

**INFLUENCE OF WOMEN PARTICIPATION IN COMMUNITY
PEACE BUILDING PROGRAMMES AND SOCIAL WELFARE OF
COMMUNITIES: A CASE OF THE TUGEN COMMUNITY IN
MARIGAT SUBCOUNTY OF BARINGO COUNTY, KENYA**

MERCY CHEPKOECH LETTING

**A Research Project Submitted in Partial Fulfillment of the Requirements for the Award
of the Degree of Master of Arts in Project Planning and Management of the University
of Nairobi**

2020

DECLARATION

This research project is my original work and has not been submitted for the award of any other degree in any other university.

Signature.....

Date; 26/11/2020

Mercy Chepkoech Letting

L50/79907/2015

This research project has been submitted with my approval as the University supervisor



Signature.....

Date; 26/11/2020

Dr. Charles Wafula

Lecturer, Open Distance and e Learning Campus

University of Nairobi

DEDICATION

This research project is dedicated to my loving husband Simon, son Gen- Joe Joseph Kuria and daughter M.Nashipai Wanjiru Kirembu.

ACKNOWLEDGEMENT

First and foremost, I would like to thank the Almighty God for the gift of life, protection and good health to be able to prepare this research project.

My heartfelt gratitude also goes to my supervisor, Dr. Charles Wafula for accepting to guide me through the development of this research project.

To the University of Nairobi and the School of Open and Distance Learning, I appreciate the opportunity accorded to me to pursue my master's degree in this world class institution. They have continuously provided a good learning environment and the necessary resources to successfully carry out my study.

Finally, my studies would not have been a success were it not for the financial and moral support accorded to me by my family especially from my mother Agnes and father, Richard when I began my research work. Their prayers and motivation have kept me going.

TABLE OF CONTENTS

DECLARATION	ii
DEDICATION	iii
ACKNOWLEDGEMENT	iv
LIST OF TABLES	viii
LIST OF FIGURES	ix
LIST OF ABBREVIATIONS AND ACRONYMS	x
ABSTRACT	xi
CHAPTER ONE: INTRODUCTION	1
1.1 Background of the Study	1
1.2 Statement of the Problem.....	7
1.3 Purpose of the Study	8
1.5 Research Questions	9
1.6 Significance of the Study	9
1.7 Basic Assumptions of the Study	10
1.8 Limitation of the Study	11
1.9 Delimitation of the Study.....	12
1.10 Definition of Significant Terms used in the Study	12
1.11 Organization of the Study	13
CHAPTER TWO:LITERATURE REVIEW	15
2.1 Introduction.....	15
2.2 Social Welfare of Communities.....	15
2.3 Women Participation in Reconciliation Efforts and Social Welfare of Communities	18
2.4 Women Participation in Leadership and Social Welfare of Communities	22
2.5 Women Participation in Conflict Prevention and Social Welfare of Communities	25
2.7 Theoretical Framework.....	30
2.8 Conceptual Framework.....	33
2.9 Summary of Literature Review.....	38

CHAPTER THREE: RESEARCH METHODOLOGY	41
3.1 Introduction.....	41
3.2 Research Design.....	41
3.3 Target Population.....	42
3.4 Sample Size and Sampling Procedures.....	42
3.4.1 Sample Size.....	43
3.4.2 Sampling Procedure	44
3.5 Data Collection Instruments	44
3.5.1 Pilot Testing of the Instruments	45
3.5.2 Validity of the Instruments	45
3.5.3 Reliability of the Instruments.....	46
3.6 Data Collection Procedures.....	46
3.7 Data Analysis Techniques.....	47
3.8 Ethical Considerations	47
3.9 Operational definition of the variables	48
CHAPTER FOUR:DATA ANALYSIS, PRESENTATIONS ANDINTERPRETATIONS. 51	51
4.1 Introduction.....	51
4.2 Questionnaires Return Rate	51
4.3 Demographic Characteristics of the Respondents	52
4.3.1 Respondents Gender	52
4.3.2 Respondents Age	53
4.3.3 Highest Level of Education	53
4.3.4 Wards of Origin	54
4.3.5 Involvement of women on social welfare decisions	55
4.4 Women Participation in Reconciliation Efforts and Social Welfare of Communities	56
4.5 Women Participation in Leadership of community peace building programmes and Social Welfare of Communities.....	58
4.6 Women Participation in Conflict Prevention and Social Welfare of Communities	60
4.7 Women participation in Socio Economic Empowerment and Social Welfare of Communities	62

CHAPTER FIVE: SUMMARY OF FINDINGS, DISCUSSIONS, CONCLUSIONS AND RECOMMENDATIONS	64
5.1 Introduction.....	64
5.2 Summary of findings.....	64
5.2.1 Women Participation in Reconciliation Efforts in Community Peace Building Programs and Social Welfare of Communities:.....	64
5.2.2 Women Participation in Leadership of Community Peace Building Programs and Social Welfare of Communities.....	65
5.2.3 Women Participation in Conflict Prevention Efforts in Community Peace Building Programs and Social Welfare of Communities.....	66
5.2.4 Women Participation in Socio Economic Empowerment Activities through Community Peace Building Programs and Social Welfare of Communities	66
5.3 Discussion of the Findings.....	67
5.4 Conclusions.....	70
5.5 Recommendations.....	72
5.5.1 Suggestions for Further Studies	73
5.6 Contributions to the body of knowledge.....	75
REFERENCES.....	77
APPENDICES.....	81
Appendix I: Introductory Letter.....	81
Appendix II: Questionnaires for Local Community Members and Women from Community Based Organizations in Baringo County.....	82
Appendix III: Interview Schedule for Women in Leadership and Civil Organisations in Baringo County.....	89

LIST OF TABLES

Table 2.1: Gaps in literature reviewed.....	37
Table 3.1: Target Population of the Study	42
Table 3.2: Study Sample Size.....	46
Table 3.3 Operational definition of the variables	51
Table 4.1: Questionnaire Response Rate	53
Table 4.2: Gender of Respondents.....	54
Table 4.3: Respondents Age	55
Table 4.4: The Respondent’s Highest Education Level.....	54
Table 4.5: Respondents’ Ward.....	56
Table 4.6: Involvement of Women in Social Welfare Decisions	57
Table 4.7: Women Participation in Reconciliation Efforts.....	58
Table 4.8: Women Participation in Leadership of community peace building programmes .	60
Table 4.13: Women Participation in Conflict Prevention.....	62
Table 4.16: Women participation in Socio Economic Empowerment	64

LIST OF FIGURES

Figure 2.1: Conceptual Framework	34
--	----

LIST OF ABBREVIATIONS AND ACRONYMS

CBOs	Community Based Organisations
GOK	Government of Kenya
KNAP	Kenya National Action Plan
M&E	Monitoring and Evaluation
NAP	National Action Plan
NCIC	National Cohesion and Integration Commission
NGOs	Non-Governmental Organizations
NSC	National Steering Committee on Peace building
SDGs	Sustainable Development Goals
SPSS	Statistical Package for Social Scientists
UN	United Nations
UNDP	United Nations Development Program
UNIFEM	United Nations Funds for Women
UNSCR	United Nations Security Council resolution

ABSTRACT

The focus of this research was on the influence of women participation in community peace building programs on social welfare of communities using the case of the Tugen community in Baringo County. Although women constitute a larger part of the population, their efforts in peace building processes and activities in their communities have never been fully recognized and commended. Their influence and participation are considered secondary to that of men. Nonetheless, women still wield significant influence in the success of programs and initiatives that take place in their communities. As such, studying the influence of women participation in community peace building programs is essential. The objectives of this study were to: Assess the influence of women participation in reconciliation efforts in community peace building programs; Evaluate the influence of women participation towards leadership of community peace building programs; Establish the influence of women participation in Conflict Prevention efforts in community peace building programs and; Assess the influence of women participation in socio economic empowerment activities in community peace building programs. Using Management theory, the study evaluated the theoretical framework of the study that took the view that women have influence on the success of community peace building programs and through the conceptual framework, the study highlights the indicators of women participation in community peace building activities such as reconciliation, leadership, conflict prevention and socio economic empowerment. This study used descriptive method of research design and purposive sampling to collect data on the problem statement. The target population is 300 people comprising of community members, women leaders and women from community-based organizations working with women in the study area. The study used Krejcie and Morgan formulae to generate a sample size of 169 respondents. Data has been analyzed, presented, discussed, and interpreted in line with the research questions. The data analysis in this case was to establish some of the social factors, which tend to influence women participation and engagement in community peace building within their community. Some of the findings were presented in table forms, something that would allow effective communication. Finally, the report has summarized the findings of the study with clear conclusion that women influence social welfare through community peace projects specifically through reconciliation efforts, leadership, socio economic empowerment, and conflict prevention. In line with the research, it remains evident that women in Tugen community have always been striving to maintain peace within their community. Findings also revealed that high skill levels tend to influence Tugen women engagement in conflict resolutions, and peace building. This study provided theoretical and practical information on women's involvement in peace building projects and showed the significance of their influence. This information will be important for society as it communicates the value and contribution of women to sustainable peace in the world. The Kenyan government should focus on signing national peace contracts and pledges. Additionally, civil society and women's organizations within the Tugen community should focus on promoting sustainable peace networks. There is need for further research as to the degree of education and measured influence on peace programmes. There is also need for research on the influence women without formal education have on the success of peace programmes in the community.

