

**SOCIAL-CULTURAL FACTORS AFFECTING WOMEN IN DECISION
MAKING AND CONFLICT RESOLUTIONS ACTIVITIES IN GARISSA
COUNTY.**

BY

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**A Research Project Report Submitted in Partial Fulfillment of the
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and Management of the University of Nairobi**

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DECLARATION AND RECOMMENDATION

This research project is my original work and has not been presented for award of a degree in any other University.

Sign.....

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This research project has been submitted for examination with our approval as University Supervisors.

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DEDICATION

This research project has been dedicated to my wife, Aileen Kajuju Mungiria, for the efforts she made to enable me reach this far, encouragement and inspirations. To my sons Billy Mwenda, Shem Gitobu and Tony Kithinji, I love you all and take great exception in appreciating your support and encouragement.

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ABBREVIATIONS

ASAL	Arid and Semi-Arid Lands
AU	African Union
CBO	Community Based Organization
CEDAW	Convention on Elimination of all Discrimination against Women
CREAW	Centre for Research on Education Advancement of Women
DGSDO	District Gender and Social Development Officer
DRC	Democratic Republic of Congo
ECOWAS	Economic Commission of West African States
GOK	Government of Kenya
HIV-AIDS	Human Immunodeficiency Virus/Acquired Immune Deficiency
IAC	International Armed Conflict
ICRC	International Committee of Red Cross
IDP	Internally Displaced Persons
IGAD	Inter Governmental Authority on Development
IHL	International Humanitarian Law
MGSD	Ministry of Gender and Social Development
NGO	Non Governmental Organization
NIAC	Non International Armed Conflict
RCM	Red Cross Movement
RECSA	Regional Centre on Small Arms
SALW	Small Arms and Light Weapons
STI	Sexually Transmitted Disease
UN	United Nations
UNDP	United Nations Development Programme
UNESCO	United Nations Educational Scientific and Cultural Organizations
UNFPA	United Nations Fund for Women
UNSC	United Nations Security Council

ABSTRACT

Politics is about development, decision making and sharing the country's resources. However, politics in Kenya is a male domain that women have found unwelcoming. To most women, it is hostile and dangerous for them to participate in. Societies in which traditional or patriarchal values remain strong may discourage women from entering politics. The objective of this study was to investigate the socio-cultural factors that affect or limit women's participation in decision making and conflict resolutions.

The study investigated the socio-cultural practices that have hampered women's progress in achieving their position in leadership, decision making as well as in conflict resolutions. Though there are other factors that affect women participation in decision making and conflict resolutions, social cultural factors remain the key issue. The purpose of the study was to investigate the factors influencing women participation in decision making and conflict resolutions. Special reference was made to Garissa County. Several research questions were formulated to guide the study. The target population consisted of 100 respondents. Data was gathered by use of questionnaire and was analyzed using qualitative and quantitative data.

The findings revealed that socio-cultural factors have a lot of influence on women's participation in decision making and conflict resolutions. Women usually consulted their male relatives since they felt that leadership role was a reserve for men in the society. The study also revealed that the society expected men to take decision making role and conflict resolutions with women only being left as spectators. This is because the community's culture had a role to play in allocating gender role. A traditionally ascribed role; that is in terms of gender, determines women's careers and progress.

The study identifies a general change of attitudes in the persistence retrogressive cultural practices. Men are slowly accepting women leadership and their participation in community development. The study also identifies some cultures among the Somali community that completely prohibit women from participating in public matters. It is noted that the Somali culture restricted females to do those work that involve family members only. The findings also revealed that women access to information is limited by strict cultural observation. Finally, based on the findings, it was recommended that the various socio-cultural factors affecting women's participations in decision making, and conflict resolutions should be abandoned. Thus based on the findings of the study, the researcher recommends that in order to improve women participation in community activities, the society should soften its stand on the patriarchy system to accommodate women leadership. Female Genital Mutilation, which is rampant with the Somali community, should be criminalized and those promoting arrested and punished.

The researcher also recommends that the community be capacity built in order to differentiate between cultural practices and Islamic religion. On its part, Islam is very accommodative to women leadership. However, majority of the Somali community mix their culture, which is oppressive to women, with religion, thus restricting their freedom.

CHAPTER ONE

INTRODUCTION

1.0 Background to the study

The focus on conflict and its effects on women has long been a major component of study by many scholars. The term conflict is generally described as a situation where two or more parties strive to acquire the same scarce resources simultaneously. According to Paul Arnest, there has to be more than one party for there to be a conflict and that the element of time is important (Ernest, P. 2002). Again the element of scarce resources has been the subject of debate with there being views that the resources need not only be economic in nature but can also involve human security, historical issues, environment and many others. Conflicts are also largely based on perceptions rather than on attitudes or behavior as previously generally been thought (International Committee on Red Cross (ICRC), 2004). However, if the parties perceive the conflict as being impossible to resolve, then a third party is sought. In most cases, disputes involve religion, values and beliefs and do not always have a military outcome. It is important to note also that a conflict is not a static situation, but a dynamic one. The prevention, management and resolution of conflicts remains one of the key mandates of International Organizations today namely the United Nations (UN), African Union(AU) Economic Commission of West African States (ECOWAS), and even Inter-Governmental Authority on Development(IGAD).

The International Committee of the Red Cross (ICRC) offers a comprehensive definition of armed conflict. It states that Armed conflict can be both International and Non-International. Under International Armed Conflict, it involves two or more opposing states, whereas Non-International Armed Conflict involves governmental forces and non-governmental armed groups or armed conflict between such groups only ([www.recsasec.org /File://G:/Congo/12/03/2012](http://www.recsasec.org/File://G:/Congo/12/03/2012)).

The fact that women bear the bigger brunt and inconvenience in situations of armed conflict is not news any more. If anything, what researchers are now grappling with is the collection, collation and analysis of data and statistics that go towards showing the magnitude and extent of the problem in real terms [Ondicho T.G 1993]. According to Ondicho, a lot of effort is being made to categorize, name and isolate the kind of offences against women during and after armed conflict on women. (ICRC 2008).

Generally, researchers have investigated issues relating to women and decision making as well as women and conflict resolutions. This Research Project Paper essentially attempts to find solutions to why women, who bear the biggest burden of armed conflict, are sidelined when it comes to decisions made on conflict resolutions. It outlines the factors that are cultural, social, religious, political or economic, that bring this hindrance. It is hoped that the out-come of this research will shed some light on the possible solution to addressing armed conflict by involving the active participation of women.

1.2 Statement of the problem

The rate at which technological and military power is changing has given rise to mega and dangerous results after conflicts have occurred. Education has also empowered and emancipated many women from the various retrogressive cultural practices. The present Constitution of Kenya also states that it will recognize and protect human rights and fundamental freedoms of all Kenyans, including a deliberate effort to promote social justice, human dignity, equality, equity and freedom. It states that every person is equal before the law and has the right to equal protection and equal benefit of the law. Women and men have the right to equal treatment including the right to equal opportunity in politics, economic, cultural and social spheres (Constitution of Kenya (2010) chapter 4; Article 25).

However, this fundamental rights and freedoms are denied to certain sections of the community namely women and children. In most cases men are the perpetrators of war and violent conflict and are usually the first to sit at the negotiating table [UNIFEM, 2007]. Women who are the most affected victims of these conflicts are not allowed to get involved in the peace making

process. This ignorance of the effects of wars and conflicts to women leads to unrealistic suffering of women during such periods. For this discrimination to be addressed there is need to address the factors that hinder women's participation in leadership, decision making and conflict resolutions. The factors are mainly social-cultural related. Thus we can only achieve women empowerment through identifying these socio-cultural factors and the possible course of action that can be used to alter these factors, challenges or situations. This study therefore, investigated the socio-cultural factors that limit the participation of women in decision making and conflict resolutions in Garissa County, Republic of Kenya.

1.3 Purpose of the Study

The purpose of this study was to investigate the factors that affect women's participation in decision making and conflict resolutions activities in Garissa District.

1.4 Objectives of the study

The study was guided by the following objectives:

1. To establish how patriarchy system influence women's participation in decision making and conflict resolutions in Garissa District;
2. To assess how Female Circumcision affect women's participation in decision making and conflict resolutions activities in Garissa District;
3. To determine how religious and traditional beliefs systems affect women's participation in decision making and conflict resolutions in Garissa District;
4. To access how retrogressive cultures on marriages and widow inheritance influence women participation in decision making and conflict resolutions in Garissa
5. Establish how attitudes by the community members towards women leadership affect women's participation in decision making and conflict resolutions in Garissa District;

1.5 Research questions

To achieve the above research objectives, the following research questions were formulated.

1. How does patriarchy system influence women's participation in decision making and conflict resolutions in Garissa District?
2. To what extent does female circumcision, a socio-cultural practice, affect women's participation in decision making and conflict resolutions in Garissa District?
3. How does religious and traditional cultural practice affect women's participation in decision making and conflict resolutions in Garissa District?
4. How does retrogressive cultures on marriages and widow inheritance influence women participation in decision making and conflict resolutions in Garissa District?
5. In what ways does attitude by community members towards women leadership affect their participation in decision making and conflict resolutions in Garissa District?

1.6 Significance of the study

The study may be significant in a number of ways. First the study may be important to government officials and other development partners addressing gender equality in the society. It may help in identifying the various socio-cultural factors that affect women's participation in decision making and conflict resolutions.

It was also anticipated that this study will provide information regarding socio-cultural factors that make women shy away from leadership, decision making and conflict resolutions. When these factors are identified, an affirmative action can be taken to minimize their negative effects on women leadership, decision making and conflict resolution activities.

The findings may also provide a solution to the continued marginalization of women in leadership and decision making not only in Garissa County but at National and International levels (Jusu-sheriff, J. (2000), thus informing the policy makers in government and other development partners on the best options available for addressing women's suffering during armed conflicts, and after the end of the conflict. The study findings may also be important to the United Nation's Agencies dealing with women empowerment, equality, human rights and justice by developing projects and programs suitable to Africa and Garissa in particular.

1.7 Scope of the study

The study was based in Garissa District but more specifically Garissa Township. The participants in this study were drawn from women and men opinion leaders in Garissa District who are involved in community leadership, self help groups, women groups and youth groups. Practitioners involved in Community Based Organizations operating in Garissa District were also involved in this study. A number of opinion leaders or activists who are not of Somali origin, but active in the district were also enlisted. Garissa District was considered appropriate for sampling because it represented both the marginalized, urbanized and enlightened women and men among the pastoralist communities of Kenya. It was also selected because the issue of ethnic and clan conflicts which are frequent and have far reaching effects on women and children.

1.8 Limitation of study

Limitations are the anticipated difficulties in the research that are beyond the control of the researcher and which may hinder the active carrying out of investigation and may reduce the scope, the sample and the extent of the replication of the findings. There were two limitations that were encountered in this study. First the researcher used social workers who are of the same cultural background with the people in the population study. This could influence their sampling. Secondly the researcher was not able to control the attitudes of the respondents which may impact on the study. The study was conducted in one administrative division [municipality] due to insecurity hence findings of study may not be generalized to all areas of Garissa District.

Finally, it was not possible to cover the opinions of some key stakeholders within the community due to the migratory nature of the people in the province. Transport to reach the people in their homes proved cumbersome due to inaccessibility caused by poor roads network.

1.9 Delimitation of the study

Delimitations are the processes of reducing or preventing the study anticipated difficulties. In order to get the intended response the researcher needed to have control of the attitudes of the respondents. The research assistants were guided on ethics of the research and how they can

influence the results. The research assistants were recruited from the community being studied. A good rapport was also created between the researcher and the community.

1.10 Assumptions of the study

The study assumed that the socio-cultural factors that had been focused influenced and affected women's participation in decision making and conflict resolutions activities in Garissa District. It also assumed that the respondents will be honest in providing data for the study.

1.11 Definition of significant terms

For the purpose of this study, the following terminologies were used as defined below;

Attitude: Refers to positive or negative predisposition to think, feel, perceive and behave in a certain way towards a given situation.

Conflict: Is a form of competitive behavior between people or groups

Culture: How individuals in society engage with each other and with nature. It refers to the customs, arts, social and religious institutions and achievements of a particular nation or people.

Gender: Refers to the attributes, behaviors, personality, characteristics and expectancies associated with a person's biological sex in a given culture

Gender identity: Refers to the sex with which individuals associated themselves.

Gender equity: This is fair enjoyment by men and women of socially valued goods, opportunities, resources and realities.

Gender needs: Since women and men have biological differences, roles and responsibilities, they have different needs.

Gender stereotypes: Refers to the extent to which an individual identifies with cultural gender.

Gender mainstreaming: Refers to the integration of gender in all phases of the profit, state or organization.

Family; Refers to the people one lives with and sees daily. This may be limited to immediate nuclear family or include extended family.

Leadership: Is the (sum total) shared responsibility of all those in authority and control of institutional resources or charged with organizational responsibility to achieve corporate goals. Therefore leadership implies group participation (*Bukusi Allan2004*)

Parties to the conflict: Refers to those individuals or groups who have an interest in the conflict.

Peace: It refers to absence of violence or absence of war.

Relationship conflicts: Are problems that often fuel disputes and cause the dispute to escalate

Root causes of conflict: Are the factors that cause a conflict e.g. religious, cultural or social

Socio-economic factors: These are economic factors brought up by the social networks of the society.

Value conflicts: These are caused by perceived or actual incompatible belief systems.

Participation: It is process through which stake-holders influence and share control over their development initiatives, decisions and resources which affect them.

Patriarchy: Systemic societal structures that institutionalize male physical, social economic and political power over women.

Productive role: Include generating income for the family.

Reproductive role: This includes mainly domestic role like collecting firewood, fetching water, caring for baby etc.

