

**THE ROLE OF WOMEN IN CONFLICT MANAGEMENT: AN ASSESSMENT OF  
NABOISHO CONSERVANCY IN KENYA**

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**DECLARATION**

I, Achieng Anne Stella, hereby declare that this research project is my original work and has not been presented for a degree in any other University.

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This proposal has been submitted for examination with my approval as University of Nairobi

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## **ABSTRACT**

This study contends that on one hand, cultural effects and the absence of appropriate policies in Kenya and within conservancies which protect women's rights handicaps their participation in decision making. However, on the other hand, the inclusion of women in decision making in conflict management increases their efficiency. The government has undertaken several initiatives towards enhancing conflict management and peace building in the country through the national steering committee on peace building and conflict management. They have not only developed a draft framework for a policy on conflict management but also formulated a draft national policy on peace building and conflict management. However, the policy does not address issues of gender especially in defining the roles of women in conflict management. This has raised the question as to what extent women are involved in conflict management process in Kenya. This study has attempted to look at how inclusion of women conflict management processes and decision making in conflict related programmes could contribute to effective outcomes .Relying on descriptive research design, the study adapts a case study approach by focusing its evaluation on conservancies in Kenya with main focus on Naboisho conservancy in Maasai Mara. Purposive sampling was used for key informants who had specific type of knowledge and skills required for the study. It uses qualitative approach to derive data from primary and secondary sources.

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## ACRONYMS

AWF	African wildlife foundation
CBC	Community based conservancy
CEDAW	The Convention on the elimination of discrimination against women
CSO	Civil society organization
DPC	District Peace Committees
GHA	Greater Horn of Africa
HACSIS	Human Animal Conflict Self Insurance Scheme
IDP	Internal displaced persons
IR	International relations
IRDNC	Integrated Rural Development and Nature Conservation
KWS	Kenya wildlife service
KWT	Kenya wildlife trust
KWCA	Kenya Wildlife Conservancies Association
LWF	Laikipia Wildlife Forum
MPCF	Mbirikani Group Ranch's Predatory Compensation Fund
NCCK	National council of churches of Kenya
NGO	Non-Governmental Organization
SAWL	The proliferation of small arms and light weapons
UNESCO	United Nations' Educational, Scientific and Cultural Organization
WCED	World Commission on Environment and development
WCMA	Wildlife Conservation and Management Act
WWF	World wide fund

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# CHAPTER ONE

## INTRODUCTION TO THE STUDY

### 1.0 Background

Conflict has been given various definitions by different scholars. It is complex and not easy to define.<sup>1</sup> There is no one single overarching definition or theory that can be used to explain the situation of conflict. Conflict refers to a situation where there is more than one group of people engage in a situation where they are in opposition to one another, have differing opinions or competition of interests that may lead to a struggle, tension violent or non-violent struggles or activities that are injurious to members of the opposite group.<sup>2</sup> Mwangi states that conflict arises when two or more parties have incompatible goals about something and that the incompatibility comes about because both parties have different perceptions, goals and ideas about how to achieve the goals.<sup>3</sup> Bartos defines conflict as a situation in which actors use conflict behavior against each other to attain incompatible goals and/or to express their hostility.<sup>4</sup> Homer-Dixon explains in his concept of scarcity as a cause of conflict that, there are three components that cause the situation of conflict and he identifies environmental change, population growth and unequal social distribution of resources.<sup>5</sup>

This means that decrease in the quantity or quality of a resource reduces the resource pie, while population growth divides the pie into smaller slices for each individual, and unequal resource distribution means that some groups get disproportionately large slices and this can lead to conflict.<sup>6</sup> The thought of scarcity of resources has led environmentalist to enhance their efforts in conservation for sustainability and future generations. One such effort is the concept of conservancies. This study looks at conflict management in Kenya and within conservancies in Kenya with focus on Naboisho conservancy.

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<sup>1</sup> Keith. W. (1986). 'Structural violence and the Definition of conflict'. World encyclopedia of peace, vol.2. oxford pergamon press. pp 431-434

<sup>2</sup> Getui N.M. (2009) "*The Ethnicity factor in politics, religion and conflict*". In A. Tarimo and P. Manwelo (eds) *Ethnicity, conflict and the future of African States*, Nairobi: Paluline Publication Africa.

<sup>3</sup> Mwangi, M. (1998). *Understanding conflict and its management*. Nairobi: CCR-WLEA publications, 1998.

<sup>4</sup> Bartos, O.J and Wehr, P. (2002) *Using conflict theory*. Cambridge University Press, New York.

<sup>5</sup> Gleick, P. "Water and Conflict: Fresh Water Resources and International Security," *International Security*, Vol. 18, No. 1 (Summer 1993), p. 101.

<sup>6</sup> Homer-Dixon, T. "Environmental Scarcities and Violent Conflict: Evidence from Cases." *International Security*, vol. 19, no. 1 (Summer 1994) pp. 5 - 40.

The notion of a conservancy has been embraced in various places worldwide such as the United States of America India, South Africa, Namibia, and Botswana just to mention a few. For instance, Namibia is one of few countries in the world to specifically address wildlife habitat and conservation of natural resources in the country's constitution.<sup>7</sup> Article 95 explains the move by states to adapt international policies which aim at maintaining ecosystem ecological processes which are seen as important as well as protecting the biological diversity of Namibia. The article also advocates for the use of living natural resources on a sustainable basis for the benefit of all Namibians both present and future.<sup>8</sup> Namibia legalized conservancies in 1996 and gave power to communities to create to create their own conservancies.<sup>9</sup>

In January 2014, Kenya signed into law an updated Wildlife Policy Act, also known as the Wildlife Conservation and Management Act, to strengthen conservation and make it sustainable. Under the new law, community conservation committees are set up to ensure communities benefit from wildlife. However, lifestyles are quickly changing; where once nomadic pastoralists had vast land to follow rain and grasslands and co-exist peacefully with wildlife, now intense population pressures impact traditional wildlife habitats. Without compensatory benefits, landowners can resent and destroy wildlife.<sup>10</sup> Kenya conserves its biodiversity through protected area systems in form of National Parks, Reserves and Sanctuaries which cover 8% of the Kenyan landmass. However, these are insufficient for conservation of wildlife. The surrounding community and private lands provide dispersal areas for food, water, security and breeding grounds.<sup>11</sup>

Sessional Paper No. 3 of 1976 recognizes community wildlife conservation as a wildlife management strategy. The Wildlife (Conservation and Management) Act (Cap 376) also places emphasis on community wildlife conservation by giving KWS the mandate under Section 3A (i) to advice the Government, Local Authorities and land owners on the best methods of wildlife

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<sup>7</sup>Stefanova K. (2005). Protecting Namibia's Natural Resources. EjournalUSA

<sup>8</sup>Ministry of Environment and Tourism (2007), Retrieved March 4,2015 From [http://www.met.gov.na/maps/conservancies\\_2006.pdf](http://www.met.gov.na/maps/conservancies_2006.pdf)

<sup>9</sup>Weaver, L.C. and Skyer P. 2003. Conservancies: Integrating Wildlife Land-Use Options into the Livelihood, Development, and Conservation Strategies of Namibian Communities.

<sup>10</sup> <http://blogs.cfr.org/campbell/2014/06/11/african-wildlife-conservation-and-kenyas-wildlife-policy-act/>

<sup>11</sup> Republic of Kenya, the Wildlife (Conservation and Management) Bill. Ministry of Tourism and Wildlife, Republic of Kenya, Nairobi (2007)

conservation and management. The Policy Act provide for active community participation in wildlife conservation and management outside protected areas.<sup>12</sup>

Powers to use firearms under Police Act and Firearms Acts Section 53 of the Police Act (Cap 84) provides that individuals who are not Police Officers may volunteer for and be enrolled as Reserve Police Officers. Some Council Rangers and Wildlife Scouts have been enrolled as such and use firearms within the Reserves and Conservancies where they work. Chapter 35 of the Police Force Standing Orders addresses civilian firearm control.<sup>13</sup> Examples of Conservancies in Kenya are Mount Kenya Wildlife Conservancies, Kigio conservancy, Soysambu Conservancy, Maasai Mara Conservancies, Northern Kenya range land nature Conservancy, Ol Pejeta Conservancy, Lewa conservancy and Laikipia Conservancy.<sup>14</sup>

According to Kenya Wildlife Conservancy Association, the idea of conservancies has worked well especially among pastoralist communities who have the desired resources the main one being land and also wildlife proximity. However, with time, these resources diminish and that is why Jake Grieves – Cook, the former founder of Porini Safari camps managed to persuade 70 Maasai families to set aside 30,00 ha of land exclusively for wildlife .He established the first community owned sanctuary, The OlKinyei Conservancy making way for others in the Maasai Mara ecosystem and around Amboseli. They play key roles in socio – economic development within the communities, building schools, clinics and providing employment to the locals.<sup>15</sup>

### **1.1 Statement of the Research Problem**

According to a study done by the United Nations’ Educational, Scientific and Cultural Organization (UNESCO) times are changing and new concepts are coming to play with regards to the role of women in conflict management. This mainly refers to peace building and the roles women have played in the communities to deal with conflict and enhance peace.<sup>16</sup> This is centered

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<sup>12</sup> Republic of Kenya, Draft Wildlife Policy 2009

<sup>13</sup> Republic of Kenya, National Action Plan for Arms Control and Management. Office of the President Special Programmes, Republic of Kenya, Nairobi (2006)

<sup>14</sup> Okello, M.M. and B.E.L. Wishitemi 2006. Principles for the establishment of community wildlife sanctuaries for ecotourism: Lessons from Maasai Group Ranches, Kenya. African Journal of Business and Economics, 1 (1), pp. 90–109.

<sup>15</sup> Hill Andy, “Observations from East Africa “interview with Jake Grieves Cook, Jan-March 2015, Swara Magazine

<sup>16</sup> UNESCO, Women and Peace in Africa: Case Studies on traditional conflict resolutions practices. Paris: UNESCO Workshops 2003.

on the loving and caring nature of women as mothers, aunts and wives.<sup>17</sup> Involving women in the decision-making process can be a complicated task given cultural, political, and often practical difficulties such as lack of a pool of women with formal education.<sup>18</sup> One other reason is the fact that they do not own land or property. An examination of the operation of the Kenyan laws, government policies and directives, reveals a high degree of marginalization, neglect and outright discrimination of women in distribution of economic resources.<sup>19</sup> In article 35 of the Kenyan constitution, women have the right to equal treatment with men, including the right to equal opportunities in political, economic and social activities.<sup>20</sup>

Women are also entitled to be accorded the same dignity of the person as men. They have equal rights to inherit, have access to and control property. In addition, any law, culture, custom or tradition that undermines the dignity, welfare, interests or status of women is prohibited.<sup>21</sup> This clause is not adhered to in many parts of the country as well as within the local communities that own conservancies. In Naboisho conservancy where culture is upheld among the Maasai, women participation in most socio-economic activities is curtailed. There is very little knowledge on how conflicts are managed and almost none on gender based approach to conflict management in the conservancy. Lack of adequate information explaining the extent to which women are involved in decision making and conflict management creates a lacuna for which the study seeks to fill.

## **1.2 Objectives of the study**

The study has one main objective and three specific objectives

### **1.2.1 Main objective**

The main study's objective is to evaluate the participation of women in conflict management and decision making processes in Kenya

### **1.2.2 Specific objectives**

In addition, the study seeks to achieve the following objectives;

1. Evaluate the extent to which the adoption of gender approaches in implementing conflict management programmes in conservancies yields results

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<sup>17</sup>Mathey, M.J., Dejan, T., Deballe, M., Sapiro, R., Koulaninga, A., & Moga, J. (2003). The Role Played by Women of the Central African Republic in the Prevention and Resolutions of Conflicts. In UNESCO, Women and Peace in Africa (pp. 35-46). Paris: UNESCO Workshop

<sup>18</sup>USAID, Women & conflict, an introductory guide to programming. 2007. p12

<sup>19</sup> . Joan Harris, Women in Kenya: Revolution or Evolution? **30** AiR. REP. **30** (Mar.-Apr. 1985).

<sup>20</sup> Republic of Kenya, The Kenyan constitution 2010, article 35

<sup>21</sup> Ibid.

2. Examine and critically analyze the role of women in conflict management within conservancies in Kenya with focus on women of Naboisho conservancy

### **1.3 Literature Review**

Literature will be reviewed from books, online journals and occasional papers. Literature will be reviewed under the following sub sections; an overview of conflict in Kenya, Human – Wildlife conflicts ,nature of conflicts experienced in conservancies, methods of conflict management within conservancies and women and conflict management within conservancies.

#### **1.3.1 An Overview of Conflict in Kenya**

For a long time, there has been a misperception that Kenya is a more peaceful haven. However, when closely examined, there is a revelation of an unprecedented wind of internal and cross-border conflicts. These conflicts often occur in form of political, economic, environmental, natural resources and more recently, terrorism.<sup>22</sup>It can be argued that the notion of “*peace*” in Kenya is complex.<sup>23</sup> Following the December 2007 elections in Kenya, there was a breakout of violence which exposed the weak foundation of what seemed to many observers to be a relatively stable country. It revealed the extent to which ethnic divisions are strongly entrenched and the limitations of Kenya’s security forces as well as the role of organized militias in politics.<sup>24</sup>

The violence showed that underneath the institutions of democracy, politics in Kenya is characterized by an ethicized struggle for power and the resources attached to it. These problems have not been dealt with or managed by the National Accord, which brought an end to the post-election violence, nor by the few reforms that have been subsequently affected. Peace and stability in Kenya remain fragile.<sup>25</sup> According to Ndiku, issues that fuel conflict emanate from community identity, cultural rivalry and political activities such as elections as was seen in the post-election violence in Kenya after the 2007 elections. He also posits factors such as adversarial contexts and platforms which he claims are derived from adversarial contexts and reports, whether related to the constitution making process or the allocation of land. He gives an example of issues that emerged

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<sup>22</sup>Mohamud A. and Ruto Conflict Management in Kenya: Towards Policy and Strategy Formulation.

<sup>23</sup>See the Annals of NCKK and KEC Memoirs – John Kamau and Ndingi Mwana’ Nzeki

<sup>24</sup> International Institute for Sustainable Development, *Conflict-Sensitive Conservation: Practitioner’s Manual*, IISD, Winnipeg (2009)

<sup>25</sup> Conservation Development Centre, *Northern Kenya Conservation, Conflict and Security Study. Phase 1 Scoping Report*, unpublished, Commissioned by Saferworld, CDC, Nairobi (2008)

during the making of the Kenyan constitution which include the creation of constituency and administrative borders as well as the perceptions of conflict and access to small arms.<sup>26</sup>

Other issues identified by Ndiku also includes the proximity to training grounds in Yemen and Somalia which he claims has been associated with terrorist activities and groups like Al Shabbab and high sea crimes.<sup>27</sup> There have been efforts to control conflicts but most of these efforts have been met with great challenges especially based on issues of cultural identities and perceptions about how communities view others. In this case, the role played by outsiders in situations of conflict.<sup>28</sup>

Another example is that of civil society organizations who are looked at as outsiders to the conflict. They respond using a variety of interventions, such as humanitarian emergency relief and peace building initiatives, which are often not well tailored to the local needs and lack sensitivity towards the factors fuelling conflict.<sup>29</sup> However, because they have resources that are essential to their needs, communities accept their presence, if not the solutions they attempt to bring. Other outsiders include the political and administrative leaders who use their positions to enhance tensions among different communities based on their remarks.

There is absence of a framework for conflict sensitivity and analysis, and for dealing with the skin deep drivers of conflict in Kenya from the national level. A good example of a workable framework which could be replicated is the Loroupe Peace Initiative under the Tegla Loroupe peace foundation which has worked well at the community levels in places affected by conflict. This foundation organizes peace races within conflicting communities in the Greater Horn of Africa region. This is usually a peace building initiative used by the foundation to build trust among the people from the conflicting communities. They have so far held annual races in West Pokot, Kapenguria and Moroto in Uganda.<sup>30</sup> Other measures range from district peace committees to participation in regional peace and security initiatives.