CHAPTER ONE

INTRODUCTION

1.1 Background of the Study

During conflict, women can be peace builders or victims of conflict. On many occasions, women have resolved conflicts and influenced community peace building initiatives. According to Read-Hamilton & Marsh (2016), women take up the roles of providers, freedom fighters, and in some cases combatants and family heads during wars and armed conflict.

The influence of women's participation in community peace building programmes over the last decade highlights the need to move them from the humanitarian front to the peace building front. Women continue to influence peace building processes to ensure they not only define peace as lack of violence but emphasize on justice, principles of inclusion and good governance (Wessells & Monteiro, 2012).

Women participation in overall peace building remains a debate in policy making agencies, governments, and communities. According to Curtis peace building actively taking actions to support systems that strengthen peace to avoid conflict (2012). This definition will focus on the feminine gender despite it not being specified for any. Devon Curtis goes further in exploration of peace and peace building and identifies two types of peace i.e 'positive and negative peace'. According to him absence of physical violence is negative peace and positive peace is the absence of structured violence (Curtis D, 2012). Narrow focus on

negative peace means specified effort towards cease fires and ensuring agreements through peacekeeping missions.

However, the United Nations Brahimi Report on Peacekeeping Reforms explained that activities towards peace building involved more than absence of war (UNDP, 2012). As such, the areas concerning peace building broadened to include issues that were initially considered outside the scope like women's participation (Anderlini, 2013).

On the global scale, the influence of women's participation in peace building programs has had significant effect on the state of peace (Wessells & Monteiro, 2012). However, few women drive this peace process across the globe. According to O'Reilly (2015), in the years 1992-2011 women represented 2% of chief mediators and 9% of negotiators in peace process in Iraq were women. According to an International Peace Institute study, "of 182 peace agreements signed between 1989 and 2011, when the processes included women, there was a 35% increase in the likelihood that the agreement would last for 15 years or more" (UNDP, 2012). The indication is that when women participate in peace building processes, they focus more on educational, transitional justice, reconciliation and economic development and less on the spoils of war.

In 1995, Beijing hosted the United Nation's Fourth World Conference on women that saw the creation of ideas among women in civil society around the globe. The civil society led a campaign on women that led to the signing of the UN Security Council Resolution 1325 in October 2000 (UNDP, 2012). The Resolution 1325 noted that women and children were

worst affected by conflict and that threatened peace and security. It therefore called for women's participation in conflict resolution and peace building processes among communities, inclusion of gender perspectives in peace building and keeping missions as well as women's protection in armed conflict regions (Anderlini, 2013).

The United States Institute of Peace in 2015 launched a project in Colombia to support women peace builders and organizations led by women and committed to nonviolence. The role of the women was to complement the peace process as it got underway. Women groups negotiated with armed groups and signed local ceasefires and won the release of hostages. They documented violations of human rights and pressured insurgents to lift roadblocks as well as sought solutions to drug trafficking. Among these and many more, they were vocal in pushing for the reflection of the concerns of war victims in the reconciliation and accountability mechanisms (Read-Hamilton & Marsh, 2016).

Over recent years, African countries have experienced many conflicts and the problem is far from solved. On top of taking a huge toll on citizens of African countries, it has significantly affected development in the continent. In 2006, Africa had over 17 conflicts with majority in the greater horn of Africa. Mpangala (2014) posits that Tanzania was stable except for a few internal conflicts. The consequences of the conflicts experienced in Africa vary based on factors like nature of conflict, intensity and scope. However, loss of life, people becoming maimed, internal and external displacements are some of the consequences that survivors must live with and bear. In many of these instances, girls and women are exposed to violent acts that undermine their rights and trample on their opportunities for equality (Anderlini,

2013). The survival of women and girls through violent conflicts make it more obvious that they have unique opportunities to resolve conflict. In Africa, Liberia and Somalia show the influence of women in peace building programs. For Liberia, the influence and participation of women was in activities such as skills training, education, managing group loans, and communal farming (Mugenda & Mugenda, 2013).

According to Theodora (2011), the Liberian Poro society has had a female counterpart within the Sande network and in this sense, women's relative social status is reflected as an untapped valuable resource in social networks that help overcome conflicts and rebuild shattered communities. Current studies on social networks have established gender – mixed networks achieve more in collaboration and conflict management (Westermann et al., 2015). Wellman and Frank (2013) posits that networks made up of women provided more emergency support, particularly on emotional support, in times of natural disasters as well as other social emergencies as much as they do not seem to be having a direct impression on the essential institutions and neither are they major decision makers.

Porter (2011) argues that despite all women not being natural peacemakers, women play a social role where they nurture interpersonal relationships, and this makes them effective peace builders. This specifically relates to the Liberian case, in which central traditionally roles have been held by women as being the entrepreneurs, farmers, traders, leaders in religious or civil organizations and matrons in large households. Women have directly contacted combatants and rebels due to these roles. During times of civil war, this direct contact allows women comparatively free passage to men. According to The African

Women and Peace Support Group (2014) women's role in peace building in Liberia is greatly ascribed to these informal domestic networks, such as transnational contracts via the Liberians in diaspora.

For Somalia, elder men excluded women from peace negotiation forums. Somalia practices gendered politics and completely overlooks the role of women in peace building initiatives. Despite the structure of the country, its politics and inherent downplaying of women's role, women still participated in reconciling divided clans by acting as mediators. Women in Somalia focus on reconciliation, development, education and sustainable livelihoods while men focus on political power and settlement (Gichuru & Ngara-Muraya, 2014).

Peace building conferences held in Somaliland, in Borama and Sanag (1993) and Hargeisa (1996), took place due to the collective lobbying efforts by women who pressurized the community elders to intercede and end these conflicts. Despite their hard work, and approval by Islam religious leaders that their religion offered no grounds for exclusion, women still did not partake in these talks themselves, rather than as just fundraisers and cooks. It was only after pressure was exerted on their clansmen where 10 women were permitted to observe the in the 1993 Boroma peace talks and later 11 were accepted to observe in the 1996 Hargeisa conference, with no voting rights, however.

Kenya has experienced armed conflict as recently as in 2007-2008 during post-election violence. The Country has had numerous tribal clashes and political conflicts both in rural and urban areas. Women have been scarred by the armed and tribal conflicts but what stands

out is their influence towards creating peace. During the post-election violence, grassroots women and women organizations organized peace talks focused on dialogue and reconciliation (Leburu, & Phetlho-Thekisho, 2015). The women played an integral role in peace building despite being overlooked and perceived as victims. Although they had significant influence in peace building, women had to sacrifice and improvise due to lack of resources and funding, which is still the case to date.

Samburu, Isiolo and Baringo are the counties that border Laikipia. These counties share both drivers of conflict as well as ethnic pastoralist groups. A report published in relief web brought attention to the conflict situation in Baringo County for resources due to drought. When the drought in Baringo started, the region was in alert stage though as the crisis heightened the region moved to alarm stage. Conflict over resources such as money, location of irrigation schemes, provision of clean water and lack of support from community leaders fueled the conflicts further. In Baringo, talks involved the Pokot, Ilchamus and Tugen who had been fighting for control of resources. Fights over other resources such as land have led to conflict among communities in Baringo County. Other factors such as tribalism especially between the Ilachamus and Marigat has for a long time been a thorny issue. The Ilachamus community members believe that they have been, in most cases, discriminated against by their Marigat counter parts. They claimed that if they were accorded more status within the County, ethnic conflicts would have been curtailed.

Despite the existence of literature on conflict and conflict resolution, there lacks information on peace building and particularly women's involvement in peace building programmes as a solution to conflicts in Baringo County and Marigat Subcounty, and their influence on social

welfare of the communities. Various studies carried out in Kenya identify the involvement of men's participation in peace programmes, giving little attention to women and their influence particularly in Baringo South Sub County which the study seeks to change by studying the influence of their participation in community peace building programmes on social welfare of communities.

1.2 Statement of the Problem

Men have led efforts to build peace within the Kenyan community and for several decades' women have played a background role. The influence of women in peace building community projects was assumed to be negligible until recent years where women have begun playing a more integral role and wielding more influence. The recent changes in gender role dynamics and influence inform a need to look deeper into the influence of women participation in community peace building programs.

In Kenya, challenges to peace building efforts comprise of lack of infrastructure to cover large, populated areas, inadequate equipment, and resources. According to UN Women (2015), children and women are worst affected by violence and lack of peace in society, yet women play a key role in peace building at national, household and community level. Despite their influence, women's contributions to peace building efforts are not recognized at political levels.

According to a global study by UN Women in 2015, analysis of UNSCR 1325 implementation, studies focused on armed conflict viewed women as victims. Community peace building is increasingly important in preventing continued armed conflicts and

hostilities with emphasis on governance and security. The challenge is that the governance and security approach overlook the gender dimensions of peace building and fails to recognize the needs of women in the peace building process (Wessells & Monteiro, 2012). The approach also fails to recognize their influence, role and contributions to the peace process (Lacayo, 2014). There is need to recognize and analyze the influence of women's contributions to community peace building programmes.