Women empowerment: A bottom up process of transforming gender power relations through individuals or groups, developing awareness of women subordination and building their capacity.

CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

This chapter covers the various concepts of conflict and conflict resolutions, gender and conflict resolutions, gender and decision making, women in the pre-colonial period and the status of women in the society today. The chapter looks at socio-cultural factors that hinder women participation in conflict resolutions and decision making. It attempts to discuss the various dimensions of violence. It is worth to note that in our every-day life, we so much mind about peace of ourselves and those we interact with to an extent that the concern had become part and parcel of our existence. Hence the need to study those factors that affect women, who command more than fifty percent of Kenyan population, in participating in decision making and conflict resolutions.

The chapter reviews literature on women and conflict, cultural issues relating to decision making and a brief account on wars, violence and conflicts in general, either at local, national and international circles. Various materials were referred to, both published and unpublished, text books, newspapers, magazines, various reports, conference papers, journals, as well as thesis and research papers. The review also focused on global understanding of gender issues, factors affecting women leaders as well as retrogressive cultural practices affecting women progress and empowerment.

2.1 Women leadership in traditional African societies

Much of the earlier literature on the status and role of women in pre-independent Kenya was written by European settlers and missionaries [Whitings and Whitings 1977]. Unfortunately among the early investigations, one rarely finds a study which is not tainted by male bias and Western values prejudice. The writings of explorers, colonizers, missionaries and anthropologists reveal the biased observations of European males. They conducted their studies with a lot of ethnocentrism, wearing the blinkers of Western culture and often scrutinizing African people in the light of Western cultural values. Thus most western male observers totally ignored or played down the role of women in African cultures. For example, these writers

portrayed African women as “almost a slave, she has no rights, she is overburdened by her heavy tasks, she is exploited by man and bought by him”. (Paul Mercier, 1962).

However, in some Kenyan ethnic societies, women were in most cases reserved inferior positions as compared to those of men. However due to lack of understanding of the African cultural practices, the coming of colonization, Christianity and western education was often responsible for extending this degrading status [Fedders Andrew, 1969]. As a result, much of the information about African women’s role in society was gathered from male informers. This resulted to reduction of the African woman role to that of wife, mother or lover and later as prostitute. It should be noted that although her world was a narrow one, her authority and status within that world was unquestioned (Ondicho, T.G. 1993). There is ample evidence that the position of women in the society was one of the influence and status. Thus the role and participation of women in peace and conflict resolutions is increasingly coming under the focus of academic investigations. In this respect, the participation of women in conflict resolutions and decision making in political life of their communities is becoming an important area of study. However culture and religious practices has for a long time influenced the level of women participation in decision making and conflicts resolutions in the society.

It is necessary to view the role of women in African society in relation to that of women in traditional societies generally (Mercier R 1962). Adelaide Hill, at the 1961 UNESCO Conference, contradicts and reproves those who have made superficial observations of traditional African Society in describing the African women ‘as dominated and in-articulate’, (Hill, A (1966). Hence in their traditional role, African Women had some significant attributes that are often rare or non-existence in traditional Asian and European societies.

One of the most significant features of that traditional African society is this polarization into what is female and what is male. In almost every aspect of society, males and females are separate. Since division of labour separates the sexes, husband and wife, each pursue their separate tasks during the day. The husband eats with men of the camp, his wife with the women and children, and each goes his or her separate way to the well or market (Mercier R. 1962).

The division of labor into male and female worlds begins very early. The socialization of the female child is by the mother and the other female kin. This division is further intensified by the development of male and female age-set groups of puberty, which form the basis for the desperate male and female initiation ceremonies. The girls' initiation ceremonies are conducted by women, and her counselor and teachers are female whereas the boy's role models and training come from males (Kenyatta J. 1953). Usually the girls education is oriented towards domestic roles, e.g. how to be a good wife, mother and cook while the boy's education involves the public domain, how to be a good warrior, athlete and aggressor.

With the institution of marriage, the divided world of the 'sexes' is even further exaggerated. The wives usually have their separate house or dwelling. Even though having several wives is prestigious and can lead to great wealth and prosperity, it further weakens the link between the man and the woman, as co-wives can conspire against a husband who is not fulfilling his duties (Thurnwalde , H. 1950)

Divorce was usually the last means available to the women. Often she resorted to other means. African society provided women with many situations in which they could reprimand the husband for bad behavior. For example among the Pokot of Kenya, the women, had what was known as "shaming party" (*Kilapat*), where women had a social and political control mechanism which they use to apprehend misbehaving males. It is a penultimate weapon of considerable ferocity and effectiveness, reflecting the genius of Pokot culture for the controlled expression of violence in sexual relations and elevation of marital antagonism (Edgerton R.B. 1964).

Another unique situation in the African Society that gave an outlet for women to exercise power and strength in society was the practice of woman marriage. (Oboler, R.S. 1985). Women marriage is the taking of a wife by woman of wealth to benefit her status in society. Its significance lies in giving women a chance to improve their respective, societal framework. Women marriage does not emphasize sexuality but procreation and increase in prestige and wealth. Often a male lover is acquired for the dominated ideology.

In most African societies, political power is vested in the males. The male dominate and rule, therefore they had all the political power. However, African women had many institutions in which they exercised authority and political power. For example among the Fiba of Tanzania, the Queen Mother assisted the King in giving judgments in all cases. Also among the Asante of Ghana, one or two females of the loyal lineage shared power with the King. Normally it was the mother, queen or the sister. Among the Gikuyu and Ameru, women form associations and gather together their strength in seeking reprisal against men who may have insulted them, (*Kiama Gia Aka*), (Shirley Ardner 1975). The collective strength of women was a very successful tool for controlling men's power. The purpose of the gathering was to redress any wrongs done by males against women. They regulate the social relations between males and females and their authority was rarely defied by offenders, the clan or the male political organizations. Therefore, a close looks at the inner functioning of African societies, reveals women's considerable socio-cultural political role. However, African societies were male dominated and women always took the back seat.

Today's women and men behave according to culturally transmitted ideologies from many centuries ago, which were transferred through generations via social institutions, such as mythology, and narratives. Gender role, which defines women as perpetual children and property of men, has its basis in the earliest civilizations. This ranking of human beings on the basis of male superiority, and female inferiority, designates greater status and power for males than females, regardless of other attributes, skills, knowledge or accomplishments.

(Ondicho, T.G 1993) Traditional ideology is defined to encompass a broad range of internalized beliefs in acceptance of the rightness of the patriarchal hierarchical order of the social structures.

2.2 The Feminist Theory

Starting radically in the 1960s and addressing mainly women issues, the feminist theory evolved from the premise that men and women should be equal politically, economically and socially. There is hierarchical ordering of male–female relations which impacts on all aspects of social life, giving rise to social systems and structures that perpetuate the oppression of women by men. According to this theory, society is basically constructed by men, from a male perspective.

Homans [1961] states that “If you look long enough for the society, you will find it in plain sight: the secret of society is that it was made by men, and there is nothing in society but what men put there” (Homans, G. 1961).

2.3 Concept of Gender, women and Peace Building

An understanding of ‘gender’ is the social interactions between men and women and it should not be characterized as women matters. It therefore becomes important to clearly identify the specific roles women and men play in peace and decision making process. Most approaches to peace building have either ignored or marginalized issues of gender and women. Women consistently remain a minority of participants in peace building projects, receive less attention than men in peace building policies, and gender analysis rarely informs peace building strategies (El-Bushra, J. & Pisa-Lopez ,E. 1993). This is despite the fact that there have been many United Nations, European Commission and African Union resolutions that, for more than two decades, have critically condemned such marginalization and neglect. The organizations have also called for gender issues and women’s needs to be given much more serious attention in all policies relating to conflict and peace. Such resolutions were not drawn out of thin air but were built on at least two decades of practical experience in and evaluation of gender and women focused policies in the area of development (Shaun Gregory, 1980).

2.4 The Concept of Conflict.

There are many, and often divergent, ways of defining conflict. However it can be defined as the struggle of human individuals and societies to give expression to diverse identities and interests and to achieve justice and equality between them. In any society, community or organization, there is bound to be conflict. Conflict therefore involves an obvious clash of interests between people belonging to an organization, group or community. People may feel they have conflicting interests but it does not become conflict as such until this feeling has obvious results (Canadian Department of Foreign Affairs and International Trade, Human Security Program, 2012]. Conflict can arise at any time and at all levels within the society. It can be very destructive e.g. the Kenya posts election conflict of 2007/2008. Thus conflict needs to be minimized in order to reduce tension and stress among the community members and to promote effective co-existence and working relationships.

Thus the concept of peace has to do with tranquility, quietness, and sense of satisfaction, conducive atmosphere, and existence of friendliness. While conflict involves people, it is a state of interaction between two or more parties. It is a state of human interaction where there is disharmony, when parties confront each other with opposing actions and counter-actions. Conflict is an indicator that something is changing or needs to change. Thus there are many definitions of conflict depending on one's perception or concentration. The word conflict arises from a Latin root "*fligere*" to *strike together*' or to engage in a fight and can be defined as any situation where one or two parties aspire towards incompatible or competing means or ends.

Conflict may therefore take place between two or more people who know each other, or between large groups of people unknown to each other. Conflict is also a perception issue. For there to be conflict, the situation must be perceived as such by the parties involved. If one is not aware, then there cannot be a conflict. A perceived conflict may also not be real, for example, due to miscommunication [Nkumbuku L.M. 2011]. It is also important to note that many potential conflict situations never mature. For example in many oppressive cultural practices, though those involved know it is wrong, they leave the matter to avoid obvious cultural or family conflicts.

The term conflict therefore, is generally described as a situation where two or more parties strive to acquire the same scarce resources simultaneously. It is generally agreed by scholars that there has to be more than one party for there to be a conflict and that the element of time is important. The elements of scarce resources has been the subject of debate with there being views that the resources need not to be economic in nature but can also involve human security, historical issues or environmental. (Johann Galtung, 1995) defines conflict as being both negative and positive. Negative conflict is violence within society such as domestic violence. Conflicts are also largely based on perceptions rather than on attitudes or behavior as has generally been thought. For example if the parties perceive the conflict as being impossible to resolve or the opponent to be untrustworthy this might not help in resolving the conflict (Musumba, L. 2011).

2.5 Conflict Resolutions In General

In conflict resolution, it is necessary to have collective bargaining to work out a solution to conflict [Regional centre on small arms, 2010]. This is a democratic way of solving a conflict. There are three main methods of resolving situations that have reached the stage of open conflict. There is negotiation, mediation and arbitration. Negotiation is the process where mandated representatives of groups in a conflict situation meet together in order to resolve their differences and to reach agreement. It is a deliberate process conducted by representatives of groups designed to reconcile differences and to reach agreements by consensus (Bennett,O.et al(eds)1996). The outcome is often dependent on the power relationship between the groups. Negotiations often involve compromise. One group may win one of their demands and give up in on another.

When negotiations fail or get stuck, parties often call in independent mediator. (Kenneth Kay 1994). The mediator will try to facilitate settlement of the conflict. He acts as an intermediary and suggests possible solutions. Unlike the arbitrator, mediators act only in an advisory capacity and they have no decision making powers and cannot impose a settlement on the conflicting parties. Skilled mediators are able to gain trust and confidence from the conflicting groups or individuals.

Arbitration means the appointment of an independent person to act as an adjudicator (or judge) in a dispute to decide on the terms of a settlement (Chris Argyris, 1957). Both parties in a conflict have to agree about who the arbitrator should be and that the decision of the arbitrator will be binding on them all. Arbitration differs from mediation and negotiation in that it does not promote the continuation of collective bargaining. The arbitrator listens to and investigates the demands and counter-demands and takes over the role of decision maker. People or organizations can agree on having either a single arbitrator or a panel of arbitrators whom they respect and whose decision they will accept as final, in order to resolve the conflict.

Conflicts dynamics have become more complex today. They are no longer dominated by struggles between belligerent armies over state power (Regional Centre on Small Arms (RECSA) 2010). In addition to post conflict settings, armed violence is also occurring in other nationally specific inter-related contexts, such as election violence, urban violence, competition for resources, ethnic, identity differences, inter-group competition and organized crime, among others.

2.6 Gender and Conflict During Warfare.

Women's experience of armed conflict is bewilderingly varied. At an individual level, women experience the danger of attack, rape, landmines, or other abuses from militias as they go about their daily business:-working in fields, searching for water, food, and fuel or selling produce. Thus the integration of gender issues in any conflict interventions should be mandatory [Pankhurst, H.2002]. The various roles of men, women, girls and boys in relation to the proliferation and use of weapons, illegal firearms and real participation should be re-assessed through gender analysis (El- Bushra, 2003). Questions such as; are women armed? What are the men, women, girls' and boys' specific issues as related to conflict and their relations? Are women, men, girls and boys affected in the same way by conflicts? What gender integrative strategies can be employed in conflict situations and interventions?

There is need to find ways of breaking barriers of violence against women participation in decision making, leadership and conflict resolutions. We also need to address gender based violence and patriarchal structures which have remained extremely insensitive to women over decades.

2.7 Social-Cultural factors affecting women in decision making and conflict resolutions.

This section discusses the factors that affect women in decision making and conflict resolutions. In most cases men are the perpetrators of war and violent conflict and are usually the first to sit at the negotiating table. Women are mostly victimized by these conflicts yet they are not allowed to get involved in the peace making process. Women face many challenges in decision making and peace building processes. This is due to various social-cultural factors affecting women in leadership. According to Galtung [1995], women may have limited mobility when under attack, especially if they are pregnant, responsible for small children, older people or are ill.

They are also vulnerable to rape and other forms of sexual abuse, including forced marriage, sexual slavery, forced prostitution and trafficking all based on customs and traditions (Rehn and Sirleaf, 2002). Protection of women and defense of their rights is often used as a propaganda tool by both sides in conflict (Avega J. 1999).