In recent times, the National Steering Committee on Peace building and Conflict Management has not only formulated a draft framework for a policy on conflict management to guide her interventions with regards peace and conflict management through Sessional Paper No5 of 2014, but has also formulated a draft national policy on peace building and conflict

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<sup>26</sup> Kisuke, N. (2012) Aspects of conflicts in Kenya. Precise international.p.2

<sup>27</sup> See <http://www.transconflict.com/gcct/gcct-members/africa/eastern-africa/kenya/conflict-in-kenya/>

<sup>28</sup> Ibid

<sup>29</sup> See [www.transconflict.com/gcct/gcct-members/africa/.../conflict-in-Kenya/](http://www.transconflict.com/gcct/gcct-members/africa/.../conflict-in-Kenya/)

<sup>30</sup> Ibid. Ndiku p.3

management.<sup>31</sup> Strategic coordination amongst the main stakeholders and people involved has been lacking in conflict management and peace building. Institutional difficulties comprising the capacity of security forces and other government agencies to prevent, mitigate and manage conflict have not been dealt with despite the increasing acknowledgement by the government of the need to take an active role in addressing issues of conflict. This is important because it affects development but can be addressed if the government works with other partners such as civil society, private sector and development partners. According to Mohamud and Pkalya, there still exist operational challenges reflected in the ongoing need to improve effectiveness and impact of ongoing peace building programs particularly the traditional justice systems.<sup>32</sup>

### **1.3.2 Human-Wildlife Conflicts (HWC)**

According to the World Wildlife Fund, Human Wildlife conflict refers to any interaction between humans and wildlife that result in negative impacts on human social, economic or cultural life, on the conservation of wildlife populations, or on the environment.<sup>33</sup> HWC can also be defined as conflict which occurs when the needs and behavior of wildlife impact negatively on the goals of humans or when the goals of humans negatively impact the needs of wildlife.<sup>34</sup> HWC is caused by increase in population among humans. The need for settlement makes Humans encroach habitats inhabit wild animals displacing the natural wildlife territory. The decrease in the availability of natural food sources leads to wild animals seeking alternative resources created by humans and this wildlife attacks on domestic animals or crops brings about conflict.<sup>35</sup> Another cause of conflict happens when both humans and wildlife increase in numbers and overlap in geographical areas. This increases their interaction thus resulting in increased physical conflict. Competition for food resources also happens when humans attempt to harvest natural resources such as fish and grassland pasture.<sup>36</sup>

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<sup>31</sup> See more at: <http://www.the-star.co.ke/news/finally-policy-peace-and-conflict-management#sthash.q51mDy92.dpuf>

<sup>32</sup> Mohamud, A and Pkalya, R. (2006). Conflict Management in Kenya: Towards Policy and Strategy Formulation. (USAID) and CORDAID Regional Office in Nairobi.

<sup>33</sup> Human Wildlife Conflict Manual (PDF). Harare: World Wide Fund for Nature Southern African Regional Programme Office (SARPO). 2005. p. 6 retrieved, 29 October 2015

<sup>34</sup> Madden, F. (2004). "Creating Coexistence between Humans and Wildlife: Global Perspectives on Local Efforts to Address Human-Wildlife Conflict" (PDF). *Human Dimensions of Wildlife* (Taylor & Francis Inc.) 9: 247-257 retrieved, 29 October 2015

<sup>35</sup> Ibid.

<sup>36</sup> Rabinowitz, A. et al. ed. (2005). *People and wildlife: Conflict or Co-existence?*. Cambridge: Cambridge University Press

In the Maasai Mara, communities are being sensitized about conservation of biodiversity. There exist various programs such as the elephant, Lion and Cheetah projects that actively engage community members in conservation awareness.<sup>37</sup> This initiative is important especially among the Maasai who have a culture of killing Lions as a rite of passage into adulthood, especially for the young men.<sup>38</sup> The community members are also advised to have Wildlife proof bomas to prevent attacks by wild animals.<sup>39</sup> The purpose of conflict management is to decrease the risks for human-wildlife conflicts in order to protect life and safety of animal populations, habitat and general biodiversity, and also to minimize damage to property. The best practices include passive, non-intrusive prevention measures but often active intervention is recommended.<sup>40</sup>

### **1.3.2.1 Mechanisms for managing Human Wildlife conflicts**

There are two main mechanisms used to manage human-wildlife conflicts. They are prevention and mitigation. Other measures or mechanisms include education and by ensuring that affected communities and individuals are involved and that they enjoy the gains from the management of wildlife.<sup>41</sup> Measures that can prevent the risk of conflicts arising between people and animals include the extreme one of completely removing either people or the animals, physically separating the two by the use of barriers, managing by a variety of means the numbers of animals to reduce the risk of conflict, and using a number of scary or repelling means. In the past local people were removed from large tracts of land when these were formed into national parks and other protected areas.<sup>42</sup> Methods used include various types of traps and snares, hunting with dogs, shooting, roost sprays, poisons and the deliberate introduction of disease.<sup>43</sup> In some places, eradication of large carnivores has been linked to sports hunting and in others use of trained personnel was employed.<sup>44</sup> Presently, it is not possible to wipe out entire populations of animals unless those targeted are an exotic alien species. Where eradication is attempted, it is desirable to

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<sup>37</sup> <http://masaimara.wildlifedirect.org/tag/human-wildlife-conflict/>

<sup>38</sup> Musila, K. et al. In prep. Experience on a communal elephant fencing project in Amboseli area, South western Kenya

<sup>39</sup> Omondi, P. (1994) Wildlife-Human conflict in Kenya: Integrating wildlife conservation with Human needs in the Mara region. McGill library.

<sup>40</sup> "Human-Wildlife Conflict" Environment Yukon. Government of Yukon. 3 July 2013. Retrieved 29 October 2015

<sup>41</sup> Forthman-Quick, D. 1999. Unpublished report to AWF. Available at AWF Nairobi office.

<sup>42</sup> Kangwana, K. (1993). Elephants and Maasai: Conflict and Conservation in Amboseli, Kenya. Ph.D. Thesis, University of Cambridge, UK.

<sup>43</sup> Osborn, F.V. (2002). Capsicum oleoresin as an elephant repellent: field trials in communal lands of Zimbabwe. *Journal of Wildlife Management* 66:674-677.

<sup>44</sup> Treves, A. and L. Naughton. (1999). Risk and opportunity for humans coexisting with large carnivores. *Journal of Human Evolution* 36:275-282.



use properly trained staff to minimize impacts on non-target species and ensure the process is humane.<sup>45</sup> According to Butler, contraceptives can also be administered to control fertility in animals and people. This method is an alternative to killing animals, their fertility can be controlled as a means of limiting their populations. A common challenge that may limit the use of Contraceptives is the difficulty of administering drugs to or capturing free ranging animals. Contraception as a wildlife management tool is still largely at an experimental stage<sup>46</sup>

### **1.3.3 Nature of conflicts experienced in conservancies and their management**

The existence of natural resources has been a major cause for the increase of conflicts in many parts of the world.<sup>47</sup> According to the information given by the World Commission on Environment and Development (WCED), many countries have had conflicts with each other over control and access resources which consist of energy supplies, land, river basins, sea passages, wildlife and other essential environmental resources.<sup>48</sup> Malaquias points out the fact that it is not a coincidence that some of the most horrid wars fought are found in the African continent, which is richly endowed with resources.<sup>49</sup> There are no cases from other continents which can be compared with the conflicts in Africa in magnitude and intensity though conflicts over natural resources also exist in other places.<sup>50</sup> The existence abundant resources in countries, especially within Africa which are crippled by weak administrative structures in some instances have played a major role in augmenting the situations of conflict. Alao points out greed and mismanagement as some of the weak spots governments have in management of natural resources.<sup>51</sup> Social disagreements concerning equitable distribution of economic gains of natural resources play a major role and often exacerbate existing religious, cultural and social tensions.<sup>52</sup>

Conservancies also experience situations of conflict given that most conservancies are part of a community and are endowed with natural resources such as wildlife. According to Mwangi, a conflict relates to the cultural setting and what might be considered wrong in one

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<sup>45</sup> Hoare, R. (2000). Projects of the Human-Elephant Conflict Task Force (HETF) – Results and Recommendations.

<sup>46</sup> Butler, V. 1998. Elephants: trimming the herd. *Bioscience* 48: 76-81.

<sup>47</sup> Homer-Dixon, T. F. (1999) 'Environment, Scarcity and Violence', Princeton University Press, New Jersey.

<sup>48</sup> The World Commission on Environment and Development (1987) 'Our Common Future', Oxford University Press.

<sup>49</sup> Malaquias, A. (2001) 'Diamonds are a guerrilla's best friend: the impact of illicit wealth on insurgency strategy', *Third World Quarterly*, Vol. 22, No. 3, 311- 325.

<sup>50</sup> Valencia, M. J. (1990) 'International conflict over marine resources in South-East Asia: Trends in politicization and militarization' in L. T. Ghee, and M. J. Valencia (eds) *Conflict over Natural Resources in South-East Asia and the Pacific*, (Chapter 4), Oxford University Press.

<sup>51</sup> Alao, A. (2007). *Natural Resources and conflict in Africa: The Tragedy of Endowment*. University of Rochester Press. New York.

<sup>52</sup> Samaranayake, N. (1998) 'Oil and politics in East Asia', online *Journal of Peace and Conflict Resolution*, 1.2, May

culture might be perceived acceptable in another.<sup>53</sup> Most conflicts within the conservancies are environmental and resource based. Homer-Dixons explains how conflict can arise due to scarcity of resources. That when there is an increased population and resources are unequally distributed, there is bound to be a reaction by the marginalized group. The group might opt to move to an area that is environmentally vulnerable and through their activities further degrade it as has been observed by people who encroached the Mau Forest in Kenya.<sup>54</sup>

Scholars like Alao argue the abundance of resources could also lead to situations of conflict manifesting through greed and mismanagement of the resources. As a result, there will be grievances by those affected and when the grievances are not correctly addressed, could cause the affected people to engage in conflict.<sup>55</sup> Conservancies are no exception from such situations of conflict because they are endowed with natural resources such as wildlife and involve other resources like land and water. There is a lot of vested interest by various stakeholders in conservancy management and thus conflicts are inevitable. They vary in nature and are equally resolved and managed differently based on the history, nature of the conflict and the magnitude.

#### **1.3.3.1 Community based conservancies**

Since the 1990s, several community conservancies have been established in Kenya to provide an alternative source of livelihood to community members. They also provide habitats and migratory corridors for wildlife. These community conservancies are important mechanisms for managing natural resources.<sup>56</sup> Community-based approaches to conservation have gained a lot of appreciation to the point of being among the leading conservation strategies. This could also be as a result of the concern over the diminishing natural resources observed over time by environmentalists.<sup>57</sup> In spite of there being no universally accepted definition of community-based conservation, the various definitions in use generally share some basic attributes<sup>58</sup>. By placing

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<sup>53</sup> Mwagiru, M. (1998). *Understanding conflict and its management*. Nairobi: CCR-WLEA publications, 1998

<sup>54</sup> Homer-Dixon, T. "Environmental Scarcities and Violent Conflict: Evidence from Cases." *International Security*, vol. 19, no. 1 (Summer 1994) pp. 5 - 40.

<sup>55</sup> Alao, A. (2007). *Natural resources and conflict in Africa: The tragedy of endowment*. University of Rochester Press. New York.

<sup>56</sup> International Institute for Sustainable Development, *Conflict-Sensitive Conservation: Practitioner's Manual*, IISD, Winnipeg (2009)

<sup>57</sup> Hulme, D and Murphree, M. (2001) *Community Conservation in Africa. An Introduction*. In *African Wildlife & Livelihoods: The Promise and Performance of Community Conservation*. D. Hulme and M. Murphree, eds. Pp. 1-8. Cape Town: David Philip

<sup>58</sup> Campbell L.M. and Vainio-Mattila, A. (2003) *Participatory Development and Community-Based Conservation: Opportunities Missed for Lessons Learned?* *Human Ecology* 31(3):417-437

economic incentives on conservation, communities are expected to assume ownership of the natural resources and find ways to manage them sustainably.

The need for sustainable, group-based conservation rests on clearly defined communal land ownership and the ability to prevent outsiders from using the area under protection. This necessarily goes hand in hand with the task of defining access rights to the territory, the resources and the possible benefits of the conservation area.<sup>59</sup>Sometimes referred to as community conservancies, community based conservancies (CBCs) have become a very important part of the ongoing restructuring of land-use patterns driven by ideals of global environmental governance.<sup>60</sup>According to West et al. this trend has been widely embraced.<sup>61</sup>

It is important to create a community conservancy as a legal entity. This is deemed to have a profitable impact on natural resource-conflict dynamics because it directly deals with one of the root causes of natural resource scarcity and competition. For instance, the ambiguity over land ownership and also indirectly addresses the issue of weak natural resource management institutions. Verification of land status and ownership that come from the establishment of a community conservancy strengthens the basis for local institutions to enforce community rights over natural resource use and access. By formalizing ownership and responsibility for the management of the natural resource base, it also provides incentives for investment in, and better management of the land.<sup>62</sup> However, this also presents a risk of exacerbating natural resource-conflict dynamics. In arid areas where pasture and water resources are inequitably supplied and reached by people from marginalized areas, the formal establishment of a conservancy can be seen as a land grab which prevents access for non-conservancy members. Therefore, each conservancy tends to be formed by members of one ethnic group, building on the existing group ranch structure, so this risks entrenching ethnic divisions. In other words, the establishment of a conservancy can exacerbate one of the root causes of conflict by enhancing exclusive use of land and escalating conflict through the polarization of ethnic groups.<sup>63</sup>

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<sup>59</sup>Ostrom, E. 1990 *Governing the Commons. The Evolution of Institutions for Collective Action*. Cambridge: Cambridge University Press.

<sup>60</sup> Duffy, R. (2006) .The potential and pitfalls of global environmental governance: The politics of transfrontier conservation areas in Southern Africa. *Political Geography* 25(1):89-112.

<sup>61</sup> West et al. (2006) .An Anthropological Perspective on Some Unexpected Consequences of Protected Areas. *Conservation Biology* 20(3):609-616

<sup>62</sup> Conservation Development Centre, *Northern Kenya Conservation, Conflict and Security Study. Phase 1 Scoping Report*, unpublished, Commissioned by Saferworld, CDC, Nairobi (2008)

<sup>63</sup> International Institute for Sustainable Development, *Conflict-Sensitive Conservation: Practitioner's Manual*, IISD, Winnipeg (2009)

The past years have experienced increased efforts in the establishment of community based conservancy projects in the marginal semi-arid and arid areas in Kenya especially where there are frequent violent clashes between young men of various pastoralist groups.<sup>64</sup> The current literature on people-park relations deals with the question of whether the implementation of community based conservancies can contribute to sustainable peace in these conflict-prone areas to varying degrees.<sup>65</sup> While some authors point to the potential of conservancies in conflict resolution, emphasizing the role of common environmental management in facilitating cooperation,<sup>66</sup> others express caution, highlighting their potential for exacerbating political and territorial conflict.<sup>67</sup>

### **1.3.3.2 Nature of conflicts in conservancies**

Conflicts experienced in conservancies are similar but may also have slight variations depending on the type of conservancy management, whether privately owned or community owned. It is important to acknowledge the fact that conservation efforts can induce conflict. Issues of conflict, and more particularly human rights violations, are usually associated with coercive, state-centered conservation practices. There is the eviction of indigenous people from national parks and game reserves<sup>68</sup> and sometimes violence against the residents and neighbors of parks,<sup>69</sup> particularly on the more prominent victims of coercive approaches to conservation, such as the San and the Maasai in southern and eastern Africa respectively.<sup>70</sup>

The main causes of conflicts experienced in conservancies in most parts of the world include, effects of climate change<sup>71</sup> which brings about scarcity of resources and competition

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<sup>64</sup>Mkutu, K.A. (2008). *Guns & Governance in the Rift Valley. Pastoralist Conflict & Small Arms*. Oxford: James Currey.

<sup>65</sup> Dressler, W. et al. (2010). From hope to crisis and back again? A critical history of the global CBNRM narrative. *Environmental Conservation* 37(01):5-15

<sup>66</sup> Ali, S. ed (2007) *Peace Parks: Conservation and Conflict Resolution*. Cambridge, MA: MIT Press

<sup>67</sup> Neumann. (1997) *Primitive Ideas: Protected Area Buffer Zones and the Politics of Land in Africa*. *Development and Change* 28(3):559-582.

<sup>68</sup> Chatty, D and Colchester, M. eds (2002) Introduction: Conservation and Mobile Indigenous Peoples. In *Conservation and Mobile Indigenous Peoples. Displacement, Forced Settlement, and Sustainable Development* Pp. 1-20. Oxford; New York: Bergham Books.