1.3 Purpose of the Study

The purpose of this study was to research on the influence of women participation in community peace building programs on social welfare of communities, specifically in Marigat Sub County of Baringo County in Kenya.

1.4 Objectives

- i). To assess the influence of women participation in reconciliation efforts in community peace building programs on social welfare of communities: A case of the Tugen community in Marigat Sub County, Baringo County.
- ii). To evaluate the influence of women participation in leadership of community peace building programs on social welfare of communities: A case of the Tugen community in Marigat Sub County, Baringo County.
- iii). To establish the influence of women participation in conflict prevention efforts in community peace building programs on social welfare of communities: A case of the Tugen community in Marigat Sub County, Baringo County.

iv). To assess the influence of women participation in socio economic empowerment activities through community peace building programs on social welfare of communities: A case of the Tugen community in Marigat Sub County, Baringo County.

1.5 Research Questions

- i. How does women participation in reconciliation efforts influence community peace building programs on social welfare of communities?
- ii. How does women participation in leadership influence community peace building programs on social welfare of communities?
- iii. How does women participation in conflict prevention influence community peace building programs on social welfare of communities?
- iv. How does women participation in socioeconomic development influence community peace building programs on social welfare of communities?

1.6 Significance of the Study

This study provided theoretical and practical information on women's involvement in peace building projects and shows the significance of their influence. This information is important for society as a whole as it communicates the value and contribution of women to peace in world. In this sense, this study is evidence of women's significant role in peace building and can be used to validate and support activities geared towards the inclusion on women in peace building programs for countries like Somalia, Iraq and Iran riddled with conflict. This study shows the world how women are involved in the implementation of Sustainable Development Goal number 16 on sustainable peace and how they can be involved in future.

This is because, the Tugen case study is a roadmap for countries and communities on how to understand and involve women in their peace building initiatives.

This study helps Kenya in the vision 2030 pursuit for sustainable peace for development as it shows the influence women have in the success of peace building programs at grassroots through their active participation and influence on the social welfare of communities in conflict.

The questions and recommendations from this study challenge community and policy makers to shift their thinking about women's involvement by shedding light on existing bias against women in the peace building initiatives in the community. The study also benefits the community leaders of the Tugen Community by highlighting the advantages of involving women in peace building among conflicting community members. It also benefits the Members of the County Assembly of Baringo County by showing them the strengths in the community that they can leverage for lasting peace and economic growth of the county. The study benefits women of the Tugen community by highlighting their unique traits of servant leadership and values like integrity and honesty.

1.7 Basic Assumptions of the Study

This study assumed that conflicts exist and necessitate the need for community peace building programs. This study also assumed that community peace initiatives are running at grassroots level. Furthermore, this study assumed that all other factors held constant;

influence of women and their participation in community peace building projects are the existing factors.

1.8 Limitation of the Study

The nature of the information on conflict which is usually sensitive and confidential due to its repercussions impeded access to the right information. The respondents feared to give away sensitive information on conflicts fearing repercussions. The study managed this challenge by reassuring the respondents of confidentiality and collecting data anonymously. Baringo South Sub County has poor transportation routes and terrain that is difficult to navigate since the region has steep hills. Overcoming this barrier required the use of a four wheel drive vehicle. Since most areas are hundreds and sometimes thousands of kilometers apart, financial constraints as well as limited time made it challenging to collect data that would represent all the areas. Bootstrapping was the solution to this challenge with the study taking a short time to collect data using resources available. This study used primary data from questionnaires and interview schedules. Most of the participants were illiterate and so could not clearly recount events but not the actual dates, the study therefore made use of chronology of events employed as much as possible where accurate dating was not possible. The scope of the study faced a challenge in quantifying the influence of women's invaluable participation towards community peace making initiatives since this study was more qualitative. The study failed to consider the influence of cultural inclination and socialization in regard to applying the findings of this study to a world scale. This is because different cultures and socializations inform the influence of women's participation in community peace initiatives and they differ according to different communities.

1.9 Delimitation of the Study

The research covered only Marigat sub-county in the area since they could be the only ones affected by conflict. Due to time and financial limitations as well as vulnerability of respondents to targeting by conflict parties, the study focused on Marigat. Marigat is in the larger Baringo county which comprises of other sub –counties which are Baringo north, Baringo central and East Pokot .All these other counties have witnessed conflict and due to time constraints the researcher studied Marigat sub-county only. This research intended to carry out a study women’s participation in community peace building programs particularly from the Tugen community and who reside in Baringo County. The study area was prone to frequent inter communal clashes, banditry, and cattle rustling and as such, the study did not extend to the innermost parts of the county.

1.10 Definition of Significant Terms used in the Study

Women Participation in Reconciliation Efforts-Activities led by and involving women aimed at bringing together individuals or groups that were in conflict

Women Participation in Conflict Prevention-Activities involving women, to stop the progression of disagreements and disputes that lead to lack of peace and affect the social welfare of community members

Women Participation in Leadership- Ability of women to guide and give direction to other women, men, teams and organizations by demonstrating qualities such as servant leadership, integrity and honesty

Women Participation in Socio – Economic Empowerment- Activities that are income generating and are meant to encourage women to become more involved in peace building initiatives and to grow their influence

Social welfare of communities – Programs that provide minimum resources and support to disadvantaged community members like the poor, elderly, disabled, students, unpaid workers such as mothers and other caregivers and underprivileged groups.

Women Participation in Peace Building- Active involvement of women in efforts and activities to create peace among conflicting communities.

1.11 Organization of the Study

Chapter One of this study began with a background on the role and influence of women in peace building across the globe, comes down to the African continent, Kenya and specifically Baringo County. After giving background information, the study looked at the problem it's intending to solve, the study's purpose, objectives and the research questions; significance of the study; basic assumptions considered: the limitations and the delimitations in the research. The second chapter introduced literature on the influence of women in community peace building projects and focuses on four variables: reconciliation efforts, leadership, conflict prevention and socio-economic empowerment. The key areas identified informed the conceptual framework for this study and gave basis for the kind of theoretical framework adopted for this study.

Chapter Three of this study identified the Tugen community as the target population and used Morgan's table to derive the sample size. The chapter also covered data collection instruments; pilot testing of these instruments; validity and reliability of the instrument; opted to use descriptive study to collect research and cover the reliability and validity of the study's research instruments. Additionally, this chapter explored the data collection procedure;

looked at the data analysis techniques, ethical considerations in the research and the operational definition of variables.

Chapter Four analyzed, presented, discussed, and interpreted data in line with the research questions. In other words, the data in this section answered the research questions. Here, open ended and closed questionnaires were the main data collection tools. While analyzing the questionnaires, the research team focused on the response rates whereas the respondent's demographic characteristics were also analyzed. The data analysis in this case was to establish some of the social factors, which tend to influence women participation or rather engagement in community peace building within their community. Some of the findings were presented in table forms, something that would allow effective communication.

Finally, Chapter Five presented an extensive summary of research findings. Apart from that, it offered a conclusion based on the various variables throughout the research. Finally, it proposed suggestions and policy recommendations for additional study.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This chapter was divided into the following sub headings, Community based methodologies, women participation in community peace building programmes on social welfare of communities, women participation in reconciliation efforts and community peace building programs on social welfare of communities, women participation in leadership and community peace building programs on social welfare of communities, women participation in conflict prevention and community peace building programs on social welfare of communities and women participation in socio – economic empowerment and community peace building programs on social welfare of communities. The chapter also explored the theoretical framework of this study and ended with a conceptual framework for the same.

2.2 Social Welfare of Communities

Peace building involves more than conflict management and requires fostering positive peace through building lasting relationships. It means effective peace building must involve both internal and external stakeholders to build trust, bring reconciliation to war torn communities and create a sense of security. According to Galtung's third theoretical framework, peace process involves three peace types i.e. peacekeeping, peacemaking and peace building. In peacekeeping, the process involves direct end to violence, while peacemaking involves changing attitudes through negotiations and dialogue. The last part of the framework is peace building which involves normalization, reconciliation, and ceasefire agreements. The

changing dynamics about the peace process is the gender dimension where women in the recent centuries are no longer viewed as victims but also as perpetrators. The dynamic also involves women's influence in the peace process where women are now involved in peacekeeping, peacemaking, and peace building.

Despite women's significant influence on the peace process, they are often belittled or marginalized. However, evidence of projects and initiatives by women paint the picture of women who wield as much influence as men. According to Jordan (2010), women who live in conflict areas are using approaches that go beyond the traditional ideas of male dominance.

According to a policy brief by Paffenholz, Prentice and Buchanan (2015), women influence peace negotiations when they participate in well prepared and substantiated ways. The findings of the brief concluded that participation of influential women led to successful reaching of agreements. The process of building lasting peace demands the involvement of women. After the UN Resolution 1325 on security, improvements were made in the influence and participation of women in peace building programmes. Women groups with strong influence bring more issues to the negotiation table and raise concrete and specific concerns. One of the biggest achievements of women's participation in negotiation and peace processes is their ability to push for finalization of agreements when momentum stalls. Women around the globe push for agreement both in and outside negotiations, especially when they are at the forefront.

