems and personalities such as chiefs, MPs or Council of Elders. Such methods can encourage debate in the community with the aim of allowing change from within.

Finally, in recognition of women as an untapped resource for peace, all peace building organizations, the national and county governments, NGOs and CBOs should make every effort to include women and women's organization in negotiating and implementing peace building initiatives from grass-root to policy-making levels. It is imperative for women to play an equal part in security and the building and maintenance of peace. To do so, they must be empowered socially, economically and politically for the realization of sustainable peace in Turkana County.

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ANNEXES

Appendix 1: Consent Form

Good morning/Afternoon:

My name is Angela Gichohi and I am a student at the University of Nairobi pursuing a Master's Degree in Gender and Development Studies.

I am currently undertaking a study on women's experiences in peace building processes, with a focus on the County of Turkana. The study will investigate the level of participation of women in peace building within Turkana County as well as the challenges they face in these processes. It is hoped that the study will bring out some of the emerging issues and opportunities of women's increased participation in peace building efforts within the County.

You have been selected as one of the participants in this study by virtue of the role you play, (as a member of your group/County Assembly/NGO/UN/Turkana County Government/Peace Committee, etc), in peace building efforts within the County.

If you agreed to participate in this study, I will invite you for an interview and subsequent informal conversations on the subject matter. The interview will take about 45 minutes and a conversation may follow to allow for further clarity or probing on issues pertaining to this study. The interview and conversation will be recorded in a notebook. The notes will then be transcribed into the study report.

The interview will be private and at no time will your identity be revealed or recorded in the study report. The information obtained from the interview will be used solely for this study.

Your participation will be entirely voluntary and at no time will you be required to provide any information against your will.

If you agree to participate in this study, kindly sign below as an indication of your informed consent.

Sign: _____ Date: _____

Appendix 2: Focus Group Discussion Guide
Background Information on the Organization/Group

Name of the Organisation/Group: _____

Date when organization/group was formed: _____

Objectives of the organization/group:

Probing Questions:

A. Group Questions:

1. What role does your organization/group play in peace building efforts within your community?
2. What is the area of focus in the peace-building initiatives, and why? Who are your target group in your peace initiatives? (men, women, youth or all members of the community)?
3. Does your organization/group involve grass-root women in your peace-building activities? If yes, how and in which specific activities? What are your entry points?
4. As an organization/group, what are some of the challenges you have experienced as peace-builders in your community?
5. To what extent, does your group/organization work with the local security mechanisms such as the County and Sub-County Peace Committees in Turkana? If yes, which committee(s) and what role do you play?
6. Has your group/organisation been involved in decision making processes pertaining to the security sector within formal peace-building mechanisms at community and county level?
7. Does your organisation/group network with other organisations in peace-building initiatives that you participate in? If yes, please name these organizations.

Individual Group Members Questions

- 1. To what is the nature and scope of women's involvement in peace building processes in Turkana County in general? Describe their specific roles/contributions and level of engagement in these processes.**
- 2. What, in your view, are women's experiences in peace building in Turkana County in general? Please describe barriers (if any) that impede their participation.**
- 3. Do you see women as having any special talent or skills which can be tapped in order to attain sustainable peace in Turkana County? If yes, what efforts should be made in order to tap into these hidden talents? Suggest possible capacity building initiatives that you think should be undertaken to hone these talents.**
- 4. Who or which organizations or entities (state or non-state) can be involved in building the capacity of women as peace builders in Turkana?**
- 5. What, in your view, are some emerging issues that present opportunities for women's increased participation in peace building efforts in the County?**

Appendix 3: Key Informant Interview Guide

Background Information on the Organization/Group

Name of the Women's Group Chairperson/MCA-Turkana County/Member of Peace Committee: _____

Probing Questions:

1. To what extent are women in Turkana County in general, participating in peace building efforts within their communities and at county level?
2. What, in your view, are women's experiences in peace building in general? Please describe some of their contributions and barriers (if any) that impede their participation.
3. How can the barriers that impede their participation in peace building be mitigated in order to increase their participation?
4. Name some specific initiatives that women have been involved in within the County and state some of the specific roles that they played in these initiatives.
5. How are their roles and contributions in peace building different from those of men?
6. Do you see women as having any special talent or skills which can be tapped in order to attain sustainable peace in Turkana County? If yes, what efforts should be made in order to tap into these hidden talents? Suggest possible capacity building initiatives that you think should be undertaken to hone these talents.
7. Who or which organizations (state or non-state) can be involved in building the capacity of women as peace builders in Turkana?
8. What, in your view, are some emerging issues that present opportunities for women's increased participation in peace building efforts in the County?
9. Has the devolved system of governance presented any opportunities?
10. Are there any specific laws or policies which explicitly address the inclusion of women in peace building initiatives and processes? If yes, which ones?
11. Are you aware of any peace building programmes that have sought the inclusion of women in Turkana County? Who were the initiators of these programmes?

Appendix 4: Case Narrative Guide

I am a gender and development student at the University of Nairobi, currently undertaking a study on women's experiences in peace building processes, with a specific focus on Turkana County.

I take this opportunity to thank you for agreeing to discuss your experiences in cross-border peace building initiatives in the County. All the information provided in this study will be kept in strict confidence.

1. Describe a typical conflict situation in Turkana that you have personally experienced and what effect it has had on you as an individual and as a resident of Turkana County.
2. Describe how you first got involved in cross-border peace building initiatives and why. Describe the circumstances that led to your involvement in peace building and the specific initiative(s) that you have personally been involved in.
3. Please share your experiences as a peace builder in these initiatives, giving your specific role(s) and contribution(s) in these initiatives.
4. Describe challenges you faced (if any) as a peace builder within your community and how you have tackled these challenges.
5. Please share your views on some of the emerging issues that have opened up the space for women to participate in peace building efforts and how women can leverage on these opportunities.
6. Describe how women can be encouraged to participate in peace building and who/which organizations or entity can be involved in this endeavour. (formal/informal; state or non-state)