<sup>69</sup> Neumann, R. (2001) *Disciplining Peasants in Tanzania: From State Violence to Self-Surveillance in Wildlife Conservation*. In *Violent Environments*. N.L. Peluso and M. Watts, eds. Pp. 305-327. Ithaca; London: Cornell University Press.

<sup>70</sup> Dowie, M. (2009). *Conservation Refugees. The Hundred-Year Conflict between Global Conservation and Native Peoples*. Cambridge, MA: MIT Press.

<sup>71</sup> CDC, IISD, and safer world (2009) *Climate change and conflict. Lessons from community conservancies in northern Kenya*

between wildlife and domestic grazers, proliferation of small arms<sup>72</sup>, inter-ethnic group conflicts<sup>73</sup> and Human – wildlife.<sup>74</sup> The conservancies sometimes experience different conflicts from each other based on the location. For instance, Sera conservancy in northern Kenya is located in an insecure area. This conservancy was created in an attempt by the local community to reclaim land made inaccessible by conflict. The high risk of cattle raids and banditry in the area that often cause loss of life meant that before it was established, much of the Sera region was considered a dangerous area to be. The Samburu groups involved established this conservancy in part to build a more peaceful relation with neighboring Borana and Rendille groups.<sup>75</sup>

In Naboisho conservancy, conflicts are mainly related to access of grazing land and cases of human wildlife conflicts. Human-wildlife conflicts consist of wild animals attacking and killing livestock, transmission of diseases between wildlife and domestic animals and destruction of property or loss of life. As natural resource scarcity and competition increase especially during the dry seasons, cases of human-wildlife conflicts rise with increased contact between people and wildlife. This leads to retaliation by community members against the wild animals. It also causes a decrease in support for conservation and reduces wildlife population as the remaining wildlife search for safer areas, and this in the long run causes a decrease in number of tourist activities.<sup>76</sup>

These conflicts experience within conservancies range in both magnitude such as death, injury, property damages, vulnerability, political conflict and frequency.<sup>77</sup> Resolving such conflicts requires managing risks and forging solutions on community based or participatory approaches.<sup>78</sup> Whoever has a voice in the community conservancy tends to influence how well a group functions and determines who gains and loses or is affected by the interventions.<sup>79</sup> Neglecting stakeholders

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<sup>72</sup> Republic of Kenya, National Action Plan for Arms Control and Management. Office of the President Special Programmes, Republic of Kenya, Nairobi (2006).

<sup>73</sup> Berman, B. and Lonsdale, J. (1992) *Unhappy Valley. Conflict in Kenya & Africa. Book Two: Violence & Ethnicity.* Oxford: James Currey

<sup>74</sup> Republic of Kenya. *The Wildlife (Conservation and Management) Bill.* Ministry of Tourism and Wildlife, Republic of Kenya, Nairobi (2007)

<sup>75</sup> Northern Rangelands Trust (NRT), *Sera Conservancy Facts* (2009), <http://www.nrt-kenya.org/sera.html>, 23 October 2009

<sup>76</sup> Western D, Russell S & Mkutu K, 'The status of wildlife in Kenya's protected and non-protected areas', A paper commissioned by Kenya's Wildlife Policy Review Team and presented at the First Stakeholders Symposium of the Wildlife Policy and Legislation Review, 27–28 September 2006, African Conservation Centre, Nairobi (2006)

<sup>77</sup> Gore, ML. "Mass media effect on the operating environment of a wildlife related risk communication campaign." *Journal of wildlife management* 73, 2009: 1407-1413

<sup>15</sup> Treves, A. et al. (2006). A simple, cost-effective method for involving stakeholders in spatial assessments of threats to biodiversity. *Human Dimensions of Wildlife*, 11(1), 43–54.

<sup>79</sup> Agrawal, A. *Communities and the environment: ethnicity, gender and the state in the community based conservation.* New Brunswick: Rutgers University press, 2001

can lead to an incorrect assessment of the conflict management and interventions success in terms of achieved levels of equitable participation and efficiency. It may also obscure the difference between those who have stake in the conflict management and those who have the ability to act. Strengthening customary governance institutions that are demonstrably effective at Managing conflicts would enhance capacities to prevent violence at the community level<sup>80</sup>.

By including everyone in decision making and conflict management processes, there is a sense of democracy which enables the executable and creative management process through increased diversity in issues related to formation and perspectives on conflict management within the conservancy. However, differences have not always been purposefully measured or incorporated.<sup>81</sup> It is therefore in the interest of the study to show the importance of the roles women as stakeholders, play in conflict management and the contributions they make given the opportunity.

#### **1.3.4 Methods of Conflict Management within Conservancies**

There are various methods used in conservancies to manage conflicts especially human wildlife conflicts. These methods can be summed into three categories. Prevention, protection and mitigation strategies. Prevention strategies seek to prevent the conflict from occurring in the first place and take action towards addressing its root causes whereas protection strategies are to be implemented when the conflict is certainly to happen or has already occurred. Mitigation strategies attempt to reduce the level of impact and lessen the problem. The main difference between the options is the moment when the measure is implemented.<sup>82</sup>

According to Cahill, preventive measures are the proper responses to early warning signs of conflict. He propagates the use of preventive diplomacy which is based on the belief that effective conflict management mechanisms and strategies can work in the early stages of a life cycle of a conflict and especially before the conflict becomes manifest. He also states that the concept of prevent diplomacy is based on the belief that it is possible to read a conflict before it erupts and that proper measures can be taken for its early management.<sup>83</sup>

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<sup>80</sup> White M, Sera Community Wildlife Conservation Strategic Plan 2007–2011, Northern Rangelands Trust and Sera Conservancy Trust (February 2007)

<sup>81</sup>Lauber, et al. "Gender and citizen participation in wildlife management decision making." *society and Natural resources* 17, 2004: 395-411.

<sup>82</sup>WWF. 2005. Human Wildlife Conflict Manual. Wildlife management series. Harare, Zimbabwe, World Wide Fund for Nature Southern African Regional Programme Office

<sup>83</sup> Cahill.K.M (ed).(1996).Preventive Diplomacy: *Stopping Wars Before they Start*. New York Basic Books.

#### 1.3.4.1 Community awareness

Information management and knowledge production is a very important component of conflict management.<sup>84</sup> Most conflicts especially environmental occur because of ignorance and lack of proper knowledge on issues of conservation and proper use of resources. This explains reasons for misuse and mismanagement of resources that are essential and need to be protected.<sup>85</sup> For instance cutting down of trees to burn charcoal without replanting is considered a poor conservation practice. Pollution of rivers with soap and chemical dumping is dangerous not only to the people but wild and domestic animals too. Poaching in exchange for financial rewards, getting livestock into protected areas to graze without authorization are just some of the simple information that can be passed on.<sup>86</sup> Awareness can be created within the community at different levels, for instance, in learning institutions such as primary schools or in adult education centres, women group forums and through the community outreach programs.<sup>87</sup>

Conservation education was started in Kenya in 1966 through the establishment of an education center in Nairobi. The establishment of the education center was inspired by the Nairobi Animal Orphanage, which started functioning in 1964 (KWS 1996). The purpose of the orphanage was to give orphaned wildlife a place to recover and a temporary habitat before being returned to the wild. The education facility was to use animals from the orphanage for educational purposes.<sup>88</sup> In the past years before this initiative was started, there was no organized way of sharing wildlife conservation education to the public. People relied on local information from those who had experience and skills in the subject. This was mainly done traditionally through songs, myths and stories.<sup>89</sup> Today, education centers have been established in Lake Nakuru, Tsavo East, Tsavo West, and Meru national parks. Smaller information centers exist in Kisite-Mpunguti Marine National Park, and in Arabuko Sokoke, Watamu, Malindi, Aberdare, Hells Gate, Kakamega Forest, Saiwa Swamp, Kisumu Impala, and Ruma national parks. Through the Wildlife Act Cap 376, conservation education is anchored as one of the core functions of the Kenya Wildlife Service. In

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<sup>84</sup> Nordas, R. and N.P.Gleditsch (2007). Climate change and conflict. *Political Geography*, 26, pp.627-638

<sup>85</sup> Alao, A. (2007). *Natural resources and conflict in Africa: The tragedy of endowment*. University of Rochester Press. New York.

<sup>86</sup> Ottichilo, W.K. et al. (2001) Population dynamics of resident wildebeest *Connochaetes taurinus hecki* (Neumann)] and factors influencing them in the Masai Mara ecosystem, Kenya. *Biological Conservation*, 97, 271-282.

<sup>87</sup> Gutto, S.B.O. (1976). The status of women in Kenya: a study of paternalism, inequality and underprivileged (Discussion Paper No. 235, Institute of Development Studies, University of Nairobi).

<sup>88</sup> The George Wright Forum, vol. 29, no. 1, pp. 59–66 (2012)

<sup>89</sup> Kenya Wildlife Service. (1996). *National Parks of Kenya: 50 Years of Challenge and Achievement*. Nairobi: KWS.

order to carry out the mandate, more and more education facilities are in the process of being set up across the country. Existing facilities provide high-quality lessons on conservation of wildlife to diverse audiences. The main target, however, remains students of all levels, including tertiary institutions. Communities that co-exist with wildlife, the public, and the tour industry are also included in the education programs.<sup>90</sup>

It is actually believed that educating children, coupled with awareness rising among adults through the traditional authority of chiefs and headmen, would be highly cost effective.<sup>91</sup>The kind of awareness and education provided should be tailored to their needs and be practical in a way that will enable them easily access resources for implementation of rules, laws or effect changes recommended to them. Community leaders or people with authority such as religious men and women could also be involved in the dissemination of correct information and knowledge to the people in the course of their interactions given that they have some element of influence and command respect.<sup>92</sup>Other agencies that promote conservation awareness include Nature Kenya. Their objectives are to increase awareness, knowledge and participation on environmental conservation within the local communities. They work with schools to create programs that can be incorporated in school curriculums.<sup>93</sup>

The community members residing outside the conservancies should also be incorporated in the awareness program as well as neighbouring communities. This will reduce the risk of jealousy or feeling of exclusion by those not part of the conservancy. The efforts should be made to raise awareness among all communities because issues of conservation involve everyone. Bringing conservancy community members to share experiences with non-beneficiaries and to discuss ideas for collaboration will also help create dialogue and build trust between these groups. It is important however, not to raise the expectations of non-beneficiary communities and caution should be taken when encouraging neighboring communities to get involved especially if there has been a past history of conflicts between these

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<sup>90</sup> Mbugua.P.(1996).Conservation Education in Kenya. Kenya Wildlife service.Nairobi

<sup>91</sup>Quigley, H. & Herrero, S. 2005. Characterization and Prevention of Attacks on Humans. In R. Woodroffe, S. Thirgood& R. Rabinowitz. 2006. People and Wildlife: Conflict or Coexistence? Cambridge, UK, Cambridge University Press.

<sup>92</sup> Kok, A et al. (2009).Natural Resources, the Environment and Conflicts. African Centre for the Constructive Resolution of Disputes.(ACCORD).

<sup>93</sup> <http://www.naturekenya.org/content/education-awareness>



communities.<sup>94</sup> Media can also be a tool for creating awareness using radio or local station subscribed by majority. Local radio stations have been very useful in educating the locals on conservation, cultural practices that are harmful such as female genital mutilation and early marriages for girls and on economic issues such as importance of saving and entrepreneurship.<sup>95</sup>

#### **1.3.4.2 Compensations**

The subject of compensations and reparations has been a sensitive one and has evoked a lot of debate within governments in Africa in the context of conflict resolution.<sup>96</sup> Different countries have different opinions on the subject of victims' compensation depending on the history and nature of the conflict. Reparations refers to making amends to wrong done usually to victims of war for instance, victims of the Rwanda genocide.<sup>97</sup> Compensations are a popular approach within communities adversely affected by wild animals. This approach is usually used based on a specific type of loss, for example livestock killed by elephants or predators. The schemes are mostly funded by a conservation organization, although government schemes are also available.<sup>98</sup> They are created to prevent the affected communities from taking matters in their own hands which would have usually involved hunting down and killing the individual elephants, lions or other species involved. Although compensation schemes meet the demand of local people to be financially compensated for the loss, they have challenges. They are difficult to manage, need mobile personnel on the ground to verify claims. They can also be expensive.<sup>99</sup>

In sub-Saharan Africa, some compensation schemes for losses due to wildlife exist. However, few are effective. As a result, most African countries do not pay compensation for damages by wildlife arguing that compensation scheme can do little to reduce the human wildlife conflict and needs to be modernized in order to become less bureaucratic, more reactive and transparent.<sup>100</sup> In Kenya, a compensation scheme for livestock killing by lions has also been implemented as well as a compensation scheme for loss of human life or injury supposed to lead to

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<sup>94</sup> Conservation Development Centre, *Northern Kenya Conservation, Conflict and Security Study. Phase I Scoping Report, unpublished, Commissioned by Saferworld, CDC, Nairobi (2008)*

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<sup>96</sup> Muruthi, P. 2005. Human Wildlife conflicts: Lessons learned from AWD's African heartlands. AWF Working Papers, July 2005, p.11.

<sup>97</sup> <http://www.brill.com/reparations-victims-genocide-war-crimes-and-crimes-against-humanity>

<sup>98</sup> [www.africanow.org](http://www.africanow.org). Project concept: Chilli production and elephant conservation. Mid-Zambezi Valley, Zimbabwe

<sup>99</sup> Muruthi, P. 2005. Human Wildlife conflicts: Lessons learned from AWD's African heartlands. AWF Working Papers, July 2005, 12 p.

<sup>100</sup> Kenya Wildlife Service. 1996. Wildlife-human conflicts, Sources, Solutions and Issues. Available at: <http://www.safariweb.com/kwild/wildlife.htm>

the compensation of the family in the amount of US\$ 400<sup>101</sup> which is not enough even to meet funeral expenses or hospital bills.<sup>102</sup> It also does not take into account the impact of such incidents on dependants such as children who are forced to drop out of school for lack of money facilitate their education.

The Kenyan Wildlife Conservation and management Act, 1976, part 9, section 62, states that where any person comes to harm in form of injury to the body or death caused by wild animals, the victim injured or in the case of a deceased person, any other person who was dependent upon him or her at the date of his death, may apply to a district committee established by this section, for the award of compensation for the injury or death.<sup>103</sup> The Ministry of Tourism's 2007 final draft Wildlife Policy states its intent to expand upon this so as to formulate and implement innovative and effective mechanisms for quick and fair compensation for crops, livestock, property, injury and loss of life.<sup>104</sup> In the Amboseli-Tsavo region the Mbirikani Group Ranch's Predatory Compensation Fund (MPCF) was established with the main objective of reversing the decrease in numbers of lions by increasing ranch members' tolerance of predators to prevent lion killing as a way to retaliate after depredation incidents. Their secondary objective was to foster an improvement in livestock husbandry, so as to minimize carnivore-livestock conflict.<sup>105</sup> Meanwhile, in the Mara Triangle at least one private scheme focuses on providing ways of preventing incidences of predator-livestock conflicts.<sup>106</sup>

National attempts to address Human wildlife conflicts through financial compensation were initiated after the ban on hunting in 1977, including compensation for crop damage, which was suspended in 1989 because the system was not viable. People were dishonest on making claims. There was also high administration costs and lack of adequate funds.<sup>107</sup> Since the removal of the financial compensation, the Kenya Wildlife Service (KWS) has tried to establish community

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<sup>101</sup>Wanjau, M.W.2000.Resolving conflits between people and crocodiles ; a case study of Athi river, Kibwezi, Tsavo ecosystem.Report to Kenya wildlife services.

<sup>102</sup>Obunde P.O, Omitis J.M. &Sirengo A.N. 2005. Policy Dimensions in Human-wildlife Conflicts in Kenya: Evidence from Laikipia and Nyandarua Districts IPAR. Policy Brief (11): 3, 2005

<sup>103</sup> Ministry of Tourism, final draft Wildlife Policy, 2007.