Women usually do not hold high position of authority; such positions are held by men and even the traditional elders are mostly men. According to Nibigira [1999], Social-cultural factors resulted to women having less education as compared to men and this limited their access to leadership. Women are overwhelmed with cultural activities resulting from war or violent conflict, yet they are not given the time and opportunities to get involved in the peace process.

Culture is how individuals in societies engage with nature to meet their needs and wants. It is also what the individuals create, produce and give to the society or environment. This is called material or artistic culture [Kusimba, C.M. 1992]. This is how individuals interpret and make sense of the regularities. The symbols that they produce give rise to a particular form of cultural expressions or 'cultural phenotype'. Due to cultural and historical injustices, most women are not financially independent and are economically disempowered in comparison to their male counterparts. This prevents them to make meaningful contribution or participation in decision making and conflict resolution. Culturalism is a weapon of class oppression (Kusimba, C.M. 1992). It attempts to ignore the individual ability and instead glorifies social structures.

2.7.1 Influence of patriarchal system and structures among the Somali community

The Somali Community is a patriarchal society, and women can participate in peace building, decision making and conflict resolutions only through their male relatives [Johnson, A.G. 1999]. As a result they have very little experience in matters of leadership, politics and community management. This culture poses a big challenge to women participation in peace building and decision making. According to Fedders [1969], Culture forms the essence of any given society and is ingrained in members of the society through socializations. Thus it becomes very hard to effect behavior change even in important matters like conflict resolutions (Johnson, A.G. 1999).

Traditional family support structures like wife inheritance, polygamy, female genital mutilation and women cleansing, which are common characteristics in patriarchal system, relegate women to a class much lower than the ordinary man. Johnson [1999] says religion, which is inseparable from cultural practices among the Somali Community, is a big impediment to the emancipation of Somali women. Since men are the custodians of traditions, it becomes very difficult to have a clear-cut line between cultural practices and religious norms among the Somali of Kenya.

Women have been for a long time been oppressed and exploited by men. Women's oppression occurs from her exploitation as wage laborer but also occurs from the relations that define her existence in the patriarchal sexual hierarchy;- as a mother, domestic laborer, and consumer [Zillah R. 1979]. This patriarchal system where the male members of the family control everything, whether social, economic, cultural or political leaves women with no role to play in the society. Thus their participation in decision making and conflict resolutions is limited. The recognized role of women among the Somali is that of giving birth, home management, family care and sex object for the husband.

2.7.2 Effects of female circumcision on women empowerment and conflict resolutions

Generally speaking, female circumcision is a cultural practice among many African communities. It has been found to be practiced in more than 26 countries of Africa. In Kenya it is practiced by more than 80% of all the 42 ethnic communities. (Maendeleo Ya Wanawake Organization Buretini, 1998), Nairobi). A survey done by researchers has revealed that all girls without exception have been circumcised in Somalia (Hosken, F.P (1978). All the communities living along the Red Sea Coast, Eritrea, Djibout and Ogaden, who are closely related to the Somali ethnic community, practices a kind of female circumcision known as infibulations. This type involves the removal of part or all the external genitalia and then stitching of the vaginal opening together to prevent any unwanted sexual intercourse.

Female circumcision as a cultural practice existed among the Somali to serve various functions. Circumcision rite was regarded as a powerful socializing agent to control the behavior of women and institute the supremacy of men. Through circumcision, women were believed to be transformed to become socially timid, dependent, submissive and obedient. This definitely affected their role and participation in decision making and conflict resolutions among the society, therefore leaving the leadership positions to men. This therefore explains for the low participation of Somali women to peace and conflict resolutions.

There are many reasons why Female Circumcision is practiced among the Somali. One of the reasons given is that it is a religious requirement among the Muslim believers. However, according to Nkumbuku [2003], not all Muslims practice female circumcision. For example most Arabs do not practice female circumcision despite being 100% Muslims. Another reason

given in support of Female Circumcision is that, it controls the sexuality of and promiscuously of women. While it is true it controls sexual enjoyment, studies have shown that even circumcised women can be promiscuous [Nkumbuku, 2003].

Another reason given for Female Circumcision is that it ensures cleanness. This may not be true for female circumcision involves the removal of the clitoris which has nothing to do with cleanness [Maendeleo Ya Wanawake, 1984]. Thus the main and relevant reason for Female Circumcision is Culture and Traditions. Since men are the custodians of traditions, Female Circumcision among the Somali was introduced as a mechanism to control women's sexuality. The fact that men are allowed by religion and culture to marry as many as four wives required some measures to control their bodily sexual needs, [Maendeleo Ya Wanawake Organisation buretin, 1984]. Other reasons given for female circumcision includes; [a] Avoid stigmatization by peer groups [b] Family honor [c] Means of livelihoods. However all the above reasons given for female circumcision are for the benefit of the male gender [Accord, 2002]. The kind of education given to girls during circumcision makes it easier for men to control women.

2.7.3 Traditional beliefs system as they affect women leadership and decision making

Belief systems may be defined as an explanation of life, death, fortunes, misfortunes, order and disorder in relation to mystical powers, social organizations or individuals involved in such activities. It is also ethics, morality, norms and sanctions related to mystical powers. It can also be avoidance between certain fines and prohibitions imposed on some sexual behaviours [Nobuhiro Nagashima, 1979] According to Nagashima, a Japanese cultural Anthropologist who has done extensive research among the Teso of Kenya, diviners are mainly women. Diviners in most societies are the transmitters of both the indigenous and alien ideas about mystical powers and the various techniques to cope with them [Nagashima, 1979].

It is notable among many African societies that women are always associated with evils such as witch-craft, sorcery and hatred. Among the Benin, West Africa, women are described as “the source of all evils, (Schiper, Minekel, 1992), and only our soul saves us from the harm they do”. Other evil or bad things said on women are; “Women have no mouth, hence they are associated with the hen, which knows when it is morning, but she looks at the mouth of the cock, then she waits for the cock to crow and announce another morning.”[Schiper M. 1992].

The Ashanti of Ghana have ten clearly different categories of woman-kind that describes the phases of life of a woman. These are:-

Wife (ii) Daughter (iii) Mother (iv) Grandmother (v) Mother-in-law (vi) Widow

(vii) Girl (Viii) Woman (ix) Old woman (x) Co-wife. (Rottrary, R.S.1916). Therefore the Ashanti traditionally believed that women should not be allowed to speak freely when men are around. This means they cannot debate freely in parliament because men here are the majority. Thus the roles of the women are always unequal to those of men in society among the Ashanti.

In most African societies, if a woman does not agree with her husband's behavior, or if they have a quarrel, she communicates to her husband through a proverb. This is because, traditionally, no woman is called upon to speak to men. The society expects women to succumb to the subservient role in the society. They are also painted as agents of indiscipline in the society (Schipper 1992).

Thus women are rarely allowed a chance or space to articulate their thoughts, fears and hopes on the subjects of labor, reproduction, child-bearing and sexuality (Obbo, Christine 1981).

Among the Yoruba of Nigeria, there is a saying which says "A woman is like the earth; every one sits down on her" (Obbo, Christine, 1981). (Woman is like the earth even fools sit down on her). Among the Baganda of Uganda, a woman offended by her husband is soon ready to say "I am going to hang myself". Among the Luba of Zaire, a woman without a man is likened to a field without seed (Were G,S. 1967)

The Kikuyu and the Ameru of Kenya have a saying; "woman and sky cannot be understood" This implies a woman is a mysterious being, difficult to know. Only long experience will teach you whether the woman you married is the wife who suits you" (Were G.S. 1967).

The Shona Community of Zimbabwe say "No secrets before a woman," they also say "He who gossips with the women is a woman". Hence never speak a secret in the public place where women are the majority (Schipper 1992).

Oaths and curses are other outdated cultural practices that affect women participation in decision making and conflict resolutions. A curse is a mystical retaliation with certain conventionalized words and deeds against a person who first did injustice or who might do so in future to the person who is obliged to take the measure. As such, cursing is always associated with a sense of justice or righteousness and with authority and the established order.

Among the Somali a parent may curse his or her child but not the reverse. Likewise, an husband can curse a wife or wives but themselves cannot. Since a curse is usually made in public or openly, it is used as a mechanism to control women and children for the benefits of men. In order to remove it, the cursed must admit the offence [Nagashimu, 1978]. In most cases, women are the victims, either mothers cursing children or daughters-in-law.

When a curse is performed to find the truth, relatives and family members of the wrong doer are supposed to die one after another until the cursed himself dies. To make sure that his blood relatives are not affected by the curse, a man usually uses those children of his wife that were sired by another man, another cultural discrimination against women. However, a curse could be lifted if the cursed realizes the meaning of the deaths and ask the clan pardon, with compensation to the wronged, or client and clan.

Witchcraft is another belief system that affects women participation in decision making and conflict resolutions. Witchcraft is a person who deliberately tries to harm others through mystical or invisible means, such as burying a bundle containing something harmful under the gate, or putting poison in food or a beer tube. Poisoning is usually used to cause sudden death. According to Okot P'Bitek [1971], some witches can cause or guide thunderbolt to hit somebody by using some kind of magic. Cattle may also die or crops fail due to witchcraft practices. Thus, since witchcraft is usually associated with women among most African communities, they cannot be trusted with leadership, decision making or solving conflicts. They are therefore branded evil, tempered, devils and wizards.

One of the most conspicuous functions of the traditions of mystical powers and beings worldwide was to reveal and explain causes of misfortunes and make it possible for people to cope with them [Emile Durkheim, 1965]. Thus most misfortunes or fortunes are associated or attributed to mystical beings and powers. According to Durkheim [1965], mystical powers

magic, mighty and authority was the preserve of men contrary to wizard, jealous, witchcraft and sufferings that was attributed to women.

According to Richard Pritchard [1943], in some African societies, some women were believed to have evil eyes. These women could spoil food by merely looking at it as it is being eaten. It is believed that these “evil eyes” are inherited from ones mother and it is activated after her marriage. Among the Luo community of western Kenya, every living organism, including human beings, has its three properties; [1] body [2] soul [3] shadow [Ocholla-Ayayo, 1976]. At death, the shadow leaves the body of the dying person and stays in the home for a few days. After the funeral ceremony it goes to the sky where it should remain peacefully as a spirit. The Luo people use the phenomenon in order to explain the physical and spiritual characteristics and factions of an individual [Ocholla-Ayayo, 1976]. Thus, according to traditional Luo, the shadow or spirit of a woman is evil and troublesome thus women cannot be trusted with leadership. Ocholla-Ayoya argues that the soul, also known as the spirit, is responsible for one’s moral behavior and character shown in social intercourse. Matsuzono, Makio, [1979] in a discussion paper on Luo culture at the Institute of African Studies, University Of Nairobi, affirms this idea of women being untrustworthy among most African societies.

On the concept of Ancestor Spirits, the traditional Gusii beliefs system centers on their conceptions of witchcraft and ancestor spirits. Failure on the side of off-springs to perform proper sacrifice is believed to incur the displeasure of the spirits of the dead and eventually invite a variety of misfortunes on their living family members and future descendants. Unless properly propitiated by sacrifice, the spirits can punish any of offending family members by death, chronic diseases, failure of crops, extinction of cattle, sterility of women, insanity, atrocious characters birth of an idiotic child and so on. The most feared spirits are those belonging to women [Matsuzono, Makio, 1978].

The Gusii believe a bachelor generally does not become a spirit after death, he his sinless and innocent. The sheer fact of marriage is what makes ancestor spirits on the side of the husband or wife and inflict misfortunes upon family members. Thus, according to Matsuzono [1978] it is women who cause men to sin among the Gusii. However, it is noted that in this community, when a child is inflicted by spirits, the punishment is meant for the parents, mostly mother of the child. It is therefore the parents to seek divination and not the child. Once a married woman

become vulnerable to imprecations from ancestor spirits of the husband's side, and those from her natal, stop taking effect upon her, some divinations and sacrifices to the spirits has to be offered urgently [Meyer, Philip, 1949]. Men's spirits among the Gusii are believed to be far more powerful and aggressive than those of women. This explains why among the Gusii men are the only one trusted with the community's leadership. Even when women are leading other women, they always seek some advice from men before making far reaching decisions.

2.7.4 Traditional marriages and widow inheritance influences on women leadership

In most African families, the father is the head of the family [Nagashima, 1978] and all the others, including the wife or wives, have to get instructions from him. If it is a polygamous family, a wife and her children form a property unit belonging not to her but to the husband. Though she may have some autonomy, she has no control over livestock, leadership or family rituals. This means she has to rely on the husband for everything to anything, including her own body. For example, men among the Somali community, demand that their women cover their bodies completely in black cloths, despite the hot climatic conditions [Zillah R. 1979].

Among most African communities, marriage is a long process to be established [Were G.S. 1967]. It begins with co-habitation of a man and a woman. Then both families are involved in two or many ways:

1. Series of negotiations about the bride wealth and formalized meetings for its payment.
2. Series of rituals by which the wife is gradually incorporated into her husband family group.

Bride-wealth, which consists of money and other properties like cattle, goats, sheep, cereals etc, is equated to "buying a wife or a woman [Gulliver P.H. 1955]. However, in most African societies, some of these are refundable upon divorce where the union did not produce children. The payment of dowry reduces a woman or wife to a man's property with no rights, freedom of association or movement or even deciding for the family. Once a girl has been married, she changes her clan from that of her family to that of her husband. In other words, women have no permanent clans [Ogot B.A. 1967]. Thus she cannot participate in the clan or community decision making, leadership nor conflict resolutions because she is considered a visitor and lacking in knowledge and experience.

Marriage, as an institution, can be responsible for the oppression and exploitation of women in many societies in Africa. Among the Somali, Islam religion has been effectively used to camouflage and justify this exploitation and oppression [Were J. A. 1982]. Among the Baganda, a wealthy man can marry several wives. Though each of them is entitled to share his bed in rotation, this creates jealousy and disputes between them. [Pearson Rogers, 1974]. Due to socialization process, majority of women are conditioned to accept marriage as their ultimate goal in life. In most societies, religion is applied in marriage to socialize women into sheepish acceptance of their subordination. Bride-price in marriage is the man's payment for the wife, the woman, who becomes his property on marriage. The owner-owned master-slave relationship gives way to exploitation, oppression, lack of freedom and abuse of all of her rights. As indicated by Ousmane Sembene [1974], the traditional societies use religion and culture to enable men rule, live in comfort and prosper all at the expense of the women, who strain themselves to satisfy the man's huge, indulgent appetites.

In Muslim societies like Somali, we see polygamy practiced by the rich as a social institution within which women are contained, exploited and oppressed. The Qoran allows a man to beat his wife as a child because, as a patriarchal society, the Somali man is granted the dominant, superior position within the family, thus allowing him the license to bully. [Were J.A. 1982].

Therefore, within polygamy in most of the African traditional societies, a woman must provide her husband with free services because the man owns her and is granted a dominant position within the family by the prevalent patriarchal social relations. This means a woman cannot participate in meaningful decision making or in conflict resolutions involving the community because the husband is the Lord –Master which must be fended, petted, nursed, and obeyed at all costs. Thus his words, decisions or opinions are final. Religion and culture are therefore used to justify the slave position of women within marriage.

The total submission and subordination of women to men influences their participation to conflict resolutions negatively. Within the polygamous marriages, women are seen not as human beings but as objects that are valued only for the numerous services they provide. The services do not include community leadership, decision making or conflict resolutions [Emma Goldman, 1969]. This shows that women are not empowered to better themselves but they are seen as the exchange commodities to be bought and be owned by wealthy men.

2.7.5 Community attitudes towards women leadership, decision making and conflict resolutions.

This is the most important factor that affects women in leadership and decision making activities in Garissa and other parts of Africa in general. Among the Somali community, women are always blamed for breaking strong cultural norms. Despite men not giving women freedom, they always blame them as exploiters of men simply because they happen to have a commodity they alone can control. Due to social-cultural and historical forces impacting negatively on women, this gender has been subordinated to men [Alberg, B.M.1988].

Among the Isukha of Kakamega, a woman is supposed to marry from outside her own clan and traditionally she has no legal rights to inherit properties [Nakabayashi Nobuhiro, 1987]. This means she has no business deciding or casing on what she does not has. She should be a wife, a mother, or a grandmother of a family in other clan. Her children also cannot inherit the land from where she was born because they belong to the clan of the father. Thus the community sees women in terms of industry to manufacture children rather than people who can contribute in decision making and conflict resolutions.

The community assigns roles and responsibilities to both men and women. There are those duties or roles that the community belief women cannot perform. These include decision making, conflict resolutions and community leadership. Sexual division of labor is important particularly because of the subordinating impact it had and it continues to have on women among the Somali community. In this community, women are allocated the job of collecting firewood, fetching water, cooking, watching cloths and caring for the rest of family members (Mwagiru, W. 1985).

Sexual division of labor and its impact on women [Women’s Bureau, 1985]

<u>Women’s role</u>	<u>Impact on women</u>
Subsistence production and petty trades	Participation in productive sector limited due to lack of education and skills
Prostitution or commercial sex workers	Fatigue and poor health from overwork, pregnancy and childbirth and care
Domestic consumption, home management and childcare	Negative image resulting from commercial sex work, abortion and death
	General psychological stress
	Lack of confidence due to negative image and controlled by husbands

The table above shows that the society allocates women roles that are of low value and importance. Thus their contribution to the development of the community is not seen, valued, quantified or even seen. This has led to more control of women by their husbands who have more access to cash. Moreover, women’s enormous contributions remain unrecognized.

According to a research done by Kenya Women’s Bureau on leadership in 1985, in most African communities, women leaders are branded criminals, rude, disobedient, prostitutes and rebellious [Women’s Bureau 1985]. This kind of attitudes on women leaders and decision makers results to stigmatization. Traditions, beliefs and customs affect women leaders more than they do to male leaders. Culture can create barriers that prevent people, and especially women, from participating in decision making and conflict resolutions among other leadership roles. In many cultures, men are expected and accepted as automatic community leaders. Despite women suffering gender inequalities, often economic in nature, they are supposed to work double that of men in order for the biased society to recognize them.

Community beliefs and attitudes on women’s leaders may have many devastating effects. First, because the society does not expect them to be leaders, they are not given the relevant information on leadership. False accusation about their characters and behavior is leveled against them [Mwagiru, W. 1985].

It is important to note that every society or class has a set of established ideas and norms about what its people are supposed to believe and how they are expected to behave. Therefore every society has established rules governing its social relationships. The process through which society makes its people, particularly the youth and women to accept and internalize the established norms, is called socialization [Were, J.1982]. Socialization is therefore a means through which people are made to conform to the establishment. It is a process through which people are made to accept the status quo uncritically. According to Vivian Gornick and Barbara Moran, it is the making of boys to be independence, tough, aggressive, leaders, courageous, rational, assertive, confidence and emotional control while girls should be made to be dependence, passivity, fragility empathy, sensitive, subjective, receptive, emotional and supportive [Gornick V.& Moran B. 1971]. These characteristics are not innate in boys or girls but because of social conditioning, they are made to be so.

Socialization takes place within a particular social context. According to Deckard Sinclair [1975], masculinity and femininity are social concepts that refer to a society's ideas about what men and women are supposed to be like. These ideas vary from society to society, and from culture to culture. The family is the key socializing agent in the children's early years in both traditions and modern societies. Through parental oral instructions or visual models, religious instructions and observations of certain norms, boys are socialized to be men and girls to be women. In other words it is this socialization that creates gender and not biological makeup. The dominant father figure and the subordinate mother figure within the family further reinforces this division among boys and girls. Young girls are therefore expected to internalize the idea that domestic work is exclusively their duty while leadership, decision making and conflict resolutions is the duty of men. The "woman in the home" and "man outside the home" image continues throughout the various stages of education and socialization of children [Were j. 1982].

2.7.6 Culture and Personality theory as it affects leadership and decision making

According to Sigmund Freud, a cultural Anthropologist, cultures provide disciplines, codes and social scripts for the domestication of the individual within the society (Max Gluckman, (1939). This theory attempts to maintain the status quo between men and women by assigning culture

the duty of determining one's future role in the society. Freud's theory explains why men are full of conflicts while women are submissive.

Culture refers to the patterned ways in which the members of a population think, feel and behave. Personality on the other hand, refers to patterned ways of thinking, feeling and behaving; but the focus is on the individual. Victor Barnows, (1985) defines personality as 'a more or less enduring organization of forces with the individual associated with a complex of fairly consistent attitudes, values and modes of perception which account in part for the individual's consistency of behavior. The above description therefore explains why some individuals, especially those who were brought up in conflict situations are themselves controversial, troublesome, violent and aggressive hence very prone to conflicts.

More simply, personality is the tendency to behave in certain way regardless of the specific setting (Whiting and Whiting (1978). In describing personalities, psychologists use concepts such as aggressive, passive, anxious, obsessive, hysterical, paranoid and infantile. According to Freud, the founder of psycho-analysis, an individual's adult personality is largely shaped by his/her experience in resolving certain universally recurrent conflict experienced during infancy and childhood [Victor Barnows, 1985]. This explains why men are usually more violent and likely to cause conflict as compared to women. These conflicts known as the '*Oedipus complex*' are allegedly caused by biologically determined sexual striving and jealousies within nuclear family.

Freud held that the early sexual feelings of a young boy are directed first towards his mother but the boy soon discovers that the mother is the sexual object of his father, and that he is in competition with his father for sexual mastery of the same woman. The father while providing protection also provides stern discipline. He suppresses his son's attempt to express sexual love for the mother. The son is frustrated and fantasies that he is strong enough to kill his father. This arouses fear and guilt in the boy; fear because the father threatens to cut off his penis and guilt because the father is not only hated but also loved and admired [Victor Barnows 1985]. To resolve this conflict successfully, the young boy must re-direct his sexuality towards females other than the mother. This enables him to learn how to overcome the fear and express his hostilities in a constructive way.

For the young girl, Freud envisioned a parallel but fundamentally different trauma. A girl's sexuality is also initially directed towards her mother, but soon makes a fateful discovery; she lacks a penis. She blames her mother for this and directs her sexual desires away from her mother towards her father. Girls are supposed to suffer the lifelong trauma of penis envy as a result of their discovery that they are anatomically '*incomplete*'. In this fashion, Freud sought to ground the primacy of wishes in the unalterable factor of anatomy. Hence *the Freudian aphorism-anatomy destiny* (Victor Barnows, 1985). Not having a penis 'debases' women and puts them to a passive and subordinate role; the role of second sex. This explains why culturally women are left out of leadership and decision making because the argument is that they are incomplete human beings. Freud believed the best hope a woman has of overcoming her penis envy is to accept a passive, secondary role in life, develop her charm and sexual attraction, marry and have many male babies. She can use these male off-springs relatives to now fight men dominance.

According to Freud, everyone's personality depends on the severity of the Oedipus conflict or Complex they have experienced and to the extent to which they have resolved it or not resolved it. As a result men usually leave out women when making very important decisions affecting the community. However, this theory is not universal, and the Oedipus complex can be replaced by the current modern education advancement.

2.8 Review of related studies on women, conflicts and decision making.

Polygamy is rampant in many traditional African societies and in particular among the Muslim believers. This kind of marriage arrangement causes stiff competitions among the co-wives due to its social economic nature, and the man's economic powers within it that inevitably set the wives against each other. This kind of environment puts women in disadvantaged position to participate in leadership. To overcome the problem of poor representation and participation of women in important institutions such as parliament or judicially, there should be greater access to information and more women put in decision making structures [Musumba L. 2011]. When women are present in such institutions, their agendas are likely to get recognized. It is important to concentrate on strategies for intervention and recommendations to mainstream the involvement of women in peace process at all levels of decision making (Gender Analysis conference of Ministers in Charge of Women Affairs in the IGAD region, 1st to 5th July 2003).

It is important to note that peace building is a continuous process and should involve both men and women at all levels of decision making. Traditionally, women enjoyed protection during conflict and such traditional mechanisms that protect women should be strengthened. We should embrace social and cultural values that protect the interests of women in conflict situations. Men should be peace builders and not just perpetrators of conflict. What is more annoying to women is the fact that they are overwhelmed with activities resulting from war or violent conflict, yet they are not given the time and opportunities to get involved in the peace process [Regional Institute Gender, Peace Rights, 2011].

The integration of gender issues in any practical disarmament or conflict resolution intervention should be mandatory. The various roles of men, women, girls and boys in relation to the proliferation and use of illegal firearms needs to be carefully investigated and documented prior to executing proper conflict intervention. What are the specific men and women role in a conflict? Are the women, girls and boys affected in the same way in the armed conflict as are men?

Culture is a significant component that influences the way in which communities interact with one another, their physical environment and their access to the resources in their localities. Cultural practices such as age and generational set systems, initiation to adulthood and marriage play a significant role in processes of arms acquisition and use. Culture influences the perception of communities towards arms (UN Security Council Document A (2000) /Conf. 192/P.15).

2.8.1 Other Cultural Factors Affecting Women's Participation in Conflict Resolutions

Women are generally less educated than men and have limited access to education. There are also a lot of social and cultural barriers that prevent women from participating fully in peace building processes and peace-making initiatives. Despite women being the major victims of gender based violence such as indecent assault, domestic violence and rape, they rarely get involved to negotiating these conflicts (ACCORD:2002).

Sometimes rape is used as a weapon of war, thus making it difficult for women to face men at the negotiation table [ACCORD; 2002]. Social, cultural and religious structures still create barriers against women holding positions of leadership at all levels making it difficult for them to be recognized at the negotiation table. Poverty is another major hindrance to empowerment. Women are usually disempowered, in comparison to their male counterparts. Payment of dowry by men creates the tendency to see women as property [Ousmane Sembene] 1974]. Though the current constitution has abolished such cultural practices, some communities continue to practice this dehumanizing culture [Kenya Constitution, 2010.

We should therefore embrace conventional laws and statutes that protect women. The Conventions on the Elimination of all Forms of Discrimination Against Women, (CEDAW) is one such instrument that is addressing women's suffering. (Shaun Gregory, women, gender and peace building accessed from <http://www.reliefweb.int/training/ti1264.html>, Sept 2012.]

Other factors affecting women participation in peace building and conflict resolutions include withdrawing of the girl child from school either to take care of younger children or to get married for wealth, thus missing an opportunity to improve their status [Chege, J.N. 1994]. It is also regrettable young girls are being forced by poverty into the sex trade.

The vulnerability of girls and young women to rape, HIV infection and lack of information is another factor affecting women participation to decision making and conflict resolutions.

2.8.2 Conflict at local and international level and its implication on women and children

Armed conflict, whether at National or at International level, has many negative effects on women and girls, with some of destructive consequences lasting a life time. The effect of armed conflict on women and girls is worsened by their status in the society and their sex, even though entire communities are ultimately affected [CREAW, 2010]. In Kenya such armed conflicts have been so common and can be predicted. This is because after every general election since the onset of multi-party politics of 1992, there have been ethnic armed conflicts where some communities react negatively to the election results by attacking their rival communities [Eno, J. 2000]. This happened in 1992, in 1997 and in 2002. However the worst post election violence involving armed ethnic conflict occurred in Kenya after the 2007/08 general election where over

1300 people lost their life and thousands of others got displaced, some of which are still living as Internally Displaced Persons (IDP) in camps today (ICRC-2008)

Though the Kenya post election violence of 2007/08 affected everyone in those areas, the effects on women and girls were outrageous. This can be attested by the fact that women and children comprise the majority of internally displaced persons in camps [I.C.R.C. 2008]. The same category of population is still susceptible to gender based violence. Some rival groups, as it was seen in 2007/08, indeed rape women to vividly show the opposing camps the extent of their defeat, including reiterating to the women that they are considered ‘booty’ and do not have the option of objecting to the ‘master’ whims. Similar problems faced women in the late 1990s during the uprisings in Eastern Europe as a result of the collapse of the Russian Communism System (United Nations Population Fund Conference, Bratislava, Slovakia, 13-15 Nov. 2001).