In Liberia, women came together and pushed for the peace agreement signing. In Kenya and Burundi, women championed for measures to prevent conflict relapse by focusing on root causes of the conflicts. The influence that women wield through advocacy has transformed society's power relations in countries like Yemen and Egypt. The advocacy efforts by women have also focused on specific rights and equality provisions like in Burundi women managed to include provisions in the peace agreement for the right to choose their partners. In Guatemala, women groups and representatives introduced legislation classifying sexual harassment as a crime. (Estrée, & Parsons, 2018).

According to Haider (2009), conventional ways to deal with justice and reconciliation usually center around the spiritual, psychological and social aspects of conflicts. The conventional methodologies are additionally considered comprehensive, with the objective of reintegrating the conflicted parties on the two sides, back into the community. A significant component is cleansing (purifying) rituals, embraced as an essential attempt in curing community relationships that are usually ripped. Initiatives that conserve culture in conflict settings include gatherings of community members so as to consider the delivery of home-grown needs, fast reactions on the ground, and expanded social capital therein. This background sets the stage for delving deeper into reconciliation and how it affects peace building programs.

Peace building is about reaching a voluntary agreement between parties in conflict. It often involves resolving structural concerns and building long lasting relationships. According to Galtung's theory, achieving positive peace requires a strategy that brings together the whole society instead of simply ending the violence (Hesse-Biber, 2010).

Peace building involves more than conflict management and requires fostering positive peace through building lasting relationships. It means effective peace building must involve both internal and external stakeholders to build trust, bring reconciliation to war torn communities and create a sense of security. According to Galtung's third theoretical framework, peace process involves three peace types' i.e. peacekeeping, peacemaking and peace building. In peacekeeping, the process involves direct end to violence, while peacemaking involves changing attitudes through negotiations and dialogue. The last part of the framework is peace building which involves normalization, reconciliation, and ceasefire agreements. The changing dynamic about the peace process is the gender dimension where women in the recent centuries are no longer viewed as victims but also as perpetrators. The dynamic also involves women's influence in the peace process where women are now involved in peacekeeping, peacemaking, and peace building (Estrée, & Parsons, 2018).

2.3 Women Participation in Reconciliation Efforts and Social Welfare of Communities

Reconciliation is about rebuilding relationships in society among groups of people, citizens, and the state. Some of the elements of reconciliation include storytelling and sharing narratives, building trust in relationships to facilitate forgiveness and enable healing from trauma.

Barber, Schluterman, Denny & McCouch, (2015) say that reconciliation involves four key activities; finding out and acknowledging the truth about past violations, encouraging accountability and transparency, responding to effects of violence on victims' lives and giving assurances of non-repetition of such violations.

The UN Security Council resolution 1325 on women, peace and security, frames the global agenda on women, security and peace. The resolution calls for women to unequivocally get involved in community peace building and reconciliation, for better protection from violations of human rights, and access to services that eliminate discrimination. Guided by the UN system and its partners.

Reconciliation is generally viewed as a process required by a society rising up out violent conflicts by policymakers, specialists, and scholars alike. Since reconciliation is an extensive process, one must not really anticipate that it should be the end of a conflict. However, all analyses agree conflict cannot diminish without some form of reconciliation if the conflicted parties will associate again later on. If that does not happen, conflict is probably going to repeat, even after a settlement of a specific scene (Wessells & Monteiro, 2012)

The interventions in the description above give insight to invaluable lessons. The first is that culture and cultural practices are important in reconciling communities and to programs around peace building. Such practices enable community members to create impactful narratives through dramas, songs, stories, dances that capture the value of peace while

sharing the circumstances of their experiences. Especially in the aftermath of armed conflict, cultural practices like using traditional songs and cleansing rights help to collectively express and share pain, yet also bridges the gap between the past, present and future. Cultural practices also enable community members to express their identity collectively, as well as their pain, hopes and dreams. By reshaping cultural practices and orienting them towards peace building, they become transformational tools for restructuring the collective community identities and stories to enhance peace and unity.

The second is that reconciliation of communities require a system thinking approach. From the individual level, people who formerly participated in armed conflict need to be accepted by the community. Elements that focus on aspects such as intercommunal, interpersonal, and intergroup dynamics also come into play in reconciliation. The systems approach in postwar application highlights the need for building social bonds between previously hostile community members, neighbors, and groups. Such efforts bring a sense of community and collective responsibility that connects neighboring villages. As Wessells & Monteiro (2012) explain, achieving such tasks requires the use of methods that inspire cooperation and empathy among conflicting communities.

Past these dimensions, it is urgent to build up compelling linkages among communities and components of the entire system framework, for example, the local government, a working economy and political framework, and comprehensive central government structures that advances social equity and keeps away from militarism. This frameworks approach, which interfaces the large-scale arrangement of the community with the smaller scale arrangement

of networks, is important in civil society development where peace can flourish (Wessells and Monteiro, 2012).

Additionally, Machel (2011) contends that a practical transformative methodology proposes that the solution is in the relationship of the parties involved, hence the term incorporates psychological, social, financial, spiritual, political and military dimensions. This for the most part involves reframing circumstances, for example making another setting in which individuals tackles issues, instead of one another. NGOs that apply this methodology clarify that the goal is to move the point of view of a circumstance such that the two sides can begin cooperating on a common issue, instead of seeing each other as the issue.

The third exercise is that the women have a fundamental task to carry out peace building. The cases examined by Wessells and Monteiro show that albeit women regularly progressed toward becoming warriors, they can likewise be reconciliation agents. Notwithstanding following extremely troublesome beneficial encounters, women display strength and challenge perceptions, for example, that portraying them as harmed products or frightened for life. Barber et al say that given the best possible backings, women can change out of the guts of the war framework and create methods for supporting community peace building (2015). Young women are progressively powerful political players, it is fundamental to bring them out of the edges of the conflict setting and to connect with their immense energies as operators of peace. Helping them to progress toward becoming peace operators is a standout amongst the best methods for breaking intergenerational violence cycles and empowering the change of a culture of war into that of peace.

Wessells (2012) includes that reconciliation necessitates that auxiliary shameful acts in the political, social, legal and financial areas be tended to. Without a doubt, if the examples from an earlier time that created and supported violence stay unaltered, they will in the end produce a similar result. Reconciliation should consequently be upheld by a slow power sharing, regarding of one another's political duties, the production of an atmosphere helpful for economic equity and an ability among the populace everywhere to acknowledge their responsibility regarding the past and for what's to come. This requires an in-depth analysis of leadership and community peace building programs.

2.4 Women Participation in Leadership and Social Welfare of Communities

Community peace building programs have extraordinarily little chances of success without proper leadership. The first strategy to ensure proper leadership involves exhaustive capacity building and training. To effectively apply community-based tactics, it is paramount to prepare and build the capacity of authorities, as well as nearby and national governments. This is particularly in areas affected by conflict and delicate settings, where the state and local populations have exhausted their capacity due to disregard, physical decimation, lack of investment, and relocation. What is more, in conflict conditions, it is significant that members of community that serve in community-based organizations are reliable and can speak to the entire network or gathering (Cliffe, Guggenheim and Kostner, 2013). These criteria may rule over expert accreditation and specialized skills. In that capacity, more noteworthy preparing might be required for members of community representatives.

The second strategy is developing soft and hard skills. Approaches focused on reconciliation involve technical training in areas like project cycles, management of finances and monitoring and evaluation techniques. It is also essential to provide training for project outputs such as agricultural innovations and water management. On top of strengthening technical skills, it is also paramount that beneficiaries receive soft skills training like engaging in building relationships, creating empowerment strategies, advocacy, mobilizing resources and managing conflicts. Evaluating the aims and sustainability of community-based approaches requires critical analysis of these skills as well.

According to Zakhilwal & Thomas literature shows that technical skills receive a lot more attention than soft skills (2015). For example, IN East Timor, there has been criticism over the prioritization of quick delivery of material assistance compared to trainings to strengthen governance in the Community Empowerment and Local Governance Project (Moxham, 2015). In Afghanistan, lack of proper preparation and training on resource mobilization, approaches to participating in groups and managing them in the National Solidarity Programme led to critiquing of the project (Zakhilwal and Thomas, 2015). Once the block grant for the programme gets depleted, it is not clear how communities will develop their financial resources.

Skills in resolving disputes, communicating across cultures, building consensus and inclusion as well as the know how to manage power dynamics are invaluable in conflict areas. The community members who facilitate reconciliation efforts in such areas must have training in these skills. Training community members in the same skills equips them to engage in developing social trust by resolving disputes and conflicts during the duration of peace

programs and even after such programs end. Richards, Bah and Vincent say that absent of such aspects, community projects cannot contribute to conflict transformation sustainably (2009).

According to Pottebaum & Lee (2011), on top of training community members on soft and technical skills, it is also essential to build their capacity in leadership to ensure the success of community-based projects. Incorporating such trainings in all project cycles also ensures sustainability. Designing trainings to bring together leaders from conflicting areas also help encourage relationship building (Pottebaum & Lee, 2011).

While Pottebaum and Lee (2011) focus on high-level leadership, they also bring the perspective down to local leadership at the village level. The traditional, informal, or official leader at the village level. Traditional leaders comprise of people revered for their moral, spiritual, or religious conduct and attributes while official leaders are local government administrators or the community chiefs. Pottebaum and Lee (2011), add that traditional and informal leaders have wealth, charisma, special skills and best of all the leaders have roles in social welfare activities.