[http://www.tourism.go.ke/ministry.nsf/doc/draft\\_wildlife\\_policy.pdf/\\$file/draft\\_wildlife\\_policy.pdf](http://www.tourism.go.ke/ministry.nsf/doc/draft_wildlife_policy.pdf/$file/draft_wildlife_policy.pdf)

<sup>104</sup> Ogada M. 2011a Lion conservation in Kenya, with reference to human wildlife conflicts and attempted mitigation methods. A Consultancy Report to Panthera Corporation, NY

<sup>105</sup> MacLennan, S.D. et al. 2009. Evaluation of a compensation scheme to bring about pastoralist tolerance of lions, Biological Conservation, doi:10.1016/j.biocon.2008.12.003

<sup>106</sup> Ogada M. 2011a Lion conservation in Kenya, with reference to human wildlife conflicts and attempted mitigation methods. A Consultancy Report to Panthera Corporation, NY

<sup>107</sup> Thouless, C.R. 1994. Conflict between humans and elephants on private land in northern Kenya. Oryx, 28: 119-127.

welfare projects in areas adjacent to National Parks to provide communities with direct benefits from conservation. However, according to Ogada, the KWS needs to do more to educate and create a link in people's minds between the projects and conservation.<sup>108</sup>

Amboseli-Tsavo's MPCF was established in April 2003, and one of the Mara Triangle's private conservancy introduced compensation in 2006. In the Mara the payment of compensation is solely based on good husbandry. There are conditions put in place for payment. For instance, carcass not being moved from scene, presence of spoor at the scene confirmed by the investigation officer, reporting of the incident by noon of next day, pictures of the scene by investigation officer, compulsory veterinary necropsy to verify if fraud is suspected and carcass needing to be within 1km of boma. There is also a check on animal husbandry such as fence material, fence height, dogs' presence and herdsman. Payments are made quarterly, and accompanied by a credit note copies of which are kept by the owner, veterinarian, and Conservancy management to avoid any potential for disputing payment.<sup>109</sup>

#### **1.3.4.3 Insurance Schemes**

There exist many types of compensation schemes depending on the type and nature of the risk intended to be covered. This study however seeks to look at the wildlife and farmers insurance scheme. This insurance scheme is a compensation approach where farmers pay a premium for cover against a defined risk, such as predation of livestock. The premium could be set at the true market rate or be subject to subsidy provided by conservation organisations.<sup>110</sup> For this method to properly work, there has to be a correct understanding of the causes of livestock injury or death of a person, but as it works on a more local level, reports can be more easily verified.<sup>111</sup> Given the growing demand for the preservation of biodiversity and the fact that the availability of protected areas is insufficient to ensure the conservation of many wild animal species, there is need for such animals to use private farmland and similar land with relative safety to ensure their survival and by so doing, sustain biodiversity.<sup>112</sup> However, in normal cases, landholders ought to be compensated for damages

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<sup>108</sup> Ogada M. 2011b a rapid survey on selected human-carnivore conflicts to assess impacts of drought and effects of a compensation scheme in Kenya. . A Consultancy Report to Panthera Corporation, NY.

<sup>109</sup> MacLennan, S.D. et al. 2009. Evaluation of a compensation scheme to bring about pastoralist tolerance of lions, *Biological Conservation*, doi:10.1016/j.biocon.2008.12.003

<sup>110</sup> Muruthi, P. 2005. Human Wildlife conflicts: Lessons learned from AWD's African heartlands. AWF Working Papers, July 2005, p.12

<sup>111</sup> Ibid.p12

<sup>112</sup> Tisdell, C.A., (1999). *Biodiversity, conservation and sustainable development: principles and practices with Asian examples*, New Horizons in Environmental Economics Series, Edward Elgar Publishing, Cheltenham, UK.

caused by wildlife.<sup>113</sup> It may also be that in some situations landholders should be encouraged to maintain or re-establish some habitats which are conducive to the survival of particular species. The reasons for motivation of such insurance/compensation schemes can vary to a large extent. In some instances, they are only incidental as schemes to compensate for loss of income and property and have no wildlife conservation aim.

In other instances, wildlife conservation may be an important ulterior motive.<sup>114</sup> The methods of funding of such schemes by farmers may be identified as self-funded contributory schemes, in which case they are insurance schemes and exist in many forms with different institutional designs, partly contributory and non-contributory by farmers, in which case they are usually funded by the government and ultimately by tax payers. It is also possible for farmers' contributions to be compulsory or voluntary and in the latter case only those who contribute are insured.<sup>115</sup> With the emergence of strong advocacy for private sector involvement in the economy to increasingly replace that of the public sector, there has been rising participation of the private sector involvement in crop insurance. Furthermore, the importance of co-insurance is being stressed.<sup>116</sup> In addition, the desirability of stakeholder involvement (the 'user pays' principle) in sharing the cost of nature conservation is being accentuated, and the importance of farmer participation in crop damage insurance/compensation schemes is increasingly emphasized.<sup>117</sup>

#### **1.3.4.4 Benefit Sharing**

Benefit-sharing can also be considered as a means of providing tangible benefits to land owners in recognition of the role they play in, and costs associated with, hosting wildlife on their land, making wildlife a valuable resource rather than a liability. Several modes of wildlife valorisation can be used to provide income to compensate populations suffering human wildlife conflict. The Kenya Wildlife Service has a Programme of sharing income generated from national parks with neighboring communities. The money collected is directed at community level benefits,

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<sup>113</sup> Rollins, K. and Briggs, H., (1996). Moral hazard, externalities, and compensation for crop damage from wildlife. *Journal of Environmental Economics and Management*, 31:368-386.

<sup>114</sup> Tisdell, C.A., (2002). *The economics of conserving wildlife and natural areas*. Edward Elgar, Cheltenham, UK.

<sup>115</sup> Zivin, J. et al. (2000). Managing a multiple-use resources: the case of feral pig management in California rangeland. *Journal of Environmental Economics and Management*, 39: 189-204.

<sup>116</sup> Haq, M.U., (1993). The myth of the friendly markets, pp. 23-31. In J.R. Anderson and C. Haan (eds), *Public and Private Roles in Agricultural Development: Proceedings of the Twelfth Agricultural Sector Symposium*, World Bank, Washington, DC.

<sup>117</sup> Makki, S.S. and Somwaru, A., (2001). Farmers' participation in crop insurance markets: creating the right insurances, *American Journal of Agricultural Economics*, 83:662-667.

such as class rooms for schools and cattle dips. Although such amenities are appreciated by the communities concerned, community level benefits do not compensate for individual losses, such as predation of livestock or destruction of crops.<sup>118</sup>

Tourism industry is an option because it creates additional job opportunities and it compensates the cost of maintaining wildlife. This plays a key role in changing local people's negative perceptions of conservation.<sup>119</sup> On the 24th and 25th February of the year 2015 Laikipia Wildlife Forum (LWF) participated in public consultation meetings held in Isiolo and Nyeri towns in Kenya. More than 90 participants eager to give views turned up in both counties expressing noticeable interest in the areas of Regulations on Compensation, Wildlife Security and Access, Incentives and Benefit Sharing.<sup>120</sup> The involvement and increased participation of the public has become an important part of implementing sustainable governance in wildlife conservation which has promoted transparency, accountability as well as provided much needed guidance to conservation. Kenya wildlife service has been conducting public hearings to get the views and opinions of the public concerning the subsidiary regulations. These regulations will guide the implementation of the new Wildlife Conservation and Management Act, 2013 (WCMA) which came into force on January 10th 2014. These subsidiary regulations include Bio-Prospecting; Regulations on Compensation; Regulation of effective management of Wetlands; Wildlife Research; Access, Incentives and Benefit Sharing and Wildlife Security Operations.<sup>121</sup>

#### **1.3.4.5 A Strategy for conflict management in conservancies in Kenya**

The conservancy movement is on the rise in Kenya and with it comes a greater need for strategies to manage conflicts arising from their establishment. This realization led stakeholders to initiate consultations to design a framework process for the development of a national association for wildlife conservation in February 2012. This was a strategy to deal with issues of conflict that arise within the conservancies.<sup>122</sup> A National meeting with representatives of landowners in all wildlife regions in Kenya, government officers as well as partners in conservation led to the deliberation of conducting countywide regional meetings in 5 regions including Laikipia/ the Northern Rangelands, the Coast, Nakuru/ Maasai Mara, Amboseli and, the North Rift/Western

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<sup>118</sup> Nyhus, P. et al. (2003). *Taking the bite out of wildlife damage*. The challenges of Wildlife compensation schemes. Conservation In Practice. Volume 4(2).

<sup>119</sup> Ibid. pp. 12-13

<sup>120</sup> <http://www.laikipia.org/the-wildlife-conservation-and-management-act-2013-promulgation-of-subsidiary-legislation/>

<sup>121</sup> The Wildlife Conservation and Management Act, 2013

<sup>122</sup> <http://blogs.cfr.org/campbell/2014/06/11/african-wildlife-conservation-and-kenyas-wildlife-policy-act/>

regions to create awareness and lobby for the establishment of the National Association.<sup>123</sup> In addition to that, a focus group meeting was convened with non-governmental organizations and Private sector stakeholders followed by a National meeting in December, 2012 which resolved that a national association be formed by the name Kenya Wildlife Conservancies Association (KWCA). An interim board with representation from the regions was elected to steer the formation of the Association with support from partners and was registered in April 2012 following one year of consultation with over 600 conservancy representatives in regional meetings across the country and a national consultative meeting. Kenya Wildlife Conservancies Association (KWCA) is a landowner-led national membership organization representing community and private conservancies in Kenya. KWCA works with conservancy landowners and regional associations to create an enabling environment for conservancies to deliver environmental and livelihood benefits as well as help design mechanisms to deal with conflicts arising from the conservancies.<sup>124</sup>

This body works with conservancy stake holders on issues of policies but has no defined structure for conflict management and relies heavily on partnerships with Kenya Wildlife Service (KWS), African Wildlife Foundation (AWF), World Wide Fund (WWF), Kenya Wildlife Trust (KWT) and other stake holders at the policy making levels. KWS has seen the importance of engaging communities to secure more space for wildlife outside the protected areas system. It has assisted in the establishment of private and community Conservancies and has seen the need to put mechanisms in place for professional management of these Conservancies. Training of community wildlife rangers is critical to sustainable wildlife conservation and management outside protected areas.<sup>125</sup>

### **1.3.5 Women and Conflict management in Conservancies**

Women have always been important users and managers of natural resources yet they have been generally excluded from formal decision making processes about those resources. Traditional authorities tend to be male dominated.<sup>126</sup> The traditional position of Maasai women is deemed problematic as unless women leave the community, they have a limited opportunity of being involved in the decision making processes of the community or the family, simply by virtue

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<sup>123</sup> KWS Strategic Plan (2008 – 2012)

<sup>124</sup> KWCA strategic plan 2012-2014

<sup>125</sup> KWS Strategic Plan (2008 – 2012).

<sup>126</sup> Skyer. The increasing role of women in conservancies, Women at the wheel. 15<sup>th</sup> July 2012, Conservation Magazine

of their traditional standing.<sup>127</sup> This traditional standing refers to the fact that Women are excluded from land rights and rights to participation in decision making. Women's access to land and security of tenure is often limited. Their roles are limited to domestic chores such as construction of the *Manyatta*, fetching firewood, cooking, childbearing and taking care of the *Boma*.

Men and women both use natural resources to satisfy their daily needs, but the level of women participation and influence in decision making around natural resource management and on issues that directly affect their lives is limited. Currently, of the numerous leadership roles in the 27 conservancies under the Northern Range Trust umbrella, only four are held by women, and men far outnumber women in decision making fora.<sup>128</sup> One major explanation for this is the cultural aspect where the Maasai still regard women as children and not capable of making positive contributions to society. They have no land or livestock and hence nothing to offer.<sup>129</sup>

Land tenure is a reflection of the distribution of power in society and in many pastoralist societies like the Maasai; men have more access to power than women, translating into weaker land rights for women. As a result, women's land rights are rarely registered in law, may be summarily revoked by men, or may simply revert to a male member of the husband's clan or family.<sup>130</sup> In Naboisho conservancy, as in other conservancies in Kenya, this is a growing concern when it comes to defining the role of the woman in decision making processes. Skyer posits that this position is changing following her observations of conservancies in Namibia.<sup>131</sup>

### **1.3.5.1 Women and conflict management in conservancies in Namibia**

Conservancies in Namibia such as Torra conservancy are involving women in management through democratic elections of representative's management committees engaging all members at annual general meetings. They have training and entrepreneurship programs for women from which they can earn a livelihood within the conservancy and this has seen a more active role on the part of women as well as increase in the number of women employees within the conservancies.<sup>132</sup>

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<sup>127</sup> REID, D. G. Defining Ecotourism. IN REID, D. G. (Ed.) *Ecotourism Development in Eastern and Southern Africa*. 29-38. Harare, Zimbabwe, Weaver Press 1999.

<sup>128</sup> <http://www.birdlife.org/africa/news/women-conservation-can-neck-overtake-head>

<sup>129</sup> Ibid.

<sup>130</sup> UN-HABITAT, 'Secure Land Rights for All', Nairobi, 2008, p. 5.

<sup>131</sup> SKYER, P. *The increasing role of women in Conservancies, Women at the wheel*, WWF/COPASSA, Namibia 5 April 2012.

<sup>132</sup> Skyer. *The increasing role of women in conservancies, Women at the wheel*. 15<sup>th</sup> July 2012, Conservation Magazine

In Namibia, Currently, around 40% of conservancy committee members are women. In 2007, for the first time, women were elected to chair two conservancies in north-western Namibia. Interestingly, current trends have shown that there is less mismanagement of finances if these are handled by women as well as less conflict between the community members and other stakeholders over mismanagement of resources. Over 60% of the financial management in conservancies is now done by women.<sup>133</sup> Women are participating in most aspects of conservancy management and day-to-day conservancy activities which include decision making and conflict resolution. While only 25% of conservancy employees are currently women, this number is increasing. Women are employed as overall conservancy managers, finance managers, community activators and game guards, among others giving them a voice on matters that affect them directly and indirectly.

### **1.3.5.2 Democratic decision-making; an example from Namibia**

Conservancy management in Namibia is organized in two ways. First it is organized as a representative democracy, where the committee is mandated to make decisions on behalf of members and secondly as a participatory democracy, where members are involved in making decisions at general meetings. The committees tend to decide on daily issues and activities but the main decisions on issues such as budgets, sharing of benefits, wildlife use and land zoning involve the members. In this case, on average, over 60% of members participating in general meetings are women. And these women are actively involved in discussions and the decision-making process. By devolving decision-making to sub-units within the conservancy, committees are further expanding community participation, including increasing involvement by women.<sup>134</sup> At a national level, the communal conservancy tourism sector generates over 50% of the annual income going to conservancies. This sector is providing many new opportunities for women, both as guides and as camp or lodge staff. And women have quickly proven their worth and worked their way up through the ranks.<sup>135</sup>

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<sup>133</sup>Skyer, P.2004.New approaches for involving local communities in wildlife management: the case for community based natural resource management in Namibia.

<sup>134</sup>Mosedale, S. 2005. Assessing Women's Empowerment: Towards A Conceptual Framework. *Journal of International Development* 17(2):243-257.

<sup>135</sup>Scanlon, L. J., and C. A. Kull. 2009. Untangling the Links between Wildlife Benefits and Community-based Conservation at Torra Conservancy, Namibia. *Development Southern Africa* 26(1):75-93



### 1.3.5.3 Women and conflict management in Conservancies in Kenya

In Kenya, women have minimal direct participation in indigenous institutions of conflict resolution as well as in decision making processes and in conflict management in conservancies. Some of the reasons include cultural practices still held especially among pastoralist communities, religious reasons, lack of entitlement to property such as land or livestock and lack of adequate skills and education. These reasons are similar across various communities in Kenya and within the various conservancies in Kenya.<sup>136</sup> Majority of women lack formal political platforms, they often draw credibility and strength from a wider social base and promote their agenda at the grassroots level.<sup>137</sup>

The absence or minority presence of women in discussions about conflict resolution or the implementation of outcomes of such discussions brings about unfortunate results. Peace agreements in which their concerns and priorities have not been well addressed may not be just and effective, and may lack long-term viability.<sup>138</sup> The invisibility of women in socio-economic and political affairs, the acceptance of religious and cultural justifications for the unequal treatment of women, and the lack of regional and national significance attached to women's lives explain the marginalization of women in all affairs.<sup>139</sup> This has been the emphasis of the United Nations' report from the department of economic and social affairs that women need to be included in socio-economic affairs without discrimination.<sup>140</sup> This however is yet to be implemented in such areas as wildlife management and conservation especially regarding conflict management process and decision making.<sup>141</sup>

Given that women experience conflicts differently and in ways that men do not experience, their experience is crucial in all conflict-resolving efforts of negotiations and discussions.<sup>142</sup> Traditionally, women have been viewed as being only responsible for domestic

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<sup>136</sup> Burton, J and Dukes ,F.eds. (1990). Conflict readings in management and resolution. New York, St. Martin's.