Table 2.1. Overview of the nature and causes of armed conflict in Kenya

Nature	Causes	Involvement of women
Cattle rustling	Poverty, economic expeditions, cultural (e.g dowry, moranism) availability of small arms, marginalization, unequal distribution of resources by government, unemployment, ego and sport perpetuated by heroism	Very minimal involvement.
Resource based conflicts	Harsh climatic conditions, shortage of water and pasture, unpredictable climatic changes, boundary conflicts e.g. Migingo Island and change in River Course (3 mile rule in North Eastern and Tana River), uneven distribution of resources, poor land policy, traditional vs. legal land ownership	No involvement at whatever level
Politically triggered conflicts	Disputed election results, ethnically influenced voting patterns, political parties differences, differences in ideologies, ethnic based political parties	Some concern and involvement
Poor land policy	Lack of land adjudication	Poor involvement

Negative ethnicity	Tribal leaders and hatred	Women involvement
Organized crime	Political succession, unemployment, land dispute, corruption	Little involvement

Source: Paper presented by L.M. Nkumbuku, during IGAD Women and Peace Conference, 26-29 April 2011, Addis Ababa, Ethiopia.

The International Committee of the Red Cross (ICRC) offers a comprehensive definition of armed conflict not only as one of the leading institutions carrying out work in this area, but as also having been charged by the States Parties to the 1949 Geneva Conventions, through the Statutes of the International Red Cross and Red Crescent Movement. Armed conflict is generally identified as either international or non international. Under International Humanitarian Law, international armed conflict involves two or more opposing states, whereas non international armed conflict involves governmental forces and non-governmental armed groups or armed conflict between such groups only.

According to Common Article 2 of the Geneva Conventions of 1949, which is one of the IHL Treaties, an International Armed Conflict (IAC) is deemed to have occurred when one or more states use armed force against the other. In this regard, the reasons for the confrontation or its intensity are immaterial. Even where hostilities are not apparent, relevant rules of IHL may be applicable and furthermore there is no requirement of a formal declaration of war or recognition of the situation [Musumba L.2011]. What actually happens on the ground, or the factual conditions, determines whether an IAC may be present despite one of the belligerents not recognizing the government of the adverse party. The ICRC therefore takes the view that international armed conflicts exists whenever two or more states resort to armed force.

During situations of international armed conflict, the core provisions of IHL become operative and particularly those contained in the four Geneva Conventions and Protocol to the Geneva Conventions. Freeman, [1988] notes that most human rights guarantees remain applicable in such situations, although subject to the same types of derogations and limitations, those governments permit during situations of internal tensions and disturbances.

Under IHL, there are two main legal sources or treaties that explain non-international armed conflict. These are Common Article 3 of Geneva Conventions of 1949 and Article 1 of Additional Protocol II. NIAC under the meaning of Common Article 3 refers to ‘armed conflicts not of an international character occurring in the territory of one of the High Contracting parties’ (UN Security Council Resolution 1325) Armed conflicts involving one or more non-governmental armed groups are also included.

Situations may vary whereby hostilities occur between non-governmental armed forces and non-governmental armed groups or between non-governmental armed groups only. Given the universal ratification of the four Geneva Conventions, it is no longer necessary that the armed conflict practically occurs within the territory of one of the states. It is obvious that any armed conflict whether between governmental armed forces and armed group or between such groups must take place in the territory of one of the parties to the convention. The threshold of confrontation governing Article 1(2) of additional protocol II is important because it distinguishes tensions, acts of banditry, or riots.

Accordingly, the ICRC believes non-international armed conflict to have occurred where there are protracted armed confrontations between governmental armed forces and those of one or more armed groups or where these confrontations take place between armed groups themselves. As a matter of fact, both international armed conflict and non-international armed conflict have been manifest in the IGAD Region at various historical points in time and in some cases continues to be apparent to date (Nibigira, C.1999). While outlining the specifics of these armed conflicts is strictly not the subject of this research, the very fact of their existence and recent patterns that would suggest the presence of a volatile environment in some of the member states, makes the embracing and implementation of UN resolutions 1325 and 1820 quite important as they address women issues in the region.

Today, there is no argument about the disparate effects of war on men and women. Women experience armed conflict in diverse ways;- as victims, survivors, leaders and peacemakers. Violence against women in conflict zones is often an extension of the gender discrimination that already exists in peacetime.

Women usually experience conflict primarily as civilian populations rather than as combatants. The United Nations Population Fund (UNFPA, 2001), indicates that close to 80% of the population of internally displaced people and refugees worldwide comprise women and girls, and addressing the impact of war on them has never been more urgent because of the ever more callous and systematic nature of the man-oeuvres of contemporary armed conflict. Undoubtedly, modern warfare has had by far the most devastating consequences of the lives, wellbeing and dignity of women and girls in key areas such as health and education, which are essential to the survival of families and communities. In addition to complications that affect the reproductive health of women and girls, the negative effects of conflict affect this category more than it does their male counterparts given that the deliberate and systematic gender based violence and discrimination that is rampant in these settings.

UNFPA further notes that the psychological, reproductive and general well being of women and girls is often seriously compromised during situations of armed conflict whereby incidences of sexual violence, rape, unwanted pregnancies, and sexually transmitted infections tend to increase against a background of disrupted essential social services e.g. medical facilities. For this reason, these gender specific threats to women and girls exacerbate the challenges of guaranteeing their safety and protection in both conflict and post conflict scenarios.

In times of conflict, women and children are sold into forced servitude and slavery. In the former Yugoslavia, 20,000 women and girls were systematically raped by both sides of the conflict during the first months of the war (Adrian-Paul, 2003). 75 percent of the refugees and internally displaced in the world are women who have lost their families and their homes. As refugees, women are particularly vulnerable to sexual violence while in flight, in refugee camps and or during resettlement.

The wars that raged in Bosnia, Rwanda, Sierra Leone, Liberia, DRC and Uganda have made the military logic of mass rape undeniable. Desolate villages and fallow field bear stark witness to the terror of sexual violence in displacing populations. Eye-witnesses recount the gang-rape of women by rebels with the stated intent of causing them to bear children of a certain lineage. An average of 40 women were being raped daily in South Kivu, DRC; and between 20,000 and 50,000 women were raped during the war in Bosnia in the early 1990s; in Sierra Leone, between 50,000 and 64,000 internally displaced women suffered sexual assault at the hands of

combatants; the Rwandan genocide memorial notes that 50,000 women were raped during 100 days of conflict (Regional Centre On Small Arms (RECSA)(Dec.2011).

Generally, women and children comprise the significant majority of internally displaced persons in camps and are susceptible to gender based violence. In fact, it is noted that men from opposing camps intentionally impregnate women in order to change the demography of the entire area. In addition, women and children are also forced into slavery, having been conquered and captured from towns in the territory where the war takes place as booty, not to mention the gang rapes and brutal beatings women found in their homes are subjected to in the presence of family members in many nations when found in their homes by the enemy.

The impact of conflicts on women and girls' reproductive sexual health can never be underestimated. Their psychological, reproductive and overall well-being is often severely compromised in times of conflict. Conflicts tend to increase the incidence of sexual violence; rape, sexually transmitted infections [STIs], including HIV/AIDS; and unwanted pregnancies. In addition, essential social services, such as medical facilities, on which women heavily depend for their well being, are greatly disrupted by armed conflicts.

2.8.3 Women as Combatants

From the foregoing, it is evident that women suffer physical, sexual and psychological abuse, including forced displacement during armed conflict. On the other hand, in her study carried out under the aegis of the ICRC, Charlotte, 2009) records the key effects of armed conflict on women as combatants and states that women have been actively involved in many armed conflict around the world and have played a part in many wars throughout history. The Second World War played tremendous role in highlighting the role that women played in reserve or support units in both the German and British forces, including working in munitions factories. In the Soviet Union, women participated directly in the fighting and constituted the numbers in all services and units thereby constituting 8% of the total armed forces. Today, women have assumed a much greater and role and joined the armed forces more frequently, both voluntarily and involuntarily and performing both support and combatant roles.

The above, which outlines the participation of women in both International Armed Conflict and None International Armed Conflict, indicates the folly of the assumption that women always form part of the civilian population playing the traditional caring and nursing roles. Various reports from Rwanda revealed that women were accomplices to as well as participants in perpetrating the horrific acts committed during the genocide. In addition, other than taking part in the front line alongside their men folk, women have also actively supported them during military operations through provision of moral and physical support required to wage war and in some cases even incited them to violence. Women may act as couriers and spies conveying military information because of their support for the cause being fought for or because of being combatants from either side of the war. Moreover, women who are present amongst armed forces, whether voluntarily or against their will, are at risk of abduction, for instance and girls are exposed to considerable danger from attack both by the opposing forces and their abductors.

The unique disadvantages experienced by women during armed conflict, as opposed to men, have been well documented in recent years by many of the leading institutions including the ICRC and Red Crescent Movement (RCM 2010). The various ICRC resolutions pertaining to this area are an indication of the magnitude of the problem, as indeed the considerations affecting the decisions of the ICRC. The 1996 and 1999 International Conferences of the Red Cross and Red Crescent refer specifically to the questions of the protection of women. In particular, the 26th international conference in its resolution entitled, ‘Protection of the civilian population in periods of armed conflict’, urged that strong measures be taken to provide women with the protection and assistance to which they are entitled under national and international law [Musumba L 2011].

2.8.4 Efforts to Addressing Women’s Issues during Armed Conflicts

The effect of armed conflict on women has also been the subject of great discussion by governments in forums such as meetings and conferences specifically addressing women’s’ issues. These include the 1995 Fourth World Conference on Women held in Beijing and the Beijing +5 Conference held in New York in June 2000. Other forums include those hosted under the United Nations General Assembly and the United Nations Commission on Human Rights. The UN Commission on the Status of Women in its report to the Secretary General of

the United Nations pointed out a key item in the Beijing Platform for Action to the effect that International Humanitarian Law is at times systematically ignored despite its prohibition of attacks on civilians (Musumbu, L. 2011). Human rights are often violated in armed conflict whereby civilian population are affected and particularly women, children, the disabled and elderly.

Furthermore, women and girls are especially affected by armed conflict and terrorism because of their status in society and their sex, even though entire communities are ultimately affected. It is in this connection that UN Resolution 1325 was passed in October 2000 by the United Nations Security Council. It among other things, invites the Secretary General to undertake a study regarding the impact of armed conflict on women and girls, the role of women in peace building, as well as the gender dimensions of peace processes and conflict resolutions.

These provisions under international law regarding the protection that should be accorded to women during times of armed conflict, Charlotte [observes that the fundamental aim of these provisions is to ‘provide additional protection for women with regard to their particular medical and physiological needs, which are related to their child bearing role and for consideration of privacy. She gives the example of the Fourth Geneva Convention which requires that special attention and respect be paid to women who are expectant or nursing mothers such that their nutritional requirements are adequately catered for in relation to their physiological needs.

From the foregoing it is clear that armed conflict whether international or non-international has negative effects on women and girls with some of the destructive consequences lasting a life time. It is also clear that from the above narrative location and effects of war on women are the same regardless of the geographical location and historical point in time. Whereas, the modes and methods of war have changed over the years, the forms of affliction suffered by women appear to take the same format. In fact, as noted above, the scale of afflictions suffered by women is directly proportional to the advancements made in the manner and style of warfare with women being more at risk today due to the very real possibilities that exist for larger geographical areas to be covered by opposing forces armed with technologically advanced equipment that can be deployed at a moment’s notice.

The prevention of wars and conflicts remain one of the key mandates of the international organizations. It is worth noting that the annual meetings of Ministers in charge of women and gender affairs of IGAD Member States are to increase effective consultation and reaching regional consensus on various social, economic and political issues. In a meeting held in Nairobi between 21st -22nd, February 2006, the Member States of IGAD resolved to support women political initiatives in order to enable them enter and effectively participate in politics [IGAD Conference, 2006]. This move is believed it can have a great contribution towards women's political empowerment and the placement at higher decision making levels of the government strata.

The United Nations Security Council (UNSC) resolution 1325 on women, peace and security also emphasized the importance of women's equal participation and full involvement in all efforts for the maintenance and promotion of peace and security as well as the need to increase their role in decision making [Regional Centre on Small Arms, 2010]. Thus the need for the National, Regional and International Instruments, that promote the participation of women in decision making, conflicts resolutions and leadership. As of now, Ethiopia, Uganda and to an extent Kenya, have relatively well developed policy or legal frameworks for enhancing participation and representation of women in decision making positions. For example the Constitution of the Republic of Uganda (1995) provides the basis for measures to address women's and their leadership role. Article 33 specifically mandates the State to provide facilities and opportunities necessary to enhance the welfare of women to enable them to realize their full potential and advancement and also affirms women's right to equal opportunities in political activities. Like Ethiopia and Kenya, it grants affirmative action of 30% minimum of women representation in all sectors, to restore imbalances created by history, laws, customs or traditions that undermine the dignity, welfare or interest of women. In Kenya several women led attempts in the past and ongoing to pass laws to enhance women's participations and representation such as on affirmative action has been made. However the male dominated parliament has been a major stumbling block. However, the current new Constitution of Kenya has a quota system that guarantees one third of all elective institutions in which public policy is shaped. Other pro-women measures include establishment of a National Gender and Equality Commission. The Judicial Service Commission is also promoting gender equality in the

judiciary (facts and figures 4th Edition, Ministry of gender, children and social development, Kenya (2011).