Elite community members have the skills to read and write proposals, keep records and negotiate documents for projects and as such can offer substantial leadership in community-based projects for the social welfare of all community members. Additionally, having and working with traditional leaders ensures community buy in. On the other side, considerable risk exists that the involvement of the elite may not be well meaning and therefore may result in lack of participation by community members leading to elites benefitting from the

projects. As such, elites may manipulate structures for their individual benefit to either pursue their interests or misappropriate funds. Furthermore, people in conflict areas may be afraid to voice their concerns for fears of extended conflict thus making them vulnerable to manipulate interested parties. Due to the potential challenges of elite involvement, Cliffe, Guggenheim & Kostner (2013), recommend strong transparency such as public meetings.

The slightest hint or perception of bias or partiality is likely to increase tensions in conflict affected areas like was the case in Bosnia, Herzegovina, and Tajikistan. According to World Bank (2016), such circumstances call for focus on assessment of vulnerability and constant monitoring instead of explicit targeting. Should this uncover socially barred groups are consistently sidelined, at that point some system for focusing should be created and actualized. Targeting can likewise be dangerous if there is an inability to perceive the presence of different characters. The focusing of women on administration positions in organizations in community, for instance, might not have the ideal effect of more prominent dimensions of fairness and liberation if the women are identified with customary authorities as superior to women. As a result, understanding the multi sectionality of individuals' personalities is significant for powerful targeting (Richards, Bar & Vincent, 2009).

2.5 Women Participation in Conflict Prevention and Social Welfare of Communities

Despite the wide acceptance of the UN definitions of conflict prevention and peace building, their meaning is so broad that they constitute numerous activities. UNDP says that preventing conflict involves stopping violent conflicts and avoiding escalation when conflict arises and avert the deterioration of the conflict affected are after the fact (UNDP, 2012). After

interviewing 80 stakeholders from various sectors, UNDP identified the need to a more thorough and comprehensive meaning of these terms (UNDP, 2012). For instance, some interviewees communicated concern that conflict prevention did not address the root cause of the conflict due to lack of focus on long term stability and structured prevention. Identified as the most significant processes of peace building were facilitating institutional change and transforming relationships. According to Estrée, & Parsons the transformation of relationships requires promoting mutual understanding among major sectors and actors across all levels (2018). As for institutional change, the transformation of social, economic and political structures through capacity building for civil servants and governments constitutes peace building. These transformations ensure that institutions promote human rights, are democratic.

Conflict sensitivity is a methodology utilized by numerous communities for peace building programs. It thinks about the potential effect of improvement or humanitarian intercessions on their surroundings and, especially, predominant conflict elements, and encourages organizations to carry out their exercises in a least destructive method. For example, health-related or education programs can abstain from legitimizing or even supporting frameworks and structures that advance violence and struggle or forming tensions among groups due to access to services being offered. Conflict sensitivity has a significant contribution in boosting humanitarian principles and guaranteeing that aid helps to satisfy its philanthropic goals (Leburu, & Phetlho-Thekisho, 2015). While Conflict sensitivity can be seen as the base standard for advancement and humanitarian mediation in all settings affected by conflict, building peace speaks to an increasingly unequivocal exertion to address the main drivers of

violence and brutality. In this regard, peace building bears a representation to an intercession into conflict elements and, in this way, builds a greater extent of social change.

While the general obligation is on national players as the heroes in a conflict counteractive action setting, UN backing has progressively been designed for building peace frameworks, a particular arrangement of related state structures, social standards and assets which aggregately aid in building peace and prevention to conflict. Preventing conflict has three interrelated components: The first is to help bring administration/institutional changes required for building peace and prevention to conflict, followed by finding other peaceful methods for resolving pressure, and lastly, ceasing the spread of the current conflict (Dzinesa & Curtis, 2012).

Progressively, impartiality and segregation are being perceived as drivers of conflict. Tending to them is a decent way to bring peace and ensure its manageability. Undertakings focusing on women and youth are fruitful as they center around economic empowerment to the otherwise marginalized populaces (Leburu, & Phetlho-Thekisho, 2015).

A few people and groups in the community normal attributes that make them progressively helpless to 'becoming lost despite a general sense of vigilance.' These are the factions that risk being prohibited and sidelined by projects intended to address the greater community, not to think about the needs, positions, and interests of various segments in the population. The people concerned are destined to sneak past the net of programs of peace building and become (or be fortified) in their status of social misfits who, for a significant number of them, scarcely get by on the edges of society. Undoubtedly, socially powerless individuals

are probably going to be increasingly influenced by armed violence. In any case, they are frequently deserted in reconstruction after conflict and are probably not going to profit from the resultant peace. Except if support for these individuals who need unique help is executed following a conflict, they will not be socially incorporated into the new society. For this situation, these powerless individuals could turn into a burden to the economy and social advancement in a mid-term to long term point of view, and thus, this could prompt fixed inconsistencies in socioeconomic standing (Anderlini, 2013).

Women have frequently been found in that situation as, generally, numerous formal policies on peace building were gender insensitive, ignoring the importance gender relations in the process, just as the particular needs, concerns and encounters of women in the consequence of a conflict (Taylor, 2010). This worry has slowly prompted the acknowledgment that mainstreaming gender is vital, as a system to help both gender fairness and peace. As indicated by Taylor (2010), the idea of empowerment is focal in that approach and underlines that women ought to be considered in their full potential as key players, and have the option to define and express their perspectives and take an interest in leadership roles.

Literature on these particular groups points out that it is inadequate for the reasons of mainstreaming to just be an extra segment to existing exercises. Instead, researchers and specialists contend such issues ought to be at the focal point of programming, strategic choices, institutional structures and procedures, with the goal that all segments of a society after conflict can impact, take an advantage from the process of peace building (Dzinesa & Curtis, 2012). This may lead to changes in institutions, their structures, methodology, as well

as cultures of the societies, attitudes, connections, values, to make organizational settings which are comprehensive and helpful for the advancement of fairness and, at last, progressively positive to peace.

To have employment and gain socio-economic freedom have a synergistic relationship. At the point when individuals are enabled to settle on their own decisions, they can pick how to take an interest in the economy. Then again, gainful economic activities can enable individuals, particularly youth and ladies, to lead meaningful lives and be able to decide their future. In the end of conflict setup, both become fundamental facilitators in building peace: having work is an approach to represent obvious benefits of the peace procedure, and socio-economic freedom can uplift sidelined minorities in new ways, conceivably changing conflict causes and building progressively comprehensive, wide based economic pillars. Taylor (2010), contends that when individuals are financially engaged and ready to autonomously bolster themselves through quality work, the probability of a conflict is lessened. In this segment, socio-economic is additionally considered inside the more extensive setting of manageable livelihoods, in light of the reason that this holistic orientation reacts better to the variety of post difficulties where ordinary job options may not generally be accessible. This more extensive setting serves to establish a significant framework for economic recuperation that encourages peace (Taylor, 2010).

Violent clash can emerge from a wide assortment of socio-political issues, and to shape a workable peace it is fundamental that all dimensions of a general public meet in settling them. Sadly, nonetheless, violence, extended clashes, underestimation and exclusion all

dissolve obligations of trust and develop social divisions, implying that all the time, civil societies, communities and political elites try to address these difficulties autonomously of one another. Outside players also can possibly encourage genuine change if their work is established in realities in their locale and supported by trust inside a given society. Along these lines, fortifying the connections between the various dimensions of society ought to be the first need for initiatives in peace building (Wessells & Monteiro, 2012).

There have been numerous occurrences in the past where global and national policies proposed to resolve conflict, were structured without involving those who such strategies would influence most. Accordingly, these policies regularly failed or had inadequate impact. In the meantime, grassroots networks and civil organizations may have a constrained comprehension of the effects of these extensive political elements on their lives as they have restricted access to political elites.

2.7 Theoretical Framework

Karl Marx (1818-1883), the German political activist and theorist, gives root to social theories that emphasize social conflict. Marx's approach to conflict emphasizes a materialistic perspective to interpreting history. The perspective insists on dialectical analysis and a critical position to existing social strata and political reform. The materialistic view starts from the view that the work people are doing is the most important determinant of social life and welfare. Marx believed that work's social organization and technology applied to production influenced every other aspect of society and welfare. Marx had a view that work's social organization and use of technology would strongly impact every other aspect

of society. He insisted that human labor resulted in all valuable things in society. As such, Marx saw working women and men as engaged in creating their existence and its conditions (Deutsch, Coleman & Marcus, 2016).

Management theory views violent conflict as an eradicable problem. The theory argues that in general, the aim of managing conflict should be reducing affective conflict to minimum levels. It should also be to maintain moderate conflict by using appropriate strategies to align the concerns and statuses of the conflicting parties. (Deutsch, Coleman & Marcus, 2016). According to Deutsch, Coleman & Marcus (2016), integration comprises of opening dialogue, speaking truthfully and looking at various differences to come up with a solution that works for both conflicting groups. This conflict management style associates closely with individual and community outcomes.