<sup>137</sup>Manchanda, R.(1999). Hearing women's voices on conflict: An overview. Paper presented at an international conference on Women and Violent Conflict: Global Perspectives, London, 5-6 May (Excerpts posted to Women and Armed Conflict List by International Alert).

<sup>138</sup>Bates,P. A. (2000). Women and peacemaking. Australian National University Development Bulletin 53. Canberra, Australian National University.

<sup>139</sup>Naraghi-Anderlini, S.( 2006). Mainstreaming gender in conflict analysis: Issues and recommendations. Social Development Papers on Conflict Prevention and Reconstruction, No. 33. New York, The World Bank.

<sup>140</sup>United Nations. The millennium development goals report.ISBN;978-92-1-101218-7,UN department of economics and social affairs,2010

<sup>141</sup>The Kenyan Constitution

<sup>142</sup>[http://www.kwpcaucus.org/index.php?option=com\\_content&view=article&id=81&limitstart=3&Itemid=10](http://www.kwpcaucus.org/index.php?option=com_content&view=article&id=81&limitstart=3&Itemid=10)

<sup>142</sup>Rosenblad, V. (2007). Women, peace and security. Geneva, Women's International League

chores. Some conservancies in Kenya are now trying to incorporate women in conflict management processes and decision making but there is still a lot to be done given that the percentage given to women participants is very minimal.<sup>143</sup> In the Northern part of Kenya, under the hospice of the Northern Range Land Trust, community conservancies have made great strides in bringing social and economic change to the locals. Though the conservancies are managed by democratically elected boards and staffed by locals often mixing ethnic groups that have been historically fighting, the number of women involved in critical decision making with regards to conflict management is almost zero. Conflict management and security concerns are still handled by men.<sup>144</sup>

The new constitution of Kenya which was promulgated in August 2010 explicitly gave women equal legal rights as men. However, the implementation of the laws has been a challenge. Women in Kenya are still behind economically, socially and politically as a result of gender inequities. There has been progress in sectors where women have been included in leadership for instance, in the environment sector.<sup>145</sup> The Green Belt Movement an initiative spearheaded by a woman has empowered local women by having them plant trees and enabling them decide on how the trees and the areas around them are managed.<sup>146</sup>

In north-central Kenya, several women's groups have been formed over the past 25 years which empower women within communities by providing savings and credit to other women. The Kenyan government also had a dedicated micro-financing program for women that are now countrywide.<sup>147</sup> The ongoing devolution of government power to the 47 counties of Kenya creates potential county-level partnerships for improving natural resource management and reducing gender inequities. This gives hope to women within conservancy communities of participation in

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for Peace and Freedom

<sup>143</sup>Gustafson, PE. "Gender differences in risk perception: theoretical and methodological perspectives." *Risk Analysis* 18, 1998: 805-811.

<sup>144</sup>Conservation Development Centre, Northern Kenya Conservation, Conflict and Security Study. Phase 1 Scoping Report, unpublished, Commissioned by Safer world, CDC, Nairobi (2008)

<sup>145</sup> USAID (2007). Gender Training Materials: Integrating Gender into USAID/Kenya's Programs for Agriculture, Business, and the Environment. 2013)

<sup>146</sup> <http://www.greenbeltmovement.org>

<sup>147</sup> AfDB (2007). Kenya Country Gender Profile. <http://www.afdb.org/en/documents/project-Operations/country---gender---profiles/> (accessed March 2015).

growth and development of the counties for instance, tourism as observed in the activities which women engage in within Maasai Mara.<sup>148</sup>

#### **1.4 Justification of the study**

The study has both academic and policy justification

##### **1.4.1 Academic justification**

The literature reviewed on women in conservancies shows elements of discrimination and inadequate participation of women in conflict management. Conflict is a reality and women experience it differently from the men as well as give different perspective in management. Conservancies have become a very essential option in conservation and women participation in decision making and management alongside their male counterparts is very important. Although scholars such as Skyer have covered the inclusion of women in decision making and conflict management in conservancies, there is still an absence of a comprehensive detailed analysis on the contribution and role of women in conservancies in Kenya. Most available literature has been centered on conservation of wildlife and economic exploitation of the tourism industry within conservancies but very little on gender and conflict management processes. This study is therefore justified by the existence of this lacuna which it intends to fill. Consequently, it is envisaged that the study will make a theoretical contribution to the body of knowledge related to conflict management and gender with a particular emphasis on women and the extent to which they are involved in conflict management. The data will also be useful to researchers, students and implementers and will form a basis for future studies of this nature.

##### **1.4.2 Policy Justification**

Discrimination based on genders is unlawful under almost every human rights treaty - including the International Covenant on Civil and Political Rights and the International Covenant on Economic, Social and Cultural Rights, which under their common article 3 provide for the rights to equality between men and women in the enjoyment of all rights. In addition, there are treaties and expert bodies specifically dedicated to the realization of women's human rights. For instance there is the Convention on the Elimination of Discrimination against Women (CEDAW) considered the international bill of rights for women. The Convention defines what constitutes discrimination against women and sets an agenda for national action to end such discrimination. It

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<sup>148</sup> Hazzah, L., 2006. Living among lions (*Panthera leo*): coexistence or Killing? Community attitudes towards conservation initiatives and the motivations behind lion killing in Kenyan Maasailand. In: Conservation Biology and Sustainable Development. University of Wisconsin-Madison, Madison, p. 140.

was adopted by the United Nations in 1979 and came into force on 3 September 1981 and Group. In 2010 the Human Rights Council established a Working Group on the issue of discrimination against women in law and in practice to promote the elimination of laws that discriminate against women and/or have a discriminatory impact.

The Kenyan constitution advocates for a 2/3 majority of women representation in leadership or employment cases. However, not many institutions adhere to what the constitution advocates in regards to women representation. Policies that address main issues such as land and property ownership for women are still lacking and need to be fully implemented to ease some of the problems preventing women from decision making and participation in conflict management especially in Kenya. The findings and recommendations of this study will help policy makers appreciate the positive role that women can play in developing inclusive policies and effective programmes that can help in conflict management within conservancies as well as in other communities.

### **1.5 Theoretical Frameworks**

This study employs the Feminist theory of international relations exploring the various strands that best explain the notion of feminism and the place for women in society. The Feminist theory in international relations can be explained through the liberal, critical and cultural or essentialist views. Liberal Feminism seeks to empower women by giving them an equal role in society, especially in politics and at work. Its goal is to insure complete gender equality between men and women without changing completely the way the society functions.<sup>149</sup> Critical Feminists are interested in changing the society while focusing on socialization. They not only showed that those concepts of international relations are gender-biased and based on male assumptions and representations but they show the way gender is central in IR.<sup>150</sup> Though not popular among scholars, cultural or essentialist feminism argues that women are superior to men and that the way females are socialized should be extended to males.<sup>151</sup>

The perspective of Feminism is defined as an organized movement which promotes equality for men and women in political, economic and social spheres. Feminists view that all human beings are created equal by God and deserve equal rights. They believe that women have

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<sup>149</sup> Jacqui, T. "Engendering international relations: What difference does second-generation feminism make?", Working Paper 2002/1, Australian National University, Department of International Relations, Canberra, May 2002

<sup>150</sup> Griffiths, M et al. (2009). "Fifty Key Thinkers in International Relations", Routledge London and New York, 2nd Edition.

<sup>151</sup> Code, L. (2002) Encyclopedia of Feminist Theories. (London; New York: Routledge, P. 273.

the same mental ability as their male counterparts and should be accorded the same opportunities in political, economic and social spheres. Women should have the right to choose, not have their life chosen for them because of their sex. Essentially, women must be like men.<sup>152</sup>In their struggle for equality and a just society in which both men and women are empowered, feminists are confronted by patriarchy, a social power structure and an ideology which provides a context and justification for institutionalized discrimination and violence against women. Its material aspects are manifest in men's control over resources and over women's labour power and in the marginalization of women from positions of power and decision-making. Peace activists must contend with the institution of the military and its material and ideological manifestations.<sup>153</sup>

Feminists believe that women are oppressed simply due to their sex based on the dominant ideology of patriarchy. Patriarchy is the system which oppresses women through its social, economic and political institutions. Throughout history men have had greater power in both the public and private spheres. To maintain this power, men have created boundaries and obstacles for women, thus making it harder for women to hold power. There is an unequal access to power.<sup>154</sup>This school believes that the domination of women is the oldest and worst kind of oppression in the world. They believe this because it spans across the world oppressing women of different races, ethnicities, classes and cultures. Feminists want to free both men and women from the rigid gender roles that society has imposed upon them using various ways. One way is by creating and supporting acts of legislation that remove the barriers for women. These acts of legislation demand equal opportunities and rights for women, including equal access to jobs and equal pay. They believe that removing these barriers directly challenges the ideologies of patriarchy, as well as liberates women.<sup>155</sup>Feminists also contend that there are fundamental, biological differences between men and women, and that women should celebrate these differences.

From the arguments expressed by the feminist views, the woman has a role to play in the society. Women are capable of undertaking similar responsibilities as their male counterparts and participate effectively in social, economic and political endeavors. There is need for policies and

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<sup>152</sup> Code, L.(2000)Encyclopedia of Feminist Theories. New York: Routledge, p. 53

<sup>153</sup>Buchanan, Ian. "Socialist Feminism." *A Dictionary of Critical Theory*. Oxford Reference Online. Oxford University Press. Web. 20 October 2011

<sup>154</sup> Gamble, S, (2009) *The Routledge Companion to Feminism and Post-feminism*. London, New York: Routledge, p. 29

<sup>155</sup>Humm, M. (1990).*The Dictionary of Feminist Theory*. Columbus: Ohio State University Press, p. 4

laws that allow women to participate in development and to freely engage in leadership and management positions within the community. There is need for acknowledgement of the biological differences between men and women and instead of discrimination based on these differences, both men and women can use their abilities to complement each other.

This study therefore subscribes to liberal feminism. This is because there is need to empower women in Kenya and within the conservancies socially, economically and politically. Providing them with adequate training and a platform to air their views will enable them participate favorably in conflict management processes alongside their male counterparts and make a positive contribution to the society. This is possible by presenting them an equal role in society, especially in politics and at work. Its goal is to insure complete gender equality between men and women without changing completely the way the society functions

### **1.6 Hypotheses**

The study attempts to test the following hypotheses;

1. Women's participation in conflict management processes in Kenya is limited
2. Empowering women socially, politically and economically will increase their participation conflict management processes.
3. Adoption of gender approaches in implementing conflict management programmes in conservancies yields better results

### **1.7 Methodology**

This section discusses the research methodology, target population and sampling procedures. It also explains the design to be used in data collection, instruments of data collection, the type of data and how it is analyzed. The study will use both primary and secondary data to collect relevant information. Data will be collected through the use of an interview guide. An interview guide is the preferred mode of data collection as it allows for the collection of a lot of data over a short period of time and with minimal interruption to the respondents schedules.<sup>156</sup> A series of in-depth interviews was undertaken with key informants. Interviews lasted an hour each and provided an in-depth discussion in regard to key research issues that developed framework for the research. A sample interview guide is provided at the Appendices with interview items for the respondents.

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<sup>156</sup> Cooper D. R. and P. S, Schindler.( 2000). Research Methods (7th ed. New York: Irwin/McGraw-HiH, 2000)p.112

Interviews have several advantages. The respondents are given time and opportunities to develop their answers and the respondents have the opportunity to take control, to define properties and probe the interview into areas, which they see as interesting and significant.<sup>157</sup> This can trigger new and important insights for the researcher. If respondent feel free in the interview, they are more probable to open up and say what they mean. They are more probable to provide valid data. The researcher has more chance to pursue a topic, to investigate with any further questions, and ask the interviewee to qualify and develop their answers. Interview data therefore can have a lot more depth than the information obtained from questionnaires.<sup>158</sup>

The study also relied on secondary data from textbooks, journals, and academic papers. For sensitive data collected, the researcher ensured the safety of informants was not compromised. The study focused on existing literature in from the Kenya wildlife service Library and publications from Naboisho conservancy Koiyaki guiding school library related to wildlife conflicts, Conservancies and role of women in conflict management. Journals from the university of Nairobi online library were also used. For sensitive data or information corrected, the researcher will ensure that the safety of interviewees is not compromised. The target population comprised women and men whose families own land in the conservancy and who are directly or indirectly involved in conflict management processes within the conservancy. In this case, twenty male land owners and twenty women from four women groups from around the conservancy were selected for interview. Key informant interviews were also undertaken with the conservancy managers, scouts/rangers, Lions and elephant project officials and officials from the Kenya Wildlife Trust.

The study used purposive sampling to select the respondents. Purposive sampling was appropriate when the key informants had a specific type of knowledge or skill required in the study, when the researcher has adopted a case study research design and when the population is too small for a random sample.<sup>159</sup> The primary and secondary data was qualitative in nature. Content analysis was used to analyze the data. Content analysis is a methodology in social sciences for studying the content of communication.<sup>160</sup> Content analysis determines the presence of certain words on concepts within texts or sets of texts. Researchers quantify and analyze the presence,

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<sup>157</sup> Ibid

<sup>158</sup> Kothari C. R, (2004). *Research Methodology: Methods & Techniques*. New Age International Publishers. New Dheli. P. 111

<sup>159</sup> Dolisca, F., McDaniel J.M. & Teeter L.D. Farmers' perceptions towards forests: A case Study from Haiti. *Forest Policy and Economics*, 9, 2007:p 704-712 **Invalid source specified.**

<sup>160</sup> Baxter, P & Jack, S. "Qualitative Case Study Methodology: Study Design and Implementation for Novice Researchers. *The Qualitative Report*, 13 (4)," 2008: p96-98 **Invalid source specified.**

meaning and relationship of such words and concepts, then make inference about the messages within the text.

### **1.8 Chapter Outline**

Chapter one constitutes the introduction to the study. It outlines the background to the study, the statement of the research problem, objectives of the study, the literature review, justification, the theoretical framework, hypotheses and the methodology of the study.

Chapter two evaluates women participation in conflict management in Kenya. It highlights the state of conflicts in Kenya, the challenges and lessons from other countries within Africa for women in conflicts in a context that provides strategic insight on how best to address emerging issues.

Chapter three examines the role of women in conflict management within Naboisho conservancy.

Chapter four gives a critical analysis on women and conflict management in Naboisho conservancy. It outlines the main contributions women could offer at the decision making table as well as on the implementation ground. The chapter also focuses on the impact of not adopting gender approaches in conservancy management within Naboisho and other conservancies in Kenya.

Chapter five offers a conclusion after assessing findings from the previous chapters. It also offers recommendations concerning the future of women inclusion in conflict management processes



## CHAPTER TWO

### WOMEN AND CONFLICT MANAGEMENT IN KENYA

#### 2.0 Introduction

The issue of women's participation in conflict management and peace processes has been addressed in various international commitments since the mid-1990s. The Beijing Platform for Action adopted at the Fourth World Conference on Women in 1995<sup>161</sup> was especially important in this regard. This document stressed on the importance of gender equality for effective and sustainable peace-building and peacekeeping efforts and outlined a series of concrete actions that governments, the international community and civil society should take to implement the recommendations of the conference.

In 1998, the Commission adopted agreed conclusions on women and conflict that called for action in a number of areas such as ensuring justice for all genders which includes recognition of women rights. It also states the importance of addressing the problems that women in armed conflict face both directly or indirectly affected as well increasing their participation in peacekeeping, peace building, pre- and post-conflict decision-making while addressing disarmament, illicit arms trafficking, landmines and small arms.<sup>162</sup> Since then, new initiatives at local, national and international levels have come up to advance the agenda for building women's leadership for peace within the United Nations system.