Table 2.2 .Status of Women Participation and Representation in IGAD Member States

Member State	Executive	Legislature	Judiciary
Ethiopia	22%	22%	17%
Kenya	20%	10%	34%
Uganda	39%	33.5%	34.7%
Djibouti	21%	13.5%	-
Sudan	9.6%	14.7%	11.1%

Source: Towards an enhanced participation of women in decision making positions, (CEDAW report 2010).

There are numerous challenges to enhancing women participation and representation in decision making positions, conflict resolutions and in leadership. These challenges are common throughout IGAD Member States. For example patriarchal society and public attitudes towards women are detrimental to women advancement in general. Some orders and religions also contains a set of concepts laws and mechanisms which are aimed at imposing particular values about the proper place of women within society and the role of the state in the regulation of personal ‘morality’ (Sudanese women facts and figures, Dec 2007)

2.8 Theoretical Framework

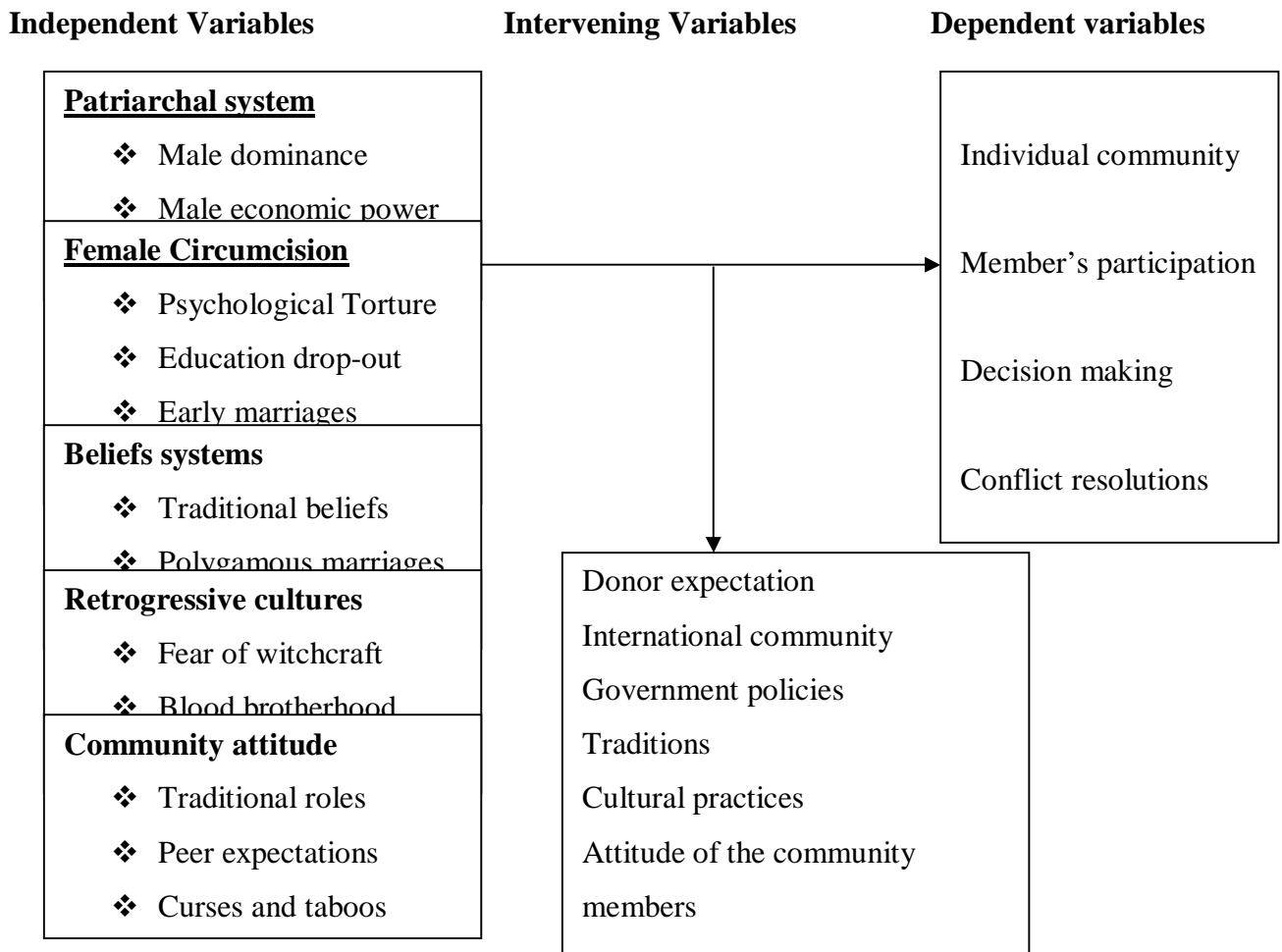
The theoretical framework for this study was based on Ruth Pearson’s framework on Gender Relations [Ruth Pearson’s 1992). This theory explains why women and men think differently. That is thinking on gender relations and the quest for agrarian transformation through traditional and modernizations theories. The theory explains that an individual is part and parcel of the environment and the community. Thus his or her thinking, actions and performance are largely influenced by the community rather than by self.

It is affirmed that each of the community's influences shapes the individual life-time behavior. This theory relates to the study that individuals are constantly making choices in life as dictated by the society they are living in. According to this theory, society views all activities that are carried out to be based on social roles and interactions of men and women. This is an assumption of gender roles as dictated by society. Based on such ideologies and development policy, the society seems to have ultimate authority and the precise nature of what women and men actually do. This ends up giving women the role of reproduction and locking them out from the role of leadership, decision making and conflict resolutions, a role the society entirely allocate to men (Pearson's 1992).

This theory argues that because of biases, the performance of women and men is affected in nearly all spheres of life, such as business, environmental conservation and development projects. Gender role and conduct are also regulated. The theory asserts individual actions are prescribed by the society.

This study therefore acknowledges that both men and women can be involved in leadership and decision making because the social and cultural differences between men and women are learned, they are also changeable over time and have wide variations between the various cultures.

Figure 1; Conceptual Framework of the study



The conceptual framework for the study was based the variables of the study. The diagram shows how the independent variables, the input which affects women’s participation in decision making and conflict resolutions, are affected by other intervening and moderating variables. Though women are capable of becoming great leaders in the society, social-cultural factors affect their in-born capabilities, resulting to poor performance. However, moderating variables help to maintain the society balance.

CHAPTER THREE

RESEARCH METHODOLOGY

3.0 Introduction

This chapter discusses the research design, location, target population, sample and sampling procedure, research instruments, validity and reliability of instruments, data collection and data analysis procedure.

3.1 Research Design

This research project was an exploratory study and it employed a descriptive survey design. Description survey designs are used in preliminary and exploratory studies to allow researchers to gather information, summarize present and interpret for the purpose of clarification. Borg and Gall, 1989] note that descriptive survey research is intended to produce statistical information about aspects of education that interest policy makers and planners. The choice of the descriptive survey design was made based on the fact that in this study research is interested in the state of affairs already existing in the field and no variable was manipulated. Survey design therefore is appropriate because it enabled the researcher to gather information concerning the factors affecting women participation in decision making and conflict resolutions activities in Garissa district. (Luck and Ruben, 1992).

Descriptive research survey is intended to produce statistical information about factors affecting women's participation in decision making and conflict resolutions. By involving a broad category of stakeholders, the study fitted within the cross sectional sub-type of descriptive survey study designs [Orodho, 2002].

3.2 Target Population

The target population, according to Brinkler [1988], is a large population from which a sample is to be selected. The target population for this study included all the community leaders, officials of women groups, self-help groups, youth groups and community based organizations based in Garissa. According to the register of self groups at the office of District Gender and Social Development Officer (DGSDO) Garissa, there are over 80 active community groups with over 2000 membership.

3.3 Sample and sampling procedures

Sampling is the method of selecting subjects in a way that the individual selected represents the large group from which they were selected [Krejcie and Morgan 1970]. Due to the high illiteracy levels of adult population in Garissa, only group leaders were used in the study. To select the respondents, the table for determining sample size from .population Krejcie Morgan (1970) . Appendix I was used.

According to this table out of a .population of 2000, 110 should be selected. This number was arrived by dividing the target population by 20 and then adding 10.

Simple random sampling was used to select individuals from each group and every group in the target population was given an equal chance of being included in the sample. More particularly, systematic sampling was used, which involved selecting members at equal intervals to have a representative sample. The register of registration of groups in the office of the District Gender and Social Development Officer [DGSDO] was used to enable identify the respondents.

Out of the 80 active registered groups in the District, 22 groups were sampled. From each of the group sampled, five members from each group were recruited, making the total respondents to 110. The sample size was therefore 110 members of the total 2000 possible target population

3.4 Research instruments

The data pertaining to the social-cultural factors influencing women participation in decision making and conflict resolutions in Garissa was gathered by use of questionnaire. The questionnaire items and design were arrived at after extensive review of literature on the topic area. The questions were designed to elicit responses of the respondents on what social-cultural factors affect women in leadership positions in Garissa. The multiple choice questions restrained respondents from giving vague answers where precision was required (Mugenda,M.O.& Mugenda, A.G.1999).

3.5 Validity of the instruments

The term validity indicates the degree to which an instrument measures the construct under investigation [Borg and Gall 1989]. There are three types of validity test: content, criterion-related and construct validity. This study used content validity because it measures the degree to

which the sample of test items and that a highly valid instrument constitutes a representative sample of these items. To enhance validity therefore a pilot study was carried out and the researcher identified items that were inadequate for measuring variables. These items were either discarded or modified in order to improve the quality of the instrument.

The pre-testing of the questionnaire to a few leaders in the district was to prove whether the instrument is valid, appropriate or if it has any deficiencies, which should be rectified or paraphrased accordingly.

3.6 Reliability of the instrument

Test retest was used in this study to measure the stability of the instrument. The researcher administered the instruments to a selected group of respondents and after some time it was administered again. To test the reliability of the items, Kuder Richardson formula was used. Kuder-Richardson Formula 20 [KR-20] is a measure of internal consistency reliability for measures with dichotomous choices. It is analogous to Cronbach's α , except Cronbach's α is also used for non-dichotomous [continuous] measures.

A high KR-20 coefficient [i.e., **> 0.90**] indicates homogeneous test. Values can range from 0.00 to 1.0 [sometimes expressed as 0 to 100]; with high values indicating that the examination is likely to correlate with alternate forms [a desirable characteristic]. This formula can handle both dichotomous and continuous variable. Reliability for the study was used to focus on the degree to which empirical indicators or measures of a theoretical concept are consistent across two or more attempts to measure the theoretical concept. It is assumed that the two tests would give similar results of the respondents involved. We assume that the results obtained from the first and second test was quite close (Orodho, 1998).

3.7 Data collection procedures

The researcher sought permission from the Department of Extra Mural Studies, University of Nairobi, to collect data from the sampled population by administering the questionnaires to the respondents. The questionnaires were administered personally by the researcher to the respondents through the assistance of research assistance to ensure full and prompt responses. Information collected was treated with confidentiality.

3.8 Data analysis

Descriptive statistics was used in data analysis. It entailed the use of frequency distribution tables and percentages to summarize data on the closed-ended items in the questionnaire. Data obtained in the open-ended items in the questionnaire were categorized according to the themes relevant to the study and were presented in narrative form using descriptions and quotations.

In order to ascertain whether the measures used are valid and whether the questionnaire content is measuring what they are supposed to measure, a panel of three or more experts competent in the area being investigated was requested to assess the relevance of the content used in the questionnaire developed and done as per the research objectives. The analysis was done using the Statistical Package for Social Science (SPSS). Both qualitative and quantitative techniques were used in the data analysis.

Figure 2 Operationalization of variables

Research objective	Variables	Indicator	Measurement
To establish how patriarchy systems influence women's participation in decision making and conflict resolutions.	Independent: Patriarchy system Dependent Participation in decision making and conflict resolutions	Respondents responses	Closed and open ended questions
To assess how female circumcision affects women's participation in decision making and conflict resolutions.	Independent: Female circumcision Dependent Participation in decision making and conflict resolution.	Respondents responses	Closed and open ended questions
To determine how religious and traditional belief system affect women's participation in decision making and conflict resolution.	Independent: Religious and tradition beliefs system Dependent: Participation in decision making and conflict resolution	Respondents responses	Closed and pen ended questions
To assess how retrogressive cultures on marriages and widow inheritance influence women participation in decision making and conflict resolutions.	Independent Retrogressive cultures on marriages and widow inheritance. Dependent Participation in decision making and conflict resolution.	Respondents responses	Closed and ended questions

<p>Establish how attitudes by the community members towards women leadership affect women's participation in decision making and conflict resolutions.</p>	<p>Independent Community attitudes on women leadership.</p> <p>Dependent Participation in decision making and conflict resolution.</p>	<p>Respondents responses</p>	<p>Closed and ended questions</p>

CHAPTER FOUR
DATA ANALYSIS, PRESENTATION AND INTERPRETATIONS

4.0 Introduction

This chapter focuses on the questionnaire return rate, demographic information of the respondents, presentation, interpretation and discussion of findings. The presentation was done based on the research questions.

4.1 Questionnaire return rate

Questionnaire return rate is the proportion of the sample that participated as intended in all the research procedures. In this study, out of 110 issued questionnaires, 100 or an equivalent of 91% were returned. This return rate was deemed adequate for the analysis.