Dzinesa & Curtis (2012), take the argument further by identifying steps to manage conflict whereby they describe a leader as someone who takes time to gather information on what led to the conflict. Such a leader goes further to identify and develop strategies before conflict occurs and moves in swiftly to manage the conflict by learning through dialogue and avoiding assigning blame (Dzinesa & Curtis, 2012). Mellisa Taylor has done extensive research that focusses on the Locus of Control which she argues relates directly to individual capacities of communication in interpersonal conflict. She states that creativity and integration should drive conflict management and should be non-confrontational, whilst utilizing non-verbal cues to attain the outcome (Taylor, 2010). Most violent conflicts in communities thrive on the assumption that differing communal values and interests are

irreconcilable. Taylor (2010), says that violence arises from power struggles in existing institutions as well as historical relationships.

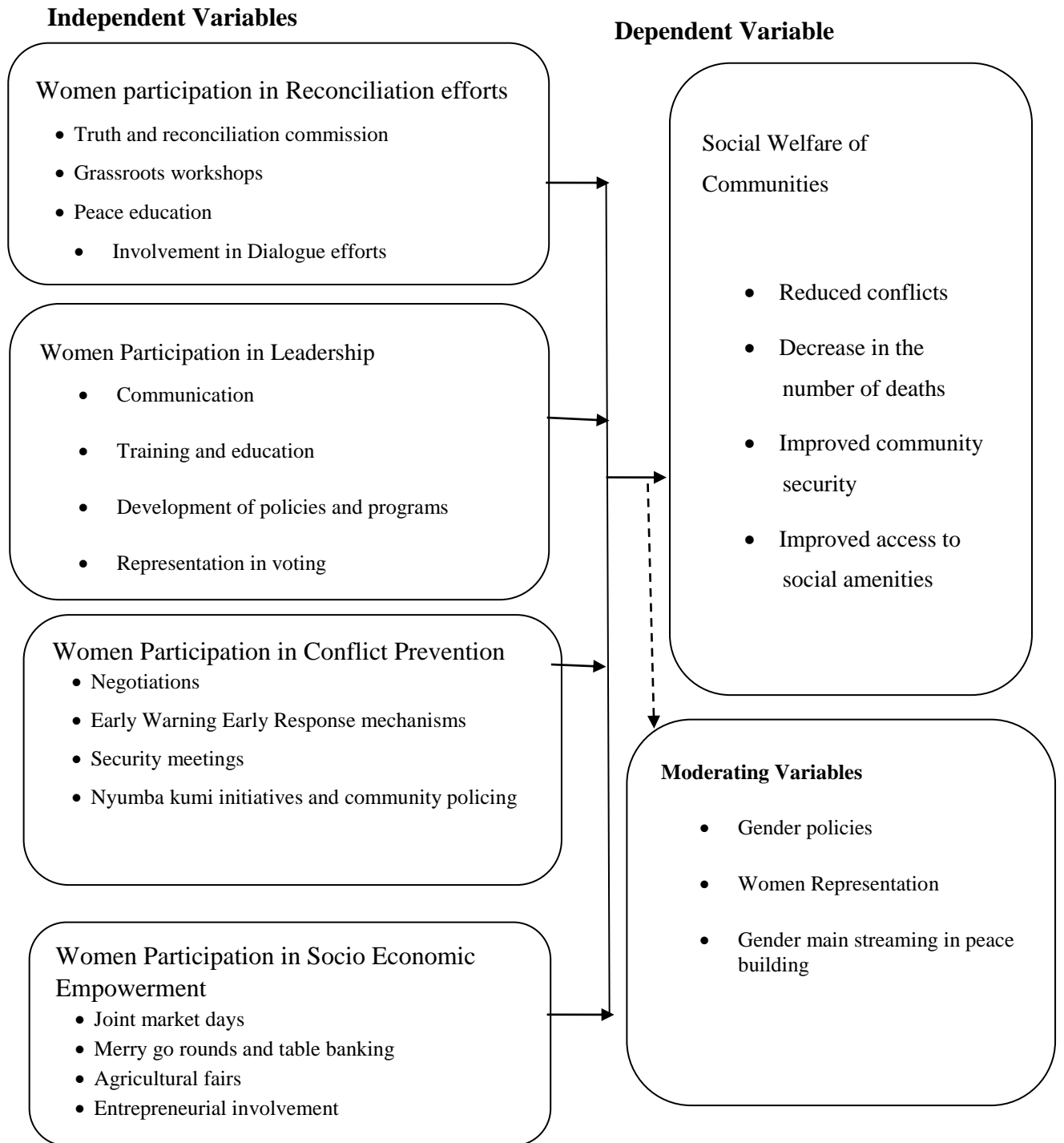
On the contrary perspective, conflict resolution theorists dispute this power struggle argument and argue that the inability of community members to compromise on communal needs drive violent conflict (Taylor, 2010). However, these theorists argue exploring, questioning and analyzing the positions of conflicting parties can help transcend conflicts to bring reconciliation and improve the social welfare of communities. As such resolving conflicts requires intervention by skilled third parties who work unofficially to foster relationships and new ways of thinking. The skilled third parties explore the root causes of the conflicts and identify solutions missed by conflicting parties in their unshaking differing views. Theorists of conflict transformation argues that conflicts in the contemporary ear require more than identifying outcomes in which all concerned parties win. The reasoning is that the structure of conflicting parties may be in such a way that the parties remain interconnected and interlinked in continuous conflict regardless of their location. It follows than that conflict transformation transcends building relationships into transforming them, the interests and discourses of conflicting parties and the structure of society that supports continued violent conflict. (Deutsch, Coleman & Marcus, 2016). Constructive conflict is a catalyst for change when conflicting parties and resourceful outsiders play complementary roles. There is need for a holistic and wide-ranging approach to offer support to efforts by conflicting groups to build peace instead of mediation by outsiders.

According to Anderlini (2013), some force must be used to allow women's involvement in the peace building process. An effective way to realize this is to eradicate the inequality and injustice sources based on gender roles. The adoption of the UNSCR 1325 has improved women's participation in peace building though it's unclear if their participation is genuine (Westendorf, 2013). Despite the Kenyan Government's support of gender equality, the efforts are yet to bear fruit in the Tugen community. Kenya already has a National Action Plan (NAP) to facilitate implementation of UNSCR 1325 at a practical level. This plan is being steered by the Ministry of gender and like-minded civil society organizations in the country.

2.8 Conceptual Framework

The framework is an illustration of this study's view of the problem and the relationship between dependent and independent variables. The model showed how the influence of the women's invaluable participation in community projects in peace making is affected by various independent variables. It showed how community peace building is affected by women's reconciliation role, their roles in leadership and governance, prevention of conflict and their role in economic and social empowerment.

Figure 2.1: Conceptual Framework



Academic literature outlines four dimensions to peace building – security, socio-economic, political, and justice and reconciliation. Peace building and prevention both include aspects of prevention thus intertwining the two concepts. In the context of training, the broad definitions and numerous activities of these concepts make it challenging for actors and decision makers to find a common approach. According to Maher & Basanth, different interpretation of concepts and parameters regarding curricula depends on the sector, expertise and policy perspective (2006). Allowing for exchanges among stakeholders in the training sector has the potential to lead to consensus on these concepts.

Reconciliation unites local communities, police and members of civil societies to assume liability and create answers to the safety and security of local regions. Methodologies based on community needs are effective in disarming community members of their weapons. Engaging de-activated combatants in de-mining as an approach to encourage local reintegration continues to prove effective. Reconciliation links clearly with conflict prevention which is integral in community peace building initiatives. Communities that were in conflict but made peace with each other through reconciliation often demand that peace programs look at how to prevent future conflict. As such, the two variables intertwine to contribute to the success of community peace building programs. Socioeconomic empowerment is a community-based style that has been implemented to deliver services (particularly health and education), development infrastructure, environmental and effective management of natural resources and job creation. A significant number of these activities have been structured and actualized with specific consideration regarding cultivating capital, collaboration, and establishment of reintegration and reconciliatory reforms.

Socio-economic empowerment goes hand in hand with leadership and the two play roles in the women's invaluable participation in community projects in peace making. The reality is that empowered women and those in leadership hold great sway over conflict prevention variables of community-initiated peace building programs.

Reconciliation, conflict prevention, leadership and socio-economic empowerment have direct influence on community-initiated peace building. When the independent variables increase, community peace building also increases. A practical example is when reconciliatory talks that involve all community stakeholders and representatives are held, they increase the probability of success in peace building.