The Beijing Platform for Action recognized that peace was inextricably linked to equality between women and men and development, and emphasized that women's full involvement in all efforts for the prevention and resolution of conflicts was essential for the promotion and maintenance of peace and security.<sup>163</sup> This Platform for Action has been instrumental in promoting the development of new initiatives to enhance women's participation in peacemaking and continues to guide efforts in ensuring that women's contributions to peace processes are accorded a prominent place on the international peace and security agenda.<sup>164</sup> The Windhoek Declaration and

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<sup>161</sup> See resolution A/RES/S-23/3 adopted by the General Assembly on the report of the Ad Hoc Committee of the Whole of the Twenty-third Special Session of the General Assembly (A/S-23/10/Rev.1

<sup>162</sup> See [www.un.org/womenwatch/daw/csw/42sess.htm](http://www.un.org/womenwatch/daw/csw/42sess.htm) (accessed 7 April 2015)

<sup>163</sup> The Presidential Statements (S/PRST/2001/31; S/PRST/2002/32; S/PRST/2004/40; S/PRST/2005/52; S/PRST/2006/42; S/PRST/2007/5; S/PRST/2007/40; and S/PRST/2008/39) are available at: [www.un.org/womenwatch/feature/wps/index.html](http://www.un.org/womenwatch/feature/wps/index.html)

<sup>164</sup> Secretary-General's report on women, peace and security, S/2008/622, national action plans and statements of Member States at open debates of Security Council, S/PRST/2004/40, S/PRST/2005/52, S/PRST/2006/42 and S/PRST/2007/5.

the Namibia Plan of Action on Mainstreaming a Gender Perspective in Multidimensional Peace Support Operations, both adopted in May 2000, have won acclamation among those fighting for women's rights to participate in all stages of the peace process. The Windhoek Declaration affirmed that women had been denied their full role in multidimensional peace support operations and outlined, in the Plan of Action, practical ways in which the United Nations system and Member States could promote women's active involvement in peace initiatives.<sup>165</sup>

Sustainable conflict prevention needs an investment in formal and informal institutions for non-violent conflict resolution. Women's participation can provide a more comprehensive understanding of the causes of alternative solutions to conflict, and bolster actions addressing varying needs and sustaining peace over time. When there is an outbreak of conflict, both formal and informal negotiations and peace processes provide critical opportunities to reshape a country's politics, security and broader socioeconomic landscape. By including women, they expand the constituency contributing to conflict resolution, and create broader social acceptance to peace deals. This helps ensure that peace agreements are not narrow, elite pacts, and are supported and sustained by nations as a whole.<sup>166</sup>

## **2.1 Gender issues and women in conflict management**

Women and men have different access to resources, power and decision making before, during and after conflicts.<sup>167</sup> The experience of women and of men in conflict situations is significantly different.<sup>168</sup> While entire communities face the harsh aftermath of conflict, people with disabilities, women and girls are most affected because of their status in society. Women are therefore trapped in what can be described as a vicious paradox. This happens because despite the fact that they are the main victims of conflict, they are often powerless to defend themselves and are excluded from the negotiations during the resolution process. Instead, they are confined to a marginal role in the conflict resolution and reconciliation efforts. The general exclusion of women from decision-making positions prior to, during and following conflicts reinforces their

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<sup>165</sup> Thomas, P. (2005). "The Pacific: Gender Issues in Conflict and Peacemaking," in RawwidaBaksh, et al. (2005) Building Sustainable Peace: Gender Mainstreaming in Conflict Transformation. London: Commonwealth Secretariat

<sup>166</sup><http://www.unwomen.org/en/what-we-do/peace-and-security/conflict-prevention-and-resolution#sthash.6UGDoSbs.dpuf>

<sup>167</sup>Naraghi-Anderlini S. Mainstreaming Gender in Conflict Analysis: Issues and Recommendations. Social development papers on conflict prevention and reconstruction. Paper No.33,February 2006. The World Bank.

<sup>168</sup> Byrne B. Gender, conflict and development vol.1,July 1996,Bridge Institute of Development Studies,University of Sussex

victimization.<sup>169</sup> Women are generally more in number and have different experience of the same conflicts experienced by men as earlier mentioned. Gilligan discussed how men commonly exhibit superiority over issues such as rules about actions being right or wrong and women exhibit an ethic of care such as actions that preserve and nurture relationships.<sup>170</sup>

When thinking about policy preferences for conflict management that touch on natural resources, Lauber found that men and women used different criteria to evaluate conservation alternatives. Women emphasize on some criteria more than men and have different preferences levels for the relative importance of such criteria. Though many of these conclusions are based on research conducted by western cultures, some of the research can be applied in conservation contexts in Africa.<sup>171</sup> According to Stamp, Dahl's work on women is a plea for the application of a historical perspective to investigate and understand gender relations of power among pastoralists. This will allow for a comprehensive analysis of how other external forces, such as colonialism, capitalism, state authority and community structures have contributed to reshape pastoral socio-political landscapes, and changed gender relationships, often with a bias for males.<sup>172</sup>

This approach allows for the documentation of changes in social dimensions of pastoral gender relations as a result of certain historical processes as much as it allows determining that men and women may experience broad changes differently, depending on the specific time-place setting and the role played by the above mentioned factors.<sup>173</sup> Men are deemed to pursue what are defined as 'corporate kin interests', with a longer term perspective, and their practice aims at ensuring household social reproduction, from one generation to another. Women on the other hand deal with household social subsistence. Their main concern is to ensure that the needs of households' members are met from day to day, from one season to another and from one location to the next.<sup>174</sup> Engaging women in decision making over the use of conflict management based on

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<sup>169</sup> UNESCO 2003. Women and peace in Africa: Case studies on traditional conflict resolution practices. Paris, UNESCO.

<sup>170</sup> Gilligan, C.(1982). In a different voice: psychological theory and women's development. Cambridge: Harvard university press.

<sup>171</sup> Lauber, T.B., Stedman, R.C., Decker, D.J., Knuth, B.A., (2011). Linking knowledge to action in collaborative conservation. *Conserv. Biol.* 25.

<sup>172</sup> Stamp, P.(1990). Technology, Women and Power in Africa. International Development Research Centre. Ottawa. PP 201

<sup>173</sup> Ibid

<sup>174</sup> Fuller (1997) [milkingdrylands.ominiverdi.org/docs/genderMNOfin.doc](http://milkingdrylands.ominiverdi.org/docs/genderMNOfin.doc)

resources that they jealously guard is key not only to women empowerment but also for greater sustainable development.<sup>175</sup>

## **2.2 The status of women in conflict management in Kenya**

Women have for a long time experienced the worst consequences of all types of conflicts from physical pain such as rape cases to psychological, emotional and economic especially after the loss of loved ones and the fact that they have to step up as breadwinners in the family. The case of the Kenyan woman is no different from the rest of the world. This is evident in the reality of the circumstances in the 2007/8 Post Election Violence triggered by disputed presidential election results.<sup>176</sup> Women, children, and disabled who are most vulnerable experienced most difficulties from consequences of the conflict. Today, many still languish in internally displaced persons' camps within various counties, unable to go back to their previous homes or simply too traumatized to fathom taking such steps.<sup>177</sup>

Past studies on the status of women in Kenya have examined various analytical issues and concerns including socio-economic, political and anthropological analyses of women, the role they play in the Kenyan economy, their constraints and obligations in society and the impact modern development strategies have had on their lives.<sup>178</sup> However, few of these studies have analyzed in details the role played by the Kenyan women in conflict management. Although women play a key role in socio-economic, political, cultural and environmental aspects of the Kenyan society, there is no formal policy framework for women to participate in conflict management.<sup>179</sup> Women are affected by conflict yet they are not visible when it comes in addressing conflict. Marginalization of women in peace process remains a detriment in managing peace and ending conflict in many communities in Kenya.<sup>180</sup> There is need for more women in

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<sup>175</sup>Skyer.P. "The increasing role of women in conservancies", Women at the wheel.15<sup>th</sup> July 2012,Conservation Magazine

<sup>176</sup> Kenya National Commission on Human Rights (KNCHR), On the Brink of the Precipice: A Human Rights Account of Kenya's Post-2007 Election Violence, (Nairobi: KNCHR, 2008)

<sup>177</sup> Roberts, M. J., Conflict Analysis of the 2007 Post-election Violence in Kenya,Online:[http://ndpmetrics.com/papers/Kenya\\_Conflict\\_2007.pdf](http://ndpmetrics.com/papers/Kenya_Conflict_2007.pdf), 2009, Accessed 1<sup>st</sup> April 2015

<sup>178</sup>Staud,K.(1976), Agricultural policy, Political Power and Women Farmers in Western Kenya (1976) (unpublished Ph.D. dissertation, University of Wisconsin).

<sup>179</sup>Gutto,S.B.O.(1976)The status of women in Kenya: a study of paternalism, inequality and underprivileged (Discussion Paper No. 235, Institute of Development Studies, University of Nairobi.).

<sup>180</sup> <http://awcfs.org/kw/article/harnessing-the-role-of-women-in-peace-building-and-conflict-mitigation/>

decision making positions which is still minimal despite the constitution's 2/3 representation clause in the new Kenyan constitution.<sup>181</sup>

### **2.2.1 Challenges women face in conflict management in Kenya**

Women are faced with many challenges in Kenya in regards to their participation in decision making and conflict management. Other than minimal representation, there is the issue of land and cultural practices that prevents them from ownership of properties and inheritance as the case of the Maasai in Kenya. Ownership of property is an important platform for gaining status and respect within many communities in Kenya. Men control access to most productive assets in Kenya according to the World Bank report of 2003.<sup>182</sup> Most ethnic groups in Kenya have a patriarchal culture in which men own formally or informally the most valuable and essential productive property such as land, livestock and large businesses. A woman, for example, may milk the family cow and sell the milk products, but she could not sell the cow itself because it is owned by her husband.

There is lack of implementation of Policy on gender and equity principles in regards to Cultural practices that disadvantage women which are issues contrary to constitutional and other legal provisions.<sup>183</sup> There is also lack of enforcement of current laws on inheritance. More specifically, the provision on joint spousal registration of land, and joint spousal consent to land disposals, for all types of land tenure.<sup>184</sup> These are in line with reforms in other countries in the region, and appropriate.<sup>185</sup>

Concerning matrimonial property, women are denied equal access to resources during marriage, after marriage, and after the death of the husband.<sup>186</sup> Many proposals have been made for reforms in the constitution but the provisions made seem difficult to implement. Implementing them will need to be followed through with extensive public education campaigns and attempts to

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<sup>181</sup> The Republic of Kenya Constitution, 2010

<sup>182</sup> World Bank (2003). *The Kenyan Strategic Country Gender*

*Assessment*. <http://siteresources.worldbank.org/EXTAFRREGTOPGENDER/Resources/KenyaSCGA.pdf> (accessed March 2015)

<sup>183</sup> Chanock, M. (1991) "Paradigms, policies and property: a review of the customary law of land tenure" in K. Mann and R. Roberts (eds.), *Law in Colonial Africa*. London: Heinemann,

<sup>184</sup> USAID. Kenya land policy: Analysis and Recommendations. April 2008 (Para. 225).

<sup>185</sup> Bruce, John W., "Reform of Land Law in the Context of World Bank Lending," at pp. 11-65 of John W. Bruce and others (eds.) *Land Law Reform: Achieving Development Policy Objectives*.

<sup>186</sup> USAID. Kenya land policy: Analysis and Recommendations. April 2008, (Para. 227).

organize women to campaign for fulfillment of the promises which such laws represent.<sup>187</sup> From a socio-cultural perspective, the status quo has also been partly maintained by women's lack of awareness of their land rights, a factor that has been exploited fully in maintaining male control over land.<sup>188</sup> This ignorance manifests itself in women's dealings with land upon death of their husbands. Widows rarely transfer ownership of land to themselves when their husbands die, and even when they do so, they are usually regarded, and indeed do regard themselves as trustees for their male children.<sup>189</sup> To avoid marital problems, women who would otherwise be willing to and are capable of buying land have abandoned their rights in favour of stable relationships with their spouses.<sup>190</sup> The effects of all these impediments are that only a small percentage of women in comparison to men manage to buy land in their own names.<sup>191</sup> Other challenges include poverty, lack of education and absence of a pool of women with appropriate resources to support their own women in leadership and politics.<sup>192</sup>

Only 3% of Land in Kenya is owned by women. It is considered as the main asset in Kenya. 70% of livelihoods are in agriculture and patrilineal inheritance traditions suggest that men own all but a small portion of the land. In 2010, the Kenyan constitution made it legal for women to have their name on a land title deed, but women's access to land is controlled by men. For the purpose of conservation, any proposed changes on the use of Land have to include both local men and women as key stakeholders even though women may have no legal title to the land in question.<sup>193</sup> There are large variations in local support for women inheriting land, but in only a handful of Kenya's 47 counties do the majority of people consider women inheriting property as socially acceptable.

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<sup>187</sup>Shipton, P. (1988). "The Kenyan Land Tenure Reform: Misunderstandings in the Public Creation of Private Property," in *Land and Society in Contemporary Africa* (R. E. Downs & S. P. Reyna, eds., U. New Hampshire Press, 1988).

<sup>188</sup>Karanja, P. W. (1991) "Women's Land Ownership Rights in Kenya," *Third World Legal Studies*: Vol. 10, Article 6.

<sup>189</sup>Nasimiyu, R. (1985). *Women in the Colonial Economy of Bungoma: Role of Women in Agriculture*, in *Women and development in Africa* 56-73 (G.S. Were ed.)

<sup>190</sup>Mackenzie, F. (1986) *Local Initiatives and National Policy: Gender and Agricultural Change in Muranga District, Kenya*, 20 *CAN. J. AFR. STUD.* 385,

<sup>191</sup>Cloud, K. & Knowles, J. *Where Can We Go from Here? Recommendations for Action, in Agriculture, Women and Land*

<sup>192</sup> UNICEF and Government of Kenya, *Situational Analysis of Children and Women in Kenya*, (Nairobi, Government of Kenya, 1998)

<sup>193</sup> CEDAW (2011). *CEDAW 7th Country Report Kenya*. Ministry of Gender, Child and Social Development <http://www.gender.go.ke/index.php/downloads1/viewdownload/9---gender-mainstreaming/7-cedaw-7th---country-report-Kenya>. (Accessed March 2015).

The general discussions against women inheriting land is that a woman will have access to land in her place of marriage and that for her to inherit land in her place of birth means she has access to a double portion which would be unfair to her male siblings. This assumes a woman will get married, will not be widowed or divorced and that access and ownership are equal.<sup>194</sup> Women also have less access to credit than men. This is so due to the fact that women rarely have land deeds, they therefore do not have collateral for a formal loan. Access to bank facilities has however improved in recent years whereby major commercial banks in Kenya now have at least one financial product targeting women. The government has also started various programs to provide women with credit. The traditional ‘*Chama*’ where women group members’ pool resources, with each member consecutively being able to borrow the pooled balance, remain a primary form of credit access for many women.<sup>195</sup>

In some instances, traditional beliefs may prohibit men extension agents from talking to women farmers in parts of Kenya. Women also have less access to fertilizers and seed than men, often due to a lack of credit. The result is lower yields and less food security for households and lower economic productivity for Kenya.<sup>196</sup>

### **2.2.2. Lessons from other countries within Africa**

A growing number of countries have developed national action plans to include women participation in conflict management and decision making processes from the national to the grassroots levels. For instance, Côte d’Ivoire, South Africa and Namibia. Ghana, Liberia and, Uganda and Sierra Leone are in the process of developing national action plans on gender equity.<sup>197</sup> These Countries have used national action plans on gender and equity as a tool to identify priority areas for action. In Côte d’Ivoire, for example, the following areas have been identified: protection of women and girls from sexual violence; inclusion of gender perspectives in policies and development programmes; reinforcement of women’s access to basic social infrastructures and participation in reconstruction and reintegration processes; and strengthening the participation of women in political decision-making.<sup>198</sup>

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<sup>194</sup> Ibid.

<sup>195</sup> CRS (2010).GLCIGenderandDiversitySituationalAnalysis, Kenya.CatholicReliefServices, Kenya Country Office.

<sup>196</sup> Ibid.