Table 4.1 Questionnaire return rate

Questionnaire issued	Questionnaire received
110	100
% 100	% 91

4.2 Social-cultural factors affecting women’s participation in decision making and conflict resolutions activities in Garissa County.

The purpose of this study was to investigate the factors affecting women participation in decision making activities in Garissa County. The variables below sought to achieve this goal; 1.Influence of patriarchal system on women in decision making and conflict resolutions, 2.Effects of female circumcision on women leadership and conflict resolutions, 3.Traditional belief systems effect on women participation in decision making and conflict resolutions, 4.Retrogressive cultures on marriages and widow inheritance and their influence on women in decision making and conflict resolutions and finally, 5. Influence of community attitudes on women participation in decision making and conflict resolutions.

The findings based on data sought from the field were presented using the format of bio-data (age, sex, marital status, level of education, occupation, period taken in community leadership

and period taken as resident of Garissa); effect of socio-cultural factors on women participation in decision making and conflict resolutions; social cultural factors that limit women participation in leadership, decision making and conflict resolutions in Garissa District; participation of women in leadership and decision making as it relates to armed conflict and violence in Garissa and the extent to which socio-cultural practices affect women progress in leadership and development matters in general.

4.3 Bio-data

This attempts to provide solutions to questions on age, sex, marital status, level of education, occupation, period taken in community leadership and period taken as resident of Garissa.

4.3.1 Age, Sex and Marital status

This study had a total of 100 respondents as shown in Table 4.1. Many of the respondents were between 20 years and 49 years (20 – 29 years were 26%, 30 – 39 years were 29% and 40 – 49 % were 24%). This was so because the study was keen on women participation in leadership and conflict resolution. This age group was considered vibrant and as such attracted community confidence.

Table 4.2: Age of respondent

Age groups	Frequency	Percentage
Below 20 years	10	10
20 - 29 years	26	26
30 - 39 years	29	29
40 - 49 years	24	24
50 + years	11	11
Total	100	100

Out of the 100 respondents, 42 were male while 58 were female. A total of 70% were married, 22% were single while the remaining 8% were widowed.

4.3.2 Level of education and occupation

As is shown on Table 4.3, majority (44%) of the respondents had secondary level of education, 21% had primary level of education while 7% had post graduate education. A total of 28% did not have formal education. This implies that more than half the population could read and write thus being able to participate in leadership.

Table 4.3: Level of Education

Level of Education	Frequency	Percent
Primary	21	21
Secondary	44	44
Post graduate	7	7
None	28	28
Total	100	100

The question on occupation was answered by 98 respondents. Most (55.1%) of the respondents were business people with only 22.4% being in formal employment. Another 14.3% of the respondents engaged in farming. There were a few students and housewives.

4.3.3 Duration of residence in Garissa district

Respondents were asked to state how long they had stayed in Garissa district. Their responses were summarized as presented in Table 4.3. Most (55%) of the respondents had been Garissa district residents for more than 10 years. This was then followed by 28% of the residents who had been in the district for between 1 and 5 years.

Table 4.4: Duration taken as a resident of Garissa district

Duration	Frequency	Percent
Less than 1 year	3	3
1 - 5 years	28	28
6 - 10 years	14	14
Over 10 years	55	55
Total	100	100

The longer duration as residents contributes to confidence building among residents thus the assumption of leadership roles. A total of 52% of the respondents had been in leadership positions for between 1 and 3 years. This was then followed by 28% of the respondents who had been in leadership for less than one year. The remaining 20% of the respondents had been in leadership positions for four years and above.

4.4 Effect of social-cultural factors on women participation in decision making and conflict resolutions.

In most African societies, political power is vested in the males. However, African women had many institutions in which they exercised authority and political power. For example, the Queen Mother assisted the King in giving judgments in all cases among the Fiba of Tanzania; one or two females of the loyal lineage shared power with the King among the Asante of Ghana, this was normally the mother, queen or the sister. Among the Gikuyu and Ameru, women form associations and gather together their strength in seeking reprisal against men who may have insulted them, *kiama ya aka*, (Shirley Ardner, 1975).

In this study, opinions of respondents were sought on various statements relating to cultural beliefs and their effect on decision making and conflict resolution among women. The summaries were as shown in Table 4.4. The mean of 1 implies strongly agree whereas a mean of 4 implies strongly disagree.

Table 4.5: Statements on cultural beliefs and their effect on decision making and conflict resolution

Statement	Strongly agree	Agree	Disagree	Strongly disagree	Mean
The inclusion of women in peace process at all levels is a priority	43.0	26.0	12.0	19.0	2.1
I consider a woman leader can be as effective and successful as a man leader in handling conflict situation	57.1	27.6	10.2	5.1	1.6
Retrogressive cultural practices affect women leaders negatively as compared to men leaders	56.7	22.7	10.3	10.3	1.7
Culture requires women and girls obey their male counterparts without much questioning	44.9	23.5	9.2	22.4	2.1
Due to retrogressive cultural practices, the effectiveness of women leaders in peace building and conflict resolutions is rarely noticed, recognized or valued	42.3	29.9	16.5	11.3	2.0
The Somalia traditional culture does not favor girls and women education because they are supposed to be mothers and home makers	41.8	24.5	17.3	16.3	2.1
Female circumcision prepares girls to become good wives and mothers rather than good leaders in the community	36.7	17.3	16.3	29.6	2.4
The success of women leaders in politics, education, peace and conflict resolution is seen as disobedience to culture and direct competition with men	42.9	25.5	15.3	16.3	2.1
There is need to strengthen the capacity of women and their organizations to better engage in peace building and decision making	58.6	34.3	3.0	4.0	1.5
Ability of women's participation in peace building and conflicts resolution is influenced by poverty and economic disempowerment	47.5	42.4	9.1	1.0	1.6

From the statement 'I consider a woman leader can be as effective and successful as a man leader in handling conflict situation' was strongly agreed to by 57.1% and agreed to by 27.6%. This resulted to a total of 84.7% agreeing with the statement. It was one of the statements that attracted the strongest positive means. The irony in this statement was that even though 84.7% agreed with the statement, only 69% agreed that inclusion of women in peace process at all levels was a priority. Around the same percentage believed that culture requires women and girls to obey their male counterparts without much questioning leading to negative influence on women.

The statement 'Female circumcision prepares girls to become good wives and mothers rather than good leaders in the community' was agreed to by 54% of the respondents. Another 68.4% of the respondents agreed to the statement 'The success of women leaders in politics, education, peace and conflict resolution is seen as disobedience to culture and direct competition with men'. Even though these figures were not so high, they showed the level of Somalia cultural attachment of more than half of the population.

It was almost unanimous with respondents that 'There is need to strengthen the capacity of women and their organizations to better engage in peace building and decision making' and that 'Ability of women's participation in decision making and conflicts resolution is influenced by poverty and economic empowerment.

4.5 Social-cultural factors that limit women participation in leadership, decision making and conflict resolutions in Garissa County

Women consistently remain a minority of participants in peace building projects, receive less attention than men in peace building policies, and gender analysis rarely informs peace building strategies. This is in spite of the fact that there have been many United Nations, European Commission and African Union resolutions that for more than two decades have critically condemned such marginalization and neglect and called for gender issues and women's needs to be given much more serious attention in all policies relating to conflict and peace. Such resolutions were not drawn out of thin air but were built on at least two decades of practical experience in and evaluation of gender and women focused policies in the area of development (Shaun Gregory; women, Gender and peace building, accessed from <http://www.reliefweb.int/training/ti> accessed on 18 June 2011).

In this study, several statements were put to the respondents and their opinions captured. These responses were collated as shown in Table 4.6.

A total of 71.1% the respondents opined that negative and retrogressive cultural practices are responsible for dismal performance of women leaders in decision making and conflict resolutions. Most African traditions believe that if you empower a woman economically and politically, you are empowering her to be against or disobedient to her husband, parents and the culture (61.8%). Influential men use traditions, culture and customs to deny women from ascending to leadership in peace building and conflict resolutions (63.8%).

The respondents did not approve of the statements ‘Women leaders are best suited to lead only their fellow women because they are emotional, quarrelsome and indecisive’ and ‘Women are the worst enemies of other women hence they do not support one another in leadership positions’. In many African traditions, Somali included, women are considered weak, untrustworthy and incompetent to making important decisions. Men use this connotation not to empower women to do jobs that are traditionally male specialization, preserves and prestigious.

Table 4.6: Statements relating to cultural factors and women empowerment in relation to participation in leadership

Statement	TRUE %	FALS E%	Not sure%
Negative and retrogressive cultural practices are responsible for dismal performance of women leaders in peace building and conflict resolutions	71.1	26.8	2.1
Traditionally, among the Somali community, women are not supposed to take leadership role when men are present	58.2	40.8	1.0
In many African traditions, Somali included, women are considered weak, untrustworthy and incompetent to making important decisions	56.1	40.8	3.1
Most African traditions believe that if you empower a woman economically and politically, you are empowering her to be against or disobedient to her husband, parents and the culture	61.8	34.8	3.4
Women leaders are best suited to lead only their fellow women because they are emotional, quarrelsome and indecisive	30.2	67.7	2.1

Women are the worst enemies of other women hence they do not support one another in leadership positions	29.2	66.7	4.2
Influential men use traditions, culture and customs to deny women from ascending to leadership in decision making and conflict resolutions	63.8	35.1	1.1
In most cases, communities use religion to force women to obey retrogressive cultures that promotes gender biases	61.5	37.5	1.0
In order to improve women participation in peace building and conflict resolutions, there is need to address traditional cultures that affect women negatively	67.0	30.9	2.1
Men do not want to empower women to do jobs that are traditionally their specialization, preserves and prestigious	53.1	44.9	2.0

4.6 Participation of women in leadership and decision making in relation to armed conflict and violence in Garissa and the extent to which socio-cultural practices affect women progress in leadership and development matters in general

Due to cultural and historical injustices, most women are not financially independent and are economically disempowered in comparison to their male counterparts. This prevents them to make meaningful contribution or participation in leadership and conflict resolution decisions. *Culturalism* is a weapon of class oppression (Kusimba, C.M. 1992).

4.6.1 Membership of community groups/projects

This study sought to understand the participation of women in leadership and decision making. As can be seen on Table 4.7, there was general participation in groups/projects. Out of the 73.7% participation, women contribute to 46.5% of it. This shows impressive participation levels of women in community projects/groups. Their participation are in forms of project officer, chair persons, secretary, treasurer, community mobilizers or members of groups or projects.

Table 4.7: Membership to community groups or projects in Garissa by gender

Gender		Membership		Total
		Yes	No	
Male	Count	27	14	41
	%	27.3	14.1	41.4
Female	Count	46	12	58
	%	46.5	12.1	58.6
Total	Count	73	26	99
	%	73.7	26.3	100.0

4.6.2 Election of Leaders

Respondents stated that leaders were mostly elected through voting (65.9%), vetting/by committee (28.4%) and other factors like community with majority, bias on male sex, education and wealth. In all this process, respondents said that decision shapers were mostly elders (41.7%), men (24%) and members (14.6%). Others included committee members, chief and village elders, old men and women and chair persons.

Respondents were also asked to give opinions on the likely sex for given positions. The summary of the responses were as shown in Table 4.7. The findings showed that women are highly accepted in positions of nursery school teacher; dispensary nursing officer; chairman, secretary or discipline master of village security committee.

The chair of development committee and political offices were a reserve of males. A total of 81.6% opined that men command more respect within the community.

Table 4.8: Statements on the sex likely to be elected in various positions

Statement	Man	Woman
Person likely to be elected for project chairman in a community development project	89.9	10.1
Person likely to be elected for secretary general in a community development project	88.9	11.1
Person likely to be elected for treasurer in a community development project	40.4	59.6
Person likely to be elected for patron in a community development project	51.5	48.5
Gender of leader/office likely to be voted for member of parliament	94.9	5.1
Gender of leader/office likely to be voted for Garissa Municipality Mayor	96.9	3.1
Gender of leader/office likely to be voted for County Council Counselor	91.9	8.1
Gender of leader/office likely to be voted for nursery school teacher	19.4	80.6
Gender of leader/office likely to be voted for dispensary nursing officer	20.4	79.6
Person likely to be elected as chairman in case of community conflict	85.4	14.6
Person likely to be elected to the position of chairman in case of forming a village security committee for your village	23.2	76.8
Person likely to be elected to the position of secretary in case of forming a village security committee for your village	19.4	80.6
Person likely to be elected to the position of treasurer in case of forming a village security committee for your village	53.1	46.9
Person likely to be elected to the position of discipline master in case of forming a village security committee for your village	14.3	85.7
Person likely to be elected to the position of patron in case of forming a village security committee for your village	41.2	58.8
Who is likely to command more respect?	81.6	18.4

CHAPTER FIVE

SUMMARY OF FINDINGS, DISCUSSIONS AND RECOMMENDATIONS

5.0 Introduction

This chapter focuses on summary of findings of the study that set out to understand the effects of social-cultural factors in women's participation in decision making and conflict resolutions activities in Garissa district. The chapter also gives conclusions and the recommendations, as well as presenting further suggestions for research on the same area of study.

5.2 Summary of findings

The purpose of this study was to investigate social-cultural factors affecting women participation in decision making and conflict resolution activities in Garissa district. Five research questions were formulated to guide the study. The research questions were derived from the objectives that indicated that because of patriarchy system practiced among the Somali, a lot of biases are put on the performances of women as compared to those of men. This culture poses a big challenge to women participation in development matters, decision making and conflict resolutions. As a result women end up being oppressed, exploited and marginalized in the community.

The study revealed that female circumcision existed among the Somali community in Garissa County. This practice serves as a powerful tool for socializing women into submission to men. It also revealed that through the practice women are made timid, dependent, cowards and obedient. Education given to girls during the seclusion period makes it easier for men to control them later in life.