Table 2.1: Gaps in literature reviewed

Variable	Author(s)	Title	Findings on Research	Knowledge Gap
Social welfare of communities	Cliffe, Guggenheim and Kostner, (2013)	Community-Driven Reconstruction as an Instrument in War-to-Peace Transitions'	Capacity building and training leads to significant influence on social welfare of communities.	Despite identifying some of the areas of influence that lead to improved social welfare of communities, the study does not capture the role of women in this influence as it looks at society in general.
Women's participation in reconciliation efforts	Barber, Schluterman, Denny, & McCouch (2015)	Adolescents and political violence	Involvement of young people in community peace programs in regards with focus on reconciliation, leadership, conflict prevention and socio-economic empowerment helped resolve political conflict	Despite this extensive information, the literature failed to capture the involvement of women in these activities and variables and how that involvement influenced the social welfare of communities.
Women participation in leadership	Pottebaum and Lee (2011)	'In Control of Their Future: Community-Led Reconciliation and Recovery'	Leadership training correlates with the success of community peace building efforts and programs	Failed to shed light specifically on the kinds of leadership training of women, the skills they gain and how applying those skills influences the social

				welfare of communities
Women's participation in conflict prevention	Wessells & Monteiro (2012)	Healing the wounds following protracted conflict in Angola	Women play a significant role in preventing conflict especially in communities that have been at war before. The study highlights how women's participation influences peace keeping	The study fails to show how women's involvement in conflict prevention influences the social welfare of communities.
Women's participation in socio economic empowerment	Anderlini, S. N. (2013)	Women Building Peace: What they do, why it matters	Women play an integral role in ensuring the social inclusivity of otherwise forgotten community members during community peace program activities	The study does not look at economic inclusivity influenced by women's participation in socio-economic activities through community peace building programs

2.9 Summary of Literature Review

The Literature began by looking at peace building and some of its important tenets. The review described peace building as reaching a voluntary agreement between parties in conflict. It often involved resolving structural concerns and building long lasting relationships. This chapter then looked at how gender-blind peace building programs have been in the past and how that affected their success by belittling and overlooking the role of women. The introduction also reviewed the upside of women participation on the global scale where it has had significant effect on the state of peace.

The literature reviewed the work of Barber, Schluterman, Denny, & McCouch, (2015) who said that reconciliation, generally involved four primary activities: “*establishing the truth about the violations committed and acknowledging them, facilitating accountability, responding to the effects that violence had on the lives of victims, and providing guarantees of non-repetition*”. Access to psychosocial care and support may also be an important component of reconciliation, as it is often essential in responding to the effects of violence on victims.

The literature review also looked at case study analysis conducted by Wessells & Monteiro (2012) in three countries, Angola, Siera Leone and Liberia that informed the need for leadership and leadership training in community peace projects and further emphasized on conflict prevention activities. This chapter analyzed some literature by Pottebaum and Lee (2011) about leadership roles on programs in community peace and found boosting relationships requires planning of training events to unite leaders from conflict areas. On the other hand, this work looked at the argument for village leadership. This chapter also captures the theoretical framework of conflict according to Management theory. The literature reviews tied the theoretical perspectives to the study to explain the gender bias in community-initiated peace programs, validated the need for this study and showed how women involvement in the variables of this study impacted the success of community-initiated peace programs. The literature review also captured the differences in the variables identified and reviewed from different scholars and explained the relationship between them and the dependent variable of this study which were community-initiated peace building programmes on social welfare of communities. This literature identified and discussed in

length the following independent variables; reconciliation, conflict prevention, socio-economic empowerment and leadership in relation to the dependent variable of community-initiated peace building programmes on social welfare of communities.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This chapter provided information on the research design, population targeted for the study, sampling method and size, sampling procedures, data collection instruments, pilot testing, validity, and reliability of the instruments. The chapter also described ethical considerations for the research and the operational definition of variables.

3.2 Research Design

The study used a descriptive survey design. The design enabled the researcher efficiently gather information about the population in the area of study. Gay (2011) says that descriptive survey design helps to describe the situation as they are, without manipulation of variables, and therefore the researcher chose it.

Hesse- Biber (2010), characterizes descriptive design as a procedure of gathering information in order to test hypothesis or to address questions regarding the present status of the subjects under investigation. The researcher supposes information about a population dependent on reactions of a sample obtained from the entire population. As indicated by Mugenda and Mugenda (2013) the benefit of such a design is that, other than being a scientific process, it limits biased opinions and judgments, and give factual data since this strategy depicts the phenomena for what it's without further manipulation.

3.3 Target Population

Paffenholz, Prentice & Buchanan, (2015) define it as a group of people with a shared observable trait. The target population in this study consisted of 300 people who reside in Marigat Subcounty, Baringo County. The 300 respondents for this study were local community members, women from groups and organizations among the Tugen Community and women leaders in the county. The specific choice of the Tugen community over other ethnic groups in the county stemmed from the willingness of the members of the community to foster peace compared to others. For instance, the Pokot women hold celebration ceremonies to welcome their men and boys when they come home from successful cattle raids which make them less likely to welcome or participate in peace programs (Paffenholz, Prentice & Buchanan, 2015).

Table 3.1: Target Population of the Study

Category of Population	Population	Percentage
Local community members in Marigat Sub county	200	66.67
Women from CBOs in Marigat Sub-county	74	24.67
Women Leaders in Marigat Sub-county	26	8.67
Total	300	100

3.4 Sample Size and Sampling Procedures

Sampling is a process of selecting a given number of subjects from a defined population as representative of that population. Any statement made about the sample should also be

true of the population (Orodho, 2012). Sampling may also be defined as the selection of some part of an aggregate or totality by which a judgment or inference about aggregate or totality is made (Kothari, 2015). The sampling technique for this study is simple random sampling to select the required sample where each sample size has an equal chance of being selected.

3.4.1 Sample Size

Gay (2011) describes a sample as the systematic choosing of a small population of the target. This sampling enables the study to learn about a larger group by evaluating some of its members. Paffenholz, Prentice & Buchanan, (2015) state that 30% percent of any target population is adequate for the tabulation of a sample population.

The use of Krejcie & Morgan's (1970) formulae determined this study's sample size.

$$s = \frac{X^2 NP(1-P)}{d^2 (N-1) + X^2 P(1-P)}$$

Where;

s is the required sample size

X^2 is the table value of chi-square for 1 degree of freedom at the desired confidence level ($0.05 = 3.841$)

N is the population size

P is the population proportion (assumed to be 0.50)

d is the degree of accuracy expressed as proportion (0.05)

$$s = \frac{3.841 (300) (0.5) (1-0.5)}{(0.05)^2 (300-1) + 3.841 (0.5) (1-0.5)}$$

$$s = 169$$

Therefore, the sample size becomes 169 respondents.

Table 3.2: Study Sample Size

Category of Population	Target Population	Sample Population	Percentage
Local community members in Marigat Sub county	200	101	59.76
Women from CBOs in Marigat Sub-county	74	56	33.14
Women Leaders in Marigat Sub-county	26	12	7.1
Total	300	169	100

3.4.2 Sampling Procedure

The sampling procedure described the list of all population units from which the sample was selected (Cooper, 2014). This study employed stratified random sampling technique. This was preferred since the population of the study can be categorized into strata with each stratum being studied without interfering with other categories. These categories were local community members, local women leaders and women from community-based organizations among the Tugen Community.

3.5 Data Collection Instruments

The questionnaire and interview schedule were employed for data collection in this study as they enabled collection of a lot of information over a concise period. Every item in the questionnaire addressed a specific objective (Mugenda and Mugenda, 2013). The research used a questionnaire as it was cost effective. The questionnaire included both close and open-ended questions focused on understanding views on peace and peace building as well as women's role in community-initiated peace building. Information obtained through questionnaires is free from biases as the researcher cannot influence the respondents,

therefore, more accurate and valid data can be obtained (Kothari, 2015).The interview guide had open ended questions to gather information on the perceptions of the respondents towards women's influence in peace building.

3.5.1 Pilot Testing of the Instruments

The researcher's professional peers and the research supervisor reviewed the questionnaire then tested it on a respondent's pilot sample with similar traits as the study respondents. The pilot sample consisted of 16 respondents from Baringo County. The piloting sample was 1 to 10% of study sample and dependent on the study sample size. The collected data was reviewed to test for validity and further for reliability (Paffenholz, Prentice & Buchanan, 2015).

Testing the data collection instruments for this study focused on evaluating how long it took respondents to fill the questionnaires, and the items in the questionnaire that they missed. The pilot testing also looked at clarity of the responses filled vis a vis the meaning in the questions.

3.5.2 Validity of the Instruments

According to Gay (2011) validity is the degree to which results from data analysis represent the phenomena of study. It measures how accurate the instruments are in acquiring expected data to meet the study's objectives.

Criterion validity helped validate the instruments of this study and in particular the positive correlation of the variables of this study. The researcher used criterion validity to predict the correlation between independent and dependent variables and analyzed them against the

purpose and objectives of the study. Essentially, the increase in the independent variables like reconciliation efforts by women is expected to result in increase in community-initiated peace building programs.

3.5.3 Reliability of the Instruments

Reliability is provision of consistent results. When collection tools yield consistent results, the researcher's data is reliable. If the same collections tools repeatedly provide consistent results under the same conditions, then they are reliable. Kothari (2015) asserts that using the test-retest method establishes the instrument's reliability. The Pearson's Product Moment Correlation was used to measure consistency of the instrument. Obtaining a coefficient of approximately 0.742 according to Kothari (2015), was highly stable to judge the instrument as reliable for the study. The pilot study was done in Baringo North Sub County through purposive sampling. This confirmed the feasibility of the study and helped refine the research instruments.

3.6 Data Collection Procedures

The process of gathering and measuring information on variables of interest for this study was established in a systematic fashion that enabled this study answer stated research questions, test hypotheses, and evaluate outcomes. This study was keen to collect accurate and honest data.