<sup>197</sup> 1325 Peace women E-News. Issue #83, 17 November 2006. Women’s International League for Peace and Freedom. Extracts from the Security Council Open Debate on Women, Peace and Security, 26 October 2006

<sup>198</sup> Secretary-General’s report on women, peace and security, S/2008/622, national action plans and statements of Member States at open debates of Security Council, S/PRST/2004/40, S/PRST/2005/52,

In South Africa's Truth and Reconciliation Commission, several measures were taken to facilitate women's participation. Gender training was provided for all the commissioners, preparatory workshops were held particularly for rural women and gender-sensitive reparations policies were developed for instance, offering compensation for work in the home. In Sierra Leone, women's participation in the design of the truth commission ensured the existence of a special unit to investigate war crimes from a gender equality perspective. A Women's Task Force, made up of members from women's associations, United Nations agencies, the police force, the media and the legal profession, worked to create an atmosphere in which women could participate in these institutions. The Task Force is credited with addressing the need for gender balance and sensitivity within the truth commission.<sup>199</sup> Other countries, such as Rwanda, Burundi and Mozambique, have taken important steps to increase the number of women legislators in post-conflict elections, including revisions of constitutional and legal frameworks to remove discriminatory provisions; reform of electoral systems; specific targeting of women in voter registration; provision of security during elections; training of women candidates, and introduction of temporary special measures such as quotas.<sup>200</sup>

In 2003, in the first elections after the 1994 genocide, women won 48.8 per cent of seats in Rwanda's lower house of parliament – near parity in the representation of women and men in the legislature. Women contesting in Rwanda's second parliamentary elections, held in September 2008, secured 45 out of 80 seats, or 56.25 per cent, making the Parliament the first in the world to have women in the majority. These successes were the result of the particular circumstances of Rwanda's genocide, specific mechanisms used to increase women's political participation, among them a constitutional guarantee, and a sustained campaign by the women's movement. The Constitution of Rwanda provides for a 30 per cent minimum quota for women in Parliament, or 24 seats. In the run-up to the 2008 election, gender equality advocates called on parties not only to have equal representation of women and men in their party lists, but also to position women close to the top to ensure the presence of women representatives.<sup>201</sup>

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S/PRST/2006/42 and S/PRST/2007/5. 16See inaugural meeting report: <http://>

<sup>199</sup>The Initiative for Inclusive Security and International Alert Joint Publication (2004).

<sup>200</sup>“Women and Elections: Guide to promoting the participation of women in elections.” [www.un.org/womenwatch/osagi/wps/womenandelections.html](http://www.un.org/womenwatch/osagi/wps/womenandelections.html)(accessed 7 April 2015)

<sup>201</sup>Powley, E. (2005). ‘Rwanda: Women Hold Up Half the Parliament,’ in *Women in Parliament: Beyond Numbers*. Stockholm: IDEA.



In relation to Land issues, some African countries have taken big strides in involving women. The Ethiopian government introduced land title certification in 2003 with land titles issued in the joint names of spouses. In effect, the land rights of both men and women are recognized and documented. Changing attitudes regarding women's empowerment also requires well targeted awareness rising over a relatively long time period. This strategy has helped to go around the complex situation of issuing joint titles in places where polygamous relationships are common, as in Ethiopia's Amharic and Oromo regions.<sup>202</sup> In Rwanda, the 1994 genocide resulted in numerous female-headed households. The dominant established pattern for patriarchal inheritance, as well as a number of discriminatory statutes, meant that women had limited access to land despite assuming more responsibilities. Reforms have been introduced to eliminate statutory barriers to equitable access to land and other economic resources. The land rights of both women and men are recognized by law and can now be registered – a fundamental step to addressing existing inequalities.<sup>203</sup>

Civil society organization (CSOs) has employed various strategies to strengthen women land rights. The Huairou Commission, for example, empowered women to become change agents yielding some dividends in Zimbabwe and Zambia. In northern Ghana, Uganda and Zambia, grassroots organizations have successfully mobilized women in to cooperatives/groups, providing training, and also raising awareness of women's land rights at the community level. These interventions facilitated the creation of a situation where women were more likely to be able to access land enjoy relatively secure tenure, and improve their status in society as well as uplift their standards of living.<sup>204</sup>

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<sup>202</sup><http://www.iied.org/womens-land-rights-africas-development-conundrum-which-way-forward>(accessed 12 May 2015)

<sup>203</sup> International Institute for Environment and Development. (2006). "Innovation in Securing Land Rights in Africa: Lessons from Experience." An IIED Briefing Paper (London: TIED)

<sup>204</sup> Huairou Commission. Engendering access to justice: Grassroots Women's approach to securing land rights. UNDP. New York. 2012

## CHAPTER THREE

### WOMEN AND CONFLICT MANAGEMENT IN NABOISHO CONSERVANCY

#### 3.0 Introduction

The Naboisho Conservancy was established in 2010 in a 50,000 acres land North – East of the Maasai Mara national reserve. The land includes contributions from about 515 Maasai land owners and the fees paid from the conservancy are directed back to these land owners providing them with a sustainable livelihood.<sup>205</sup> The most common conflicts in Naboisho conservancy are human – wildlife conflicts and conflicts over grazing access of livestock.<sup>206</sup> The conservancy has employed rangers/scouts who are used to carry out surveillance and report cases of conflicts or potential conflicts, they also maintain order. They carry arms which are legal and provided for in the conservancy act for security purposes.<sup>207</sup> Maa is the main language spoken by the community around the conservancy.

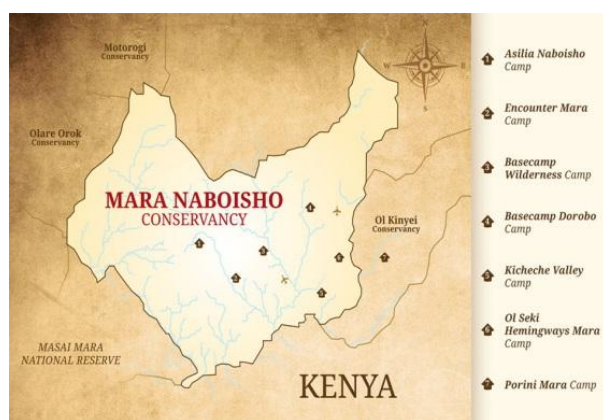


Figure 1. Map of Naboisho conservancy

Source: Google Maps

#### 3.1 Conflict management in Naboisho conservancy

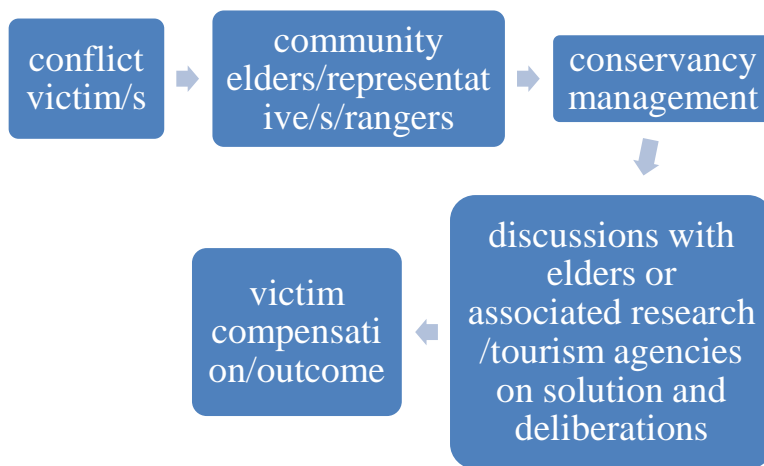
Conflict in Naboisho conservancy is mostly handled by men who look at the issues of conflict as that of security and hence the responsibility of the male figures in the family, community and conservancy. In cases of conflicts, the issue and concerned parties are identified and reported to the conservancy managers either by the scouts or victims through a representative

<sup>205</sup> Naboisho conservancy, available at <http://www.maasaimara.com/entries/naboisho-conservancy>

<sup>206</sup> Republic of Kenya, *The Wildlife (Conservation and Management) Bill*. Ministry of Tourism and Wildlife, Republic of Kenya, Nairobi (2007)

<sup>207</sup> Republic of Kenya, *National Action Plan for Arms Control and Management*. Office of the President Special Programmes, Republic of Kenya, Nairobi (2006)

based on the nature of conflict.<sup>208</sup> A meeting is convened based on the nature of conflict and community elders or representatives are invited to deliberate on issues to try finding a solution. This can also involve programs such as Lion projects or elephant projects if wildlife attack related or simply community elders if related to access to grazing land. The outcome is then communicated to the victim.<sup>209</sup> In cases where a woman has lost livestock or had an accident within the conservancy and demands compensation, her case is represented by a male party from the family following the same channels of communication and the outcome is given back to her through the representative. The Maasai elders still play a great role in management of cases involving members of the communities living within the conservancy.



**Fig 2.Channels of conflict**

**management in Naboisho conservancy.**

**Source: Naboisho Conservancy Office**

According to Courtney, Women in Naboisho conservancy do not actively participate in decision making processes, reasons being that they do not own land and livestock. Courtney points that the vast majority of land and cattle are owned by men. Therefore, women have very little to do with decision making on conflicts related to land, as well as attacks of wildlife on livestock.<sup>210</sup> Despite this, the conflicts that involve attacks of wildlife on livestock affect women also and not just men within Naboisho conservancy. However, such conflicts are addressed by men through organized committee meetings or *Barazas* convened by the conservancy managers,

<sup>208</sup> From an interview with Dominic Koya, a conservancy official, 26<sup>th</sup> August 2014, 5pm, Koiyaki Guiding school, Naboisho conservancy.

<sup>209</sup> [http://en.cncnews.cn/news/v\\_show/33274\\_Wildlife\\_conservation\\_in\\_kenya.shtml](http://en.cncnews.cn/news/v_show/33274_Wildlife_conservation_in_kenya.shtml)

<sup>210</sup> Courtney, C.2009. An Investigation into the Extent to which Activities in OlareOrok Conservancy, Narok District, Kenya, Conform to 'Ecotourism'. unpublished

landowners, and representatives from land holding companies and tourism partners who are male representatives through the channels shown in Figure 2.<sup>211</sup>

The meetings or forums for addressing conflict issues have almost 100% male attendance. If there is female representation, it usually is 1% and in such instances the female is a tourist partner or a representative of the companies affiliated to the conservancy. In cases where a woman is a widow and the husband was the landowner, a male member of the family such as an elder son or brother will attend such forums on their behalf.

### **3.2 Role of women in Naboisho conservancy**

Women in Naboisho conservancy are largely involved in tourism oriented activities given that tourism is a major activity in the area. This provides them with a source of livelihood. The women form groups of up to twenty members and work within the groups making jewelry out of beads, leather belts, and bags, modern Maasai costumes with beads, pottery items and sandals.<sup>212</sup> They get support from nearby camps and organizations such as Base Camp Foundation who work with the conservancy to offer training on entrepreneurship skills and money management. The organizations also search for markets abroad for their products opening opportunities for them. This happens through community outreach programs where representatives from the program visit the women groups to offer advice and training. They also educate women on importance of conservation and the relationship between conservation and tourism. The outreach program also addresses cultural issues. For instance female genital mutilations, early marriages for the young girls and on conflict resolution skills within their families.<sup>213</sup>

Some women are still keen on following tradition and are opposed to new changes with fear of victimization from their families. These women prefer to do their domestic chores and spend the rest of their time in market places or looking after their livestock.<sup>214</sup> In an interview with a community outreach officer, her views on women participation in conflict were that,

*“Working with women groups has helped empower them economically and also build their confidence. Most women in the groups are illiterate and getting stable employment within*

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<sup>211</sup> Ibid.

<sup>212</sup> <http://www.basecampfoundation.org/page.php?id=2>

<sup>213</sup> [http://maasaimaraconservancies.co.ke/project/mara\\_naboisho\\_conservancy/index.htm](http://maasaimaraconservancies.co.ke/project/mara_naboisho_conservancy/index.htm)

<sup>214</sup> Tarayia, N.J. (2004). The legal perspective of the maasai culture, customs and traditions. *Arizona Journal of international & comparative law*, 21(1), 348-459

*the camps in the conservancy has been a challenge. They prefer making jewelry for sale to tourists and sometimes doing dance performances to the tourists because that is what they do best. It also does not require learning. However, not all women join the group, some are not allowed to join by their husbands while others are too busy with chores and cannot make time for training or to attend workshops. The majority women want to participate in conflict management process but as you know, the Maasai culture does not allow women to attend such meetings or discussion. I sometimes get invited on their behalf but on very few occasions.”<sup>215</sup>*

The conservancy hosts tourist camps which sometimes offer employment to the women on temporary terms with preference given to the younger girls who have a minimum of high school education and who can communicate well in English and Kiswahili languages. However, the majority of camps do not prefer female employees sighting difficulties in sharing accommodation which is limited, lack of adequate education and skills and the fact that when women are expectant they have to find a replacement which gives an extra expense to the employer.<sup>216</sup> In an interview with a manager at a camp in Naboisho, his views were that,

*“We would like to have women working here with us but we have had past experiences which discouraged us from employing women. There is for one, limited accommodation. Men can easily live with each other in smaller tents and content with basic necessities. Also, they do not have to be absent for maternity break especially during the high season when we need them most. In the past when the female staff had to go on maternity leave we had difficulties getting temporary replacements. Sometimes they do not come back after having children because they cannot live here with the young children and their husbands can also refuse to let them come back. The Kind of work we have is sometimes very demanding in terms of physical strength. Such as like pulling land cruisers when stuck in mud, doing repairs on tents, and sometimes having to dig trenches when it rains a lot. But as we expand, we can create more room and employ more of them. Currently we have one female tour guide but she assists mostly at the reception and when required can accompany guests on game drives.”*

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<sup>215</sup> An interview with Grace Naisanya, Community outreach officer, Olare Orok conservancy, 4/4/2015, 1500hrs

<sup>216</sup> An interview with Dominic Koya, Conservancy representative and community elder, 4/4/2015, 1100hrs, Maasai Mara, Koiyaki Guiding School.

### 3.3 Challenges women face in Naboisho conservancy

The main challenge women face in Naboisho conservancy is lack of appropriate education. Due to the big number of girls dropping out of school for cultural reasons such as marriage or to undergo circumcision, the number of women with proper qualification to undertake management tasks or make informed decisions is limited.<sup>217</sup> According to Courtney, women in the conservancy are willing to take up more active roles in the conservancy but are not able to because they do not own land or livestock and therefore not active stakeholders in the management of conflict and decision making within the conservancy. Cultural beliefs and practices still dictate what the woman can or cannot do.<sup>218</sup>

There also is a lack of policies in place that support women in decision making within the conservancy. The 2/3 majority women representation stipulated in the constitution has not been implemented since most women do not understand their rights to representation. Women still contend with being represented by male family members on issues of conflict, insecurity and in making of major decision both in the family and within the conservancy. The management structure of the conservancy does not accommodate women positions and some of the roles available are deemed dangerous for instance, working as scouts or rangers. In cases of demise of a husband or death of a male member viewed as the families' bread winner, women do take up the roles of providing for the family and do all the domestic tasks apart from participating in meetings on issues of Land or livestock involved in conflict. A male representative will still step in to assist in this situation. In an interview with Dominic Koya, a community elder and representative of the conservancy, his reasons for exclusion of women in conflict management in the conservancy were that,

*“The conservancy does not have a well-established structure for conflict management. Issues of security are well handled by the scouts and the conservancy managers and those with complaints get help when we have meetings and deliberate on issues. I don't know any woman at the moment who participates in such meetings, they have a lot of work at home, looking after cattle and taking care of children. Many people here still respect the cultural demands with regards to women, but in my opinion, it is important for women to air their views as well even though we represent them. I am glad to say that many of the women are getting educated through*

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<sup>217</sup> Courtney, C.2009. An Investigation into the Extent to which Activities in OlareOrok Conservancy, Narok District, Kenya, Conform to 'Ecotourism'. Unpublished.

<sup>218</sup> UNICEF (2010). Early marriage: A harmful Traditional Practice; A stastical Exploration. USA: N.Y.

*the community outreach programs. I allowed my wife to join a group and I have seen a lot of positive changes even at home. She makes extra money from selling handcrafts and is happier to have her own income. Maybe in future that can be an issue for discussion in one of our forums. It would be good to have women make decisions and help us in management. Not now, but it is possible in the near future”<sup>219</sup>*

From the discussions with the interviewee, the issue of culture still appears to hold women back from active participation in decision making and conflict management in the conservancy. Women participation in the conservancy is curtailed and centred more on tourism economic activities. Men still make major decisions and handle issues of conflict. Bound by the Maasai culture and tradition, empowerment of women in the community is a slow process and will take a longer time before women can actively take up active roles in conflict management and make decisions on matters that affect them both directly and indirectly. Policies which encourage women participation in the conservancy need to be formulated and the 2/3 representation of women as stipulated by the Kenyan constitution be implemented. The women in the conservancy need a platform to air their views, to grow and opportunity to make a positive contribution to the conservancy.