The study revealed that religion and belief system affect women participation in decision making and conflict resolutions in many ways. It revealed that because of religion and culture, women cannot be elected as chair persons of conflict resolution and security committees, appointed as location Chiefs or even elected as Member of Parliament of the area.

Retrogressive cultures on marriages and widow inheritance is also seen to affect women participation in decision making and conflict resolutions in Garissa. The respondents agreed that negative and retrogressive cultural practices are responsible for dismal performance of women.

Finally but not least, the study revealed that attitudes by the community members towards women leadership affect women's participation in decision making and conflict resolutions in Garissa district. It revealed that among the Somali community women are considered emotional, quarrelsome and indecisive. Community attitudes also branded women as weak, untrustworthy and incompetent in making important decisions.

5.3 Discussion of findings

The findings revealed that in most African societies, political power is vested in the males. However, a big number of respondents, over 60%, felt that African women had many institutions in which they exercised authority and political power. For example, the Queen Mother assisted the King in giving judgments in all cases among the Fiba of Tanzania; In Ghana, one or two females of the loyal lineage shared power with the King among the Asante, this was normally the mother, queen or the sister. Among the Gikuyu and Ameru, women form associations and gather together their strength in seeking reprisal against men who may have insulted them, *kiama ya aka*, (Shirley Ardner (1975)

According to the findings, even though reluctantly, the communities in Garissa have began warming up to the idea that women can also make good leaders as is for male leaders. This was evident when 84.7% of the respondents opined that 'I consider a woman leader can be as effective and successful as a man leader in handling conflict situations.

However, the patriarchy system, female circumcision, religious and cultural practices, retrogressive cultures and community attitudes on women, continue to affect women participation in leadership, decision making and conflict resolutions. Thus majority of community members in Garissa were reluctant about inclusion of women in peace process at all levels. This could be attributed to the cultural practices that requires women and girls to obey their male counterparts without much questioning, an attribute that is not useful in leadership; get circumcised and become good wives and mothers rather than good leaders in the community

and seeing the success of women leaders in politics, education, peace and conflict resolution as disobedience to culture and direct competition with men.

Women consistently remain a minority of participants in peace building projects, receive less attention than men in peace building policies, and gender analysis rarely informs peace building strategies. This is in spite of the fact that there have been many United Nations, European Commission and African Union resolutions that for more than two decades, that have critically condemned such marginalization and neglect and called for gender issues and women's needs to be given much more serious attention in all policies relating to conflict and peace. Such resolutions were not drawn out of thin air but were built on at least two decades of practical experience in and evaluation of gender and women focused policies in the area of development (Shaun Gregory, women Gender and peace building accessed from <http://www.reliefweb.int/training/ti> accessed on 18 June 2011).

It was overwhelmingly opined that negative and retrogressive cultural practices are responsible for dismal performance of women leaders in peace building and decision making. Some of these practices included: If you empower a woman economically and politically, you are empowering her to be against or disobedient to her husband, parents and the culture and women are considered weak, untrustworthy and incompetent to making important decisions. Influential men then take advantage of these traditions, culture and customs to deny women from ascending to leadership in decision making and conflict resolutions (63.8%).

Due to cultural and historical injustices, most women are not financially independent and are economically disempowered in comparison to their male counterparts. This prevents them to make meaningful contribution or participation in decision making and conflict resolutions activities. Culturalism is a weapon of class oppression (Kusimba, C.M. (1992).

Women registered higher level of participation in groups and community projects. Their participation was diverse as they were project officers, chair persons, secretaries, treasurers and community mobilizers. Leaders were mostly elected through voting and vetting by committee. Even though these leaders were elected, the decision shapers for the person to be elected highly rested on elders, men and donor partners. Thus Women were highly accepted in positions of nursery school teacher; dispensary nursing officer; chairman, secretary or discipline master of

village security committee. The chair of development committee and political offices were a reserve of males. On community attitudes towards women leaders, a total of 81.6% opined that men command more respect within the community, hence the obvious choice as leaders, decision makers and conflict resolvers.

5.4 Conclusions

Every person is equal before the law and has the right to equal protection and equal benefit of the law. Women and men have the right to equal treatment including the right to equal opportunity in politics, economic, cultural and social spheres (Constitution of Kenya chapter 4, Article 25). However, this fundamental rights and freedoms are denied to certain sections of the community namely women and children. Secondly, religion should not be used to intimidate women leaders. For example some strict Christians cite the Bible in order to deny women leadership in the society. The book of 1 Corinthians 14, verse 34 states; “Women should remain silent in the churches. They are not allowed to speak, but must be in submission, as the law says. If they want to in enquire about something, they should ask their own husbands at home, for it is disgraceful for a woman to speak in the church” [Bible Society; Good News Bible, 2009].

However, there is a general change of attitude in the persistence of retrogressive cultural practices as the study established tolerance to women leadership. Negative and retrogressive cultural practices like ‘If you empower a woman economically and politically, you are empowering her to be against or disobedient to her husband, parents and the culture and women are considered weak, untrustworthy and incompetent to making important decisions’ are responsible for dismal performance of women leaders in decision making and conflict resolutions.

Women registered higher level of participation in groups and community projects. Their participation was diverse as they were project officers, chair persons, secretaries, treasurers as well as active in community mobilizations. Leaders were mostly elected through voting and vetting by committee.

Women were highly accepted in positions of nursery school teacher; dispensary nursing officer; chairman, secretary or discipline master of village security committee. However, important positions such as the chair of development committee and political offices were a reserve of males.

5.5 Recommendations

Based on the findings from the study, the researcher recommends that in order to improve women participation in community activities, development, security, politics, decision making and conflict resolutions, the following recommendations were made;

1. The practice of patriarchy system should be reviewed to accommodate modernization.
2. Female Genital Mutilation [Female Circumcision] should be criminalized because it results to early marriages, school drop-out and gender violence to women.
3. Traditional marriages and widow inheritance should be modified to fit in the current world where education has enabled women to become world leaders and decision makers
4. Retrogressive religions, traditions and belief systems should be criminalized because they affect women rights negatively.
5. The society or community should be encouraged to change their negative attitudes on women leaders by making them understand leaders are both born and made. Thus we should engage more women in positions of leadership as they are already the major participants in community groups and projects. This will go a long way in boosting their confidence and getting the public to have confidence in women leadership.

5.6 Suggestions for further research.

Taking the limitations and delimitations of the study, the following is recommended for further research;

1. The role of religion in promoting human rights abuses of women among the Somali community
2. Effects Female Circumcision on the education of the girl child in Garissa
3. Reasons for negative community attitudes towards women leaders in Africa.

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APPENDIX I

QUESTIONNAIRE FOR THE RESPONDENTS

Please do not indicate your name on this questionnaire. There are 25 items, please attempt all of them. The information you give will be confidential and will be used only for the purpose of this study.

SECTION A: Identification

Tick only one position per question

1. What is your age bracket in years?

Below 20

20-29

30-39

40-49

Above 50

2. What is your gender?

Male Female

3. What is your marital status?

Single

Married

Widowed

Other

4. What is your level of Education?

Primary

Secondary

Post Graduate

None

5. What is your occupation?

Business Person

Employed

Farmer

Other (Specify.....)

6. For how long have you been in community leadership of any kind in terms of years?

1

1-3

4-10

Above 11

7. For how long have you been a resident of Garissa District?

Less than one year

1-5 years

6-10 year

Over 10 years

SECTION B: Leadership and Decision Making

1. Do you belong to any community group or project in Garissa.

Yes

No

2. What is your leadership role if any.....(Specify)

3. How are leaders selected in your group or organization? (Specify)

4. In your community, who are responsible for deciding on community leaders(Specify)

5. How are leaders in the community appointed to leadership..... (Specify)

6. In a community Development project, who is likely to be elected to the following position (write whether man or woman)

(a) Project Chairman Man Woman

(b) Secretary General Man Woman

(c) Treasurer Man Woman

(d) Patron Man Woman

7. When the community is voting for the following leaders or offices, which gender is likely to be voted for the following position (Tick either male or female)

- a) Member of Parliament (MP) Male Female
- b) Garissa Municipality Mayor Male Female
- c) County Council Counselor Male Female
- d) Nursery School Teacher Male Female
- e) Dispensary Nursing Officer Male Female

8. In case of group or community conflict, who are likely to be elected as Chairman-Male leaders Female leaders

9. In case of forming a village security committee for your village, who is likely to be elected to the following positions.

- (a) Chairman A woman A Man
- (b) Secretary A Woman A Man
- (c) Treasurer A Woman A Man
- (d) Discipline Master A Woman A Man
- (e) Patron A Woman A Man

10. Between a man and woman leaders, who is likely to command more respect
A Woman A Man

SECTION C. (Cultural beliefs and their effect on Women’s Decision Making and Conflicts resolutions

Based on Somali Culture, rate the performance of women leaders to those of men in Somalia community, by ticking [√] one box only as below.

- 1. The inclusion of women in peace process at all level is a priority
 - Strongly Agree
 - Agree
 - Disagree
 - Strongly Disagree

2. There is need to strengthen the capacity of women and their organizations to better engage in peace building and peace processes

Strongly Agree

Agree

Disagree

Strongly Disagree

3. Ability of women's participation to peace building and conflicts resolution is influenced by poverty and economic empowerment

Strongly Agree

Agree

Disagree

Strongly Disagree

4. I consider a woman leader can be as effective and successful as a man leader in handling conflict situation.

Strongly Agree

Agree

Disagree

Strongly Disagree

5. Retrogressive cultural practices affect women leaders negatively as compared to men leaders

Strongly Agree

Agree

Disagree

Strongly Disagree

6. Culture requires women and girls to obey their male counterparts without much questioning.

Strongly Agree

Agree

Disagree

Strongly Disagree

7. Due to retrogressive cultural practices, the effectiveness of women leaders in peace building and conflict resolutions is rarely noticed,

Strongly Agree

Agree

Disagree

Strongly Disagree

8. The Somalia traditional culture does not favor girls and women education, because they are supposed to be mothers and home makers

Strongly Agree

Agree

Disagree

Strongly Disagree

9. Female circumcision (FGM/C) prepares girls to become good wives and mothers rather than good leaders in the community .

Strongly Agree

Agree

Disagree

Strongly Disagree

11. The success of women leaders in politics, education, peace and conflict resolutions is seen as disobedience to culture and direct competition with men.

Strongly Agree

Agree

Disagree

Strongly Disagree

SECTION D: (Women, Culture and Empowerment) Tick either True, False or Not sure

1. Negative and retrogressive cultural practices are responsible for dismal performance of women leaders in peace building and conflict resolutions.

True

False

Not sure

2. Traditionally, among the Somali community, women are not supposed to take leadership role when men are present.

True

False

Not sure

3. In many African traditions, Somali included, women are considered weak, untrustworthy and incompetence to making important decisions.

True

False

Not sure

4. Most African traditions believe that if you empower a woman economically and politically, you are empowering her to be against or disobedient to her husband, parents and the culture.

True

False

Not sure

5. Women leaders are best suited to lead only their fellow women because they are emotional, quarrelsome and indecisive

True

False

Not sure

6. Women are the worst enemies of other women; hence they do not support one another in leadership positions.

True

False

Not sure

7. Influential men use traditions, culture and customs to deny women from ascending to leadership in peace building and conflict resolutions.

True

False

Not sure

8. In most cases, communities use religion to force women to obey retrogressive cultures that promotes gender biases.

True

False

Not sure

9. In order to improve women participation in peace building and conflict resolutions, there is need to address traditional cultures that affect women negatively.

True

False

Not sure

10. Men do not want to empower women to do jobs that are traditionally their specialization, preserves and prestigious.

True

False

Not sure

Thank you very much for your time, kindness and help.

APPENDIX II

TABLE FOR DETERMINING SAMPLE SIZE FROM A GIVEN POPULATION

N	S	N	S	N	S
10	10	220	140	1200	291
15	14	230	144	1300	297
20	19	240	148	1400	302
25	24	250	152	1500	306
30	28	260	155	1600	310
35	32	270	159	1700	313
40	36	280	162	1800	317
45	40	290	165	1900	320
50	44	300	169	2000	322
55	48	320	175	2200	327
60	52	340	181	2400	331
65	56	360	186	2600	335
70	59	380	191	2800	338
75	63	400	196	3000	341
80	66	420	201	3500	346
85	70	440	205	4000	351
90	73	460	210	4500	354
95	76	480	214	5000	357
100	80	500	217	6000	361
110	86	550	226	7000	364
120	92	600	234	8000	367
130	97	650	242	9000	368
140	103	700	248	10,000	370
150	108	750	254	15,000	375
160	113	800	260	20,000	377
170	118	850	265	30,000	379
180	123	900	269	40,000	380
190	127	950	274	50,000	381
200	132	1000	278	50,000	382
210	136	1100	285	100,000	384

N is population size, S is sample size

Source: Krejcie, R.V. and Morgan, D. (1970)



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9th JUNE, 2012.

TO WHOM IT MAY CONCERN

RE: RESEARCH PERMIT FOR MR.NKUMBUKU LUKE MUNGIRIA I50/65713/2010

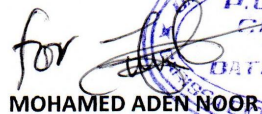
The bearer of this note Mr. Nkumbuku Luke Mungiria Registration No: L50/65713/2010 is a Post- Graduate student pursuing Masters of Arts in Project Planning and Management, at the University of Nairobi, School of Continuing and Distance Education, Department of Extra –Mural Studies.

He wishes to collect data for the compiling of his Research Project; Gender and Conflict Resolutions.

Any information given to him will be treated confidentially.

Kindly please accord him the necessary assistance.

Yours faithfully,

for 
MOHAMED ADEN NOOR

ADMINISTRATOR –GARISSA EMC