The procedure used the data collection instruments to collect data. The researcher liaised with pilot responders to know the best time to collect the data. The goal for this study was to

collect data on the four independent variables of this study. The approach for data collection was simple, systematic, and individualistic for the interviews (Kothari, 2015). The researcher helped the respondents understand the instruments and how to fill them.

3.7 Data Analysis Techniques

After data was collected; the researcher conducted data cleaning, which involved identification of incomplete or inaccurate feedback, which was corrected to improve the quality of the replies. Thereafter, the entry of the data was done. The data was then analysed according to variables and objectives of the study. Descriptive statistics were used to analyse, present, and interpret data. Descriptive statistics involved use of frequency distribution tables and cross tabulation which was used to generate values between dependent and independent variables used in the study. Qualitative data was analysed in prose form to establish patterns, trends, and relationships while quantitative data was analysed using descriptive statistics such as frequency distribution tables and figures.

3.8 Ethical Considerations

The researcher informed all the respondents about the purpose of the research and the data they would provide. The study ensured the respondents remain anonymous and made this clear to them before administering the tools (Kothari, 2015). The researcher assured the respondents that they would remain anonymous during publication of the study. The researcher obtained consent from the local police authority and respondents to conduct the study. The study treated all information gathered during the data collection with utmost confidentiality and explained the same to respondents using simple and clear language that

they understood. The researcher ensured that data analysis and findings were accurate, credible, and objective.

3.9 Operational definition of the variables

In this study, the data collection and analysis was based on statistical relation between variables. This is because it allowed for prediction but does not determine cause and effect, which is what this study aimed to analyze and conclude.

This study measured the following independent variables, reconciliation, leadership, conflict prevention and socio-economic empowerment of women against the dependent variable of community peace building programs on social welfare of communities.

Table 3.3: Operational definition of the variables

Objective	Type of variable	Indicator	Scale of measurement	Analysis techniques
	Dependent Variable: Social welfare of communities	<ul style="list-style-type: none"> • Reduced conflicts • Decrease in the number of deaths • Improved community security • Improved access to social amenities 	Nominal and Ordinal	Frequency distribution tables, Tabulation and percentages
To assess the influence of women participation in reconciliation efforts in community peace building programs:	Independent Variable; Women participation in reconciliation efforts	<ul style="list-style-type: none"> • Truth and reconciliation commissions • Grassroots workshops • Peace education • Involvement in Dialogue 	Nominal and Ordinal	Frequency distribution tables, Tabulation and percentages
To evaluate the influence of women participation in leadership of community peace building programs:	Independent Variable; Women participation in leadership	<ul style="list-style-type: none"> • Communication and training education • Development of policies and programs • Representation in voting 	Nominal and Ordinal	Frequency distribution tables, Tabulation and percentages
To establish the influence of women participation in Conflict Prevention efforts in community peace building programs	Independent Variable; Women participation in Conflict Prevention efforts	<ul style="list-style-type: none"> • Negotiations • Early Warning Early Response mechanisms • Security meetings • Nyumba kumi initiatives and community policing 	Nominal and Ordinal	Frequency distribution tables, Tabulation and percentages

<p>To assess the influence of women participation in socio economic empowerment activities through community peace building programs</p>	<p>Independent Variable; Women participation in socio economic empowerment activities</p>	<ul style="list-style-type: none"> • Joint market days • Merry go rounds and table banking • Agricultural fairs • Entrepreneurial involvement 	<p>Nominal and Ordinal</p>	<p>Frequency distribution tables, Tabulation and percentages</p>
--	--	---	----------------------------	--

CHAPTER FOUR

DATA ANALYSIS, PRESENTATIONS AND INTERPRETATIONS

4.1 Introduction

The chapter analyzed, presented, and interpreted data in line with the research questions. In other words, the data in this section simply answered the research questions. Here, the questionnaires were the main data collection tools. The questionnaires were both closed and open-ended questions. While analyzing the questionnaires, the research team focused on the response rates whereas the respondent's demographic characteristics were also analyzed. The data analysis in this case was to establish some of the social factors, which tend to influence women participation and their engagement in community peace building within their community. The findings were presented in table forms for effective communication.

4.2 Questionnaires Return Rate

The table below demonstrates findings in line with the questionnaire response rate

Table 4.1: Questionnaire Response Rate

Target Beneficiaries	Number Targeted	Number Responded	Return Rate (%)
Local community members	109	109	100
Women from CBOs	56	56	100
Women Leaders	12	12	100
Total	169	169	100

During the research study, the research team gave out questionnaires to 169 respondents mainly from Marigat sub-county with an expectation that the questionnaires would be returned. All the 169 respondents returned the questionnaires. The response rate percentage was attained because of the limited target population given that the research team specifically targeted the Tugen community in Marigat Subcounty.

4.3 Demographic Characteristics of the Respondents

In this section, the research focused on discussing the respondent’s demographic characteristics, which includes gender, occupation, age, marital status, and group position.

4.3.1 Respondents Gender

The first step that the research team required was for the respondents to state their gender. The results were presented in table 4.2

Table 4.2: Gender of Respondents

Gender	Frequency	Percentage
Male	60	35
Female	109	65
Total	169	100

As demonstrated in the table 4.2, most respondents in the study were women given that the research mainly targeted them.

4.3.2 Respondents Age

During the research, the research team required the respondents to state their age bracket whereby the results were presented in table 4.3

Table 4.3: Respondents' Age

Age Bracket	Frequency	Percentage
Under 25	20	12
25 – 30	37	22
31 – 34	77	45
35 – 39	28	17
Over 40	7	4
Total	169	100

As table 4.3 demonstrates, most of the research participants were over 30 years old. This simply means that, almost all the respondents were mature enough hence being able to comprehend some of the issues that pertain women engagement in peace building initiatives within the Tugen community.

4.3.3 Highest Level of Education

The research team required the respondents to state their highest level of education starting from secondary education level through to post-secondary education, whereby the results were presented in table 4.4.

Table 4.4: The Respondents' Highest Education Level

Level of Education	Frequency	Percentage
Secondary	81	48
Tertiary College	34	20
University Graduate	30	18
Postgraduate	24	14
Total	169	100

Table 4.4 indicates that many respondents managed to acquire the standard basic education, which is high school education. This simply means that these respondents were in a perfect position to understand aspects of peace within the community.

4.3.4 Wards of Origin

The research team required the respondents to state their wards of origin to allow the researchers to rate their location in line with the issue at hand. The results were presented in table 4.5.

Table 4.5: Respondents' Ward

Category of Population	Frequency	Percentage
Marigat	118	70
Ilchamus	25	15
Mochongoi	10	6
Mukutani	16	9
Total	169	100

As demonstrated in table 4.5, the research team targeted at 4 wards with Marigat having the highest percentage of respondents in the Sub County. Since the focus was the Tugen community in Marigat, some of the respondents from the community resided in neighboring wards and this was captured in table 4.5.

4.3.5 Involvement of women on social welfare decisions

Further, the analysis sought to determine whether women are mostly involved in social welfare decisions within the community. Respondents were asked the extent to which certain aspects related to women participation influence the implementation of community peace building projects. Table 4.6 shows their responses.

Table 4.6: Involvement of women in social welfare decisions

Statements	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree	Standard Deviation	Mean
Increase in community ownership	113	39	10	7	0	46.71	
Fostering peaceful coexistence	98	64	5	2	0	44.77	
Decision legitimate if women are involved	56	88	24	1	0	37.90	
Women's inclusion in decision making	124	33	6	4	2	51.98	
Enhancing accountability	110	43	8	5	5	45.65	
Mean	100.2	53.4	10.6	3.8	1		

The findings evidently agree that women are usually involved in social welfare decisions within the community. Women involvement in community peace programs means that there is an increase in community ownership and uptake of projects implemented within the community. The fact that women are generally involved in community social welfares, their successful involvement therefore helps in fostering peaceful community coexistence. Lastly, there is the fact that women participation in social welfare of communities enhances the accountability of peacekeepers in the community as the findings demonstrate.

4.4 Women Participation in Reconciliation Efforts and Social Welfare of Communities

In this section, researchers sought to establish from the respondents whether women participated in reconciliation meetings in the community following intercommunity clashes. They were asked to indicate the extend to which key aspects related to reconciliation influenced the implementation of community peace building programmes. Their responses are shown in table 4.7.

Table 4.7: Women Participation in Reconciliation Efforts and Social Welfare of Communities

Statements	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree	Standard Deviation
Increase chances for sustainable peace	60	24	65	12	8	26.91
Eliminates perceived drivers of conflict	67	56	35	10	1	28.46
Projects' greater acceptance with women involved	89	58	9	13	0	38.15
Repeated reconciliatory meetings effective	101	34	27	5	2	40.01
Women witnesses during reconciliation brings long lasting peace	94	38	26	11	0	36.62
Mean	82.2	42	32.4	10.2	2.2	

From the table, it remains evident that women participate in reconciliation meetings in the community following intercommunity clashes. This means that they were somehow aware of information in regard to women participation and engagement to community peace initiatives. It remains evident that most respondents agree that women participate in reconciliation meetings in the community following intercommunity clashes and talk about peace building initiatives and issues in their respective groups. Other than analyzing the extent at which women participate in reconciliation meetings in the community following intercommunity clashes, the research team also sought