### **3.4 Koiyaki Guiding School**

Koiyaki Guiding school is an educational institution that trains the Maasai youth and equip them with skills to enable them participate actively in economic development within the communities and conservancy. The school was founded in the year 2005 to enable the youth to benefit from the tourism activities within the conservancy and their community. The school is located at the heart of the conservancy and has played a major role in empowering women in the conservancy. This has been possible through sponsorship that the school and its partners have continued to provide for talented but needy girls to access education. Today, the larger percentage of women who empower other women within the conservancy are former students of the school. Many girls have now shown interest in education when they see how their fellow girls benefit in terms of access to employment and opportunities abroad. The institution hosts most of the conservancy and community meetings. It also acts as a centre for training on technology and entrepreneurship where women groups can meet and hold workshops. Employers from

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<sup>219</sup> An interview with Dominic Koya, Conservancy representative and community elder, 4/4/2015, 1100hrs, Maasai Mara, Koiyaki Guiding School.

neighboring camps and other conservancies visit the school and offer opportunities and this has seen many girls in the past three years take up active roles within the community and changing the attitudes of community members who have the belief that girls and women cannot play an active role in the community.<sup>220</sup>

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<sup>220</sup> [www.koiyaki.org](http://www.koiyaki.org)



## **CHAPTER FOUR**

### **A CRITICAL ANALYSIS OF WOMEN AND CONFLICT MANAGEMENT IN NABOISHO CONSERVANCY**

#### **4.0 Introduction**

This chapter discusses the findings of the study having contextualized the literature from previous chapters two and three that looked at conflict management in conservancies and the role of women in conflict management. This chapter will focus on key thematic issues arising from both primary and secondary data with regards to the discussions from the previous chapters. In this section, study addresses findings that include the general gender dimensions in the conflict-management spectrum, women and policy making, women and information and women as victims of conflicts.

#### **4.1 The General Gender Picture**

The study revealed that women involvement in the process of decision making within conservancies in Kenya is minimal, hence limited participation in conflict management processes. This was partly informed by the cultural issues such as inability to own land and livestock as well as absence of a community voice due to strong and deep seated patriarchal tendencies. In fact the key informants in the study indicated that this made it difficult to identify the specific tasks which women undertake in the process of conflict management since their male counterparts act as their representatives and relay the outcomes of decisions made back to them. This revelation is in tandem with the work of Dirasse.<sup>221</sup> He observes that it is increasingly becoming very difficult to ascertain, contextualize and discuss women issues regarding gender roles considering that women sometimes assumed men roles in order to defend and fend for their families whenever, such situations present themselves. Therefore, this study concludes that women can play a major role in conflict management but their efforts are curtailed and unless laws and policies such as that on land and inheritance are reformed, and laws that protect women from cultural discrimination implemented, their role in conflict management will remain limited.

#### **4.2 Women and policy making within Naboisho conservancy**

In accordance with study based on the literature reviewed and focusing on the assertion that women lack opportunities to voice their concerns, it was established from a key informant

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<sup>221</sup>Dirasse, L. (2000). The Gender Dimensions of Making Peace In Africa. Disarmament Diplomacy, Issue No. 48

during an interview that women are extremely absent from the mainstream proposal collection processes and consequently missing from the policy development gamut of the conservancy. In this regard, policy dialogue has progressively stood out as a male dominated undertaking. This non-inclusive approach has shut out important perspective of women's contribution to policy making, particularly proposals that may have exposed the responsibilities women assume in the absence of their husbands, especially the aspect of protecting and fending for the families.<sup>222</sup>

This finding resonates with what Rutherford observed that women's soft and inconspicuous roles tend to have more impact than when they singularly appear like non influencers. Rutherford goes forward to describe the tasks executed by women as those which directly affect the state of family and this manifest as the burden of household maintenance, agriculture, and industry as well as health care. It is necessary that practitioners, professionals and policy makers find means by which women survive when faced with conflicts within the conservancy in order to generate or develop interventions that are reflective of their needs.<sup>223</sup>

#### **4.3 Women and conflict management in Naboisho conservancy**

A scrutiny into conflict handling process revealed that although women's presence and representation in economic development seemed very conspicuous, their contribution in terms of decision making and conflict management remained untapped. In fact, Conflict management has for a long time been associated with issues of security and hence a male dominated field within the conservancy. This perception stereotypically leaves out women as key players in this conundrum. By emphasizing that conflict management in the conservancy is a security issue handled by men, the study exposes that the process of conflict management misses out on women's contribution thus, inconsiderate of the feminine theory within a clearly masculine society. The study revealed that masculine and feminine stereotypes where women are seen as only weak, care givers and ignorant while men as brave, wise, decision makers does not apply because women though left out of decision making processes have proven efficient in their economic oriented tasks as well as brave in taking up male domestic responsibilities when they lose a husband, father or brother.

The study therefore underscored the significant role played by women in managing conflicts and finds prudence in the tapping of such information to be able to develop awareness

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<sup>222</sup> Interview with Sarah Liaram, Community outreach officer, Base camp foundation in Naboisho Conservancy.4/4/2015,1400hrs.

<sup>223</sup> <sup>223</sup> Rutherford, L. (2010) Women, Peace and Security: Examining the Impact of Resolution 1325 on UN Disarmament and Demobilization Programs. Queens Policy Review, Vol 1. No. 1

and sensitization process that are well packaged and targeted. This reads from the work of Cinardo<sup>224</sup> who avers that women and men are affected differently by conflict and tend to view and communicate very distinct perspectives distinguishing such effects.

#### **4.4 Women as Victims of conflicts**

According to the findings of the study women are the main victims in the conflicts. It has been observed that women are left to fend for the families in case of demise of a spouse and still not entitled to ownership of land or property left by the spouse. That a male family member has to manage such property on her behalf and make decisions concerning them.<sup>225</sup> Issues that affect women in conflicts have in general been well documented but very little said with regards to the plight of women in conservancy areas. There is need to develop strategies of conflict management at the community levels with such a perspective in mind. In this context the study concludes that there is need for the conservancies to design gender specific interventions programs that should include measures towards women protection and involvement in conflict management processes.

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<sup>224</sup>Cinardo, J. (2011). Male and Female Differences in Communicating Conflict. Carolina. Coastal Carolina University

<sup>225</sup> UN-HABITAT, 'Secure Land Rights for All', Nairobi, 2008, p. 5.

## **CHAPTER FIVE**

### **SUMMARY OF FINDINGS, CONCLUSIONS AND RECOMMENDATIONS**

#### **5.0 Introduction**

Conflict management is a process that requires the participation of all members of the community including women and children. It should not be seen as a security issue only handled by men and rangers or scouts. This chapter reads from the previous one, where it looks and contextualizes information regarding women and the various aspects of conflict management particularly the role they play in enhancing peace in communities within Africa. It further considers possible action areas and makes recommendations in the same regard which can enable development of an effective policy regime to guide conflict management in Kenya and within conservancies.

#### **5.1 Summary of Findings and Conclusions**

Chapter one of this study found that if gender considerations are not mainstreamed in the making of policies on issues of land, inheritance and representation, the question of their involvement in conflict handling and peace building processes will not be fully addressed. In this regard, the study proffers that the role of women in this spectrum must not be seen as secondary, feeding in to the channels of men control(s), but it may be made primary and given a standpoint of its own as one of the supporting pillar of conflict management in Kenya. The chapter also introduces the notion of conservancies and the extent of women inclusion in the conservancy activities relating to decision making and conflict management.

Chapter two of this study established that Strategic coordination amongst key actors has been lacking in conflict management and peace building in Kenya from the national level to the community level. The goal to prioritize problems affecting women and interventions needed to address them has not been considered. The study proposes lessons that could be learnt from other countries which have succeeded in incorporating women in conflict management and peace building initiatives from the national level to the grassroots levels.

Chapter three of this study found that there is lack of implementation of Policy on gender and equity principles in regards to Cultural practices that disadvantage women. There is need for a policy advocacy strategy that seeks to motivate all actors to participate in ongoing policy formulation process and policy implementation thereafter on issues of conflict management .The 2/3 female representation provided for in the new Kenyan constitution has not been implemented

in Naboisho conservancy and many women are not aware of the provision. There is lack of information pertaining to women rights. Existing outreach programs initiated by private stakeholders in the tourism sector were inadequate in the contextualization of approaches in order to incorporate local dynamics making them insensitive to cultural issues and most importantly ignoring the specific gender roles as afflicted differently by conflict. Further, it was observed that these programs had been designed to empower women economically to benefit from the tourism activities within the conservancy rather than empower them to taking up leadership roles and make decisions on issues that affect them.

Chapter four of this study sought to reveal the place of women in conflict management. A number of issues came up that have an effect on the nature of programs and the structure of policy and legal regimes currently being used in the country. It was revealed that women were great sources of information and also portrayers of the same through the various women groups or networks. In this connection women can be made the voice of sensitization as their information collection and connection strategies are easy to apply and acceptable in the community.

Secondly women and men are affected differently by conflict, and therefore the need to develop policies and programs that embrace some of their needs for a sustainable conflict management process, otherwise women tend to occupy the positions of men once men vacate either through flight, death or harm. Additionally the chapter addressed the issue of task identification of women and conflict management processes. It sought to create space for women proposals in to the policies and laws that may guide conflict management and peace related programs, and lastly addressed the urgency to change the notion that conflict management is an issue of security and has to be dealt by men. This will ensure that actions intended to incorporate women in decision making and conflict management met their objectives.

## **5.2 Recommendations**

In order to fulfill the main objective of this study, there was an evaluation of the contribution of women in conflict management process in conservancies in Kenya. The following recommendations are proposed:

Although many studies have been done in drawing issues regarding conflict management in Kenya, this research recommends that an inclusive and broader process be instituted that can generate information from the social-cultural perspective rather than economic driven perspective with regards to women especially within conservancies in Kenya.

While women face unique challenges in the conundrum of conflict management and peace building, there is growing urgency to create civic education programs that have awareness and sensitization components in which women are the key targets of information and empowerment not just economically but also on constitution matters pertaining to protection of their rights.

One of the pillars of the policy on peace building and conflict management is ‘Traditional Conflict Prevention and Mitigation’. The policy recognizes that interventions should “build on existing traditional conflict handling methods”. This is an important provision that should be supported so that it can be translated from rhetoric to reality.<sup>226</sup> Community-based governance structures need to co-ordinate with District Peace Committees Support for traditional community-level mechanisms to complement and be coordinated with state-supported peace structures, such as District Peace Committees. Otherwise, community-based mechanisms risk duplicating or undermining state supported peace structures.

District Peace Committees have proven more sustained<sup>227</sup> but there is need to strengthen small arms control by implementing the national action plan. The proliferation of small arms and light weapons (SALW), especially among pastoralist communities, is a major factor fuelling conflict and can affect the management of conservancies as can be seen in northern Kenya.<sup>228</sup> There is an urgent need for the concerned stakeholders to review and implement Kenya’s national action plan for arms control and management at the district level in the most affected areas.<sup>229</sup>

It was established that local communities are willing to incorporate women in decision making processes but are torn between cultural demands and constitutional demands. Reason being that Naboisho conservancy is in Maasai land and culture is still very much preserved, the elderly still make major decisions and there are fears that women may not play their roles at home if their status is elevated. This should be undertaken in a broader perspective of the conflict management

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<sup>226</sup> Republic of Kenya, National Policy on Peace building and Conflict Management. Office of the President Special Programmes, Republic of Kenya, Nairobi (2009)

<sup>227</sup> Africa Peace Forum, Centre for Conflict Resolution, Consortium of Humanitarian Agencies, Forum on Early Warning and Early Response, International Alert and Safer world, Conflict sensitive approaches to development, humanitarian assistance and peace building. A Resource Pack, London (2004)

<sup>228</sup> Conservation Development Centre, Northern Kenya Conservation, Conflict and Security Study. Phase 1 Scoping Report, unpublished, Commissioned by Safer world, CDC, Nairobi (2008)

<sup>229</sup> Republic of Kenya, National Action Plan for Arms Control and Management. Office of the President Special Programmes, Republic of Kenya, Nairobi (2006)

programs which must not be reactive but proactively designed or structured to address issues facing women without disregard for the values and traditions of the Maasai people.

Looking at all the perspectives given in the study, there is need for the development, redesigning and reconstructing of the legal and policy regime that represents the interests of men and women separately in creating purposeful synergy to effectively deliver results in the process of conflict management in conservancies in Kenya. The broad legal and policy regime must endeavor to define conflict management in social-cultural perspective as well as security standpoint, with a view to generate legislation that addresses the root causes of conflicts within the conservancies in the country. In this regard the study recommends the consolidation of the various policies and laws that guide conflict management to one comprehensive framework which can practically enhance conflict management processes within the conservancies in Kenya.

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## APPENDICES

### Appendix I. Glossary of Terms

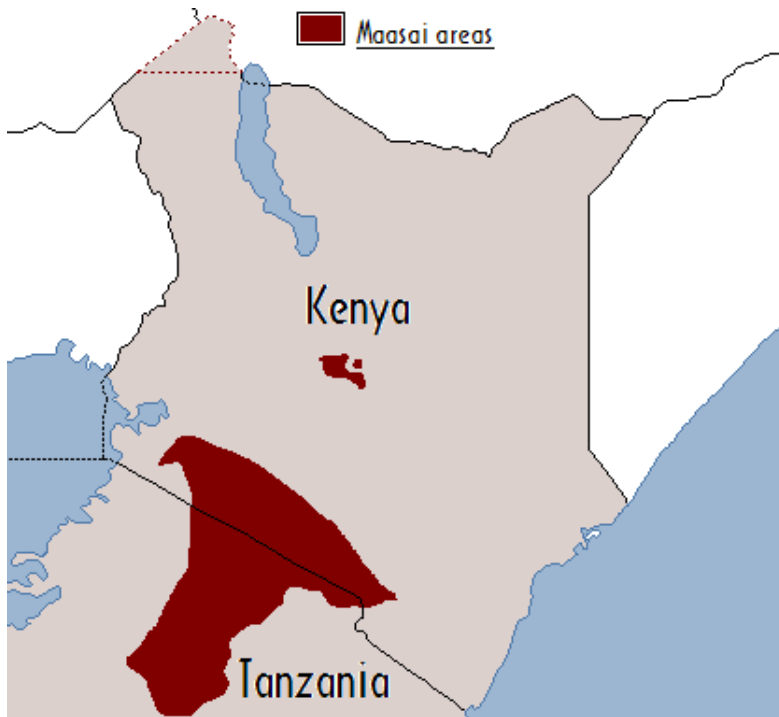
- **Baraza** –A Swahili word for an informal meeting by a group of people or elders discussing a particular subject
- **Boma**- the homestead that consists of huts constructed from wood and grass and situated within an area that is fenced with thorny branches for protection from predators. The male head of the family occupies one of the dwellings and each wife with her children occupies separate huts. The huts have mud floors and a central fire for cooking and warmth. There is no ventilation except for the entrance. Goatskins and cowhide are used for lying on and for covering. There are further enclosures within the ‘Boma’ for livestock that are herded back at dusk from the day’s grazing.
- **Chama**- a group of people coming together to pool resources by making monthly contributions on agreed amounts and with each member consecutively being able to borrow from the pooled balance. This is considered as a means of saving or making an investment.
- **Maa**- the indigenous language of the Maasai that is taught through the spoken and not the written word.
- **Manyatta**-small houses made of sticks and mud, usually by women where they live with their families and a small room for newborn livestock
- **Rangers/scouts**- Young trained uniformed officers who are employed to guard and provide security within conservancies, also to ensure conservancy laws are observed. They are allowed by law to carry firearms when needed.

## **Appendix II. Interview Guide for the Key informants**

This interview guide assesses the extent of women inclusion in conflict management process within the Naboisho conservancy.

1. How does the Maasai community view the role of the woman in the community today?
2. Which are some of the cultural values that define the social structure among the Maasai Community? How do these values affect the role of women in conflict management within the conservancy community?
3. How is the management structure of Naboisho conservancy organized? What percentage of women is represented in the management?
4. What role do the women in Naboisho conservancy play in conflict management? What activities are they involved in?
5. Which policies govern the conservancy management? To what extend is the government of Kenya involved far as policy is concerned?
6. Which agencies are involved in the management and control of activities within the conservancy?
7. To what extent does the conservancy involve the participation of community members? How does this benefit the community?
8. Are there mechanisms in place for conflict management within Naboisho conservancy? Identify them.
9. What are some of the challenges encountered by women during conflict management processes among the Maasai community and within the conservancy? Cite some of the possible solutions to the challenges
10. How effective is conflict management within the Naboisho conservancy and what recommendations can be made to enhance its effectiveness?

**Appendix III. Maps of the Maasai regions and of the conservancies within Maasai Mara**  
*Courtesy of Google Inc.*



**Maasai Mara conservancies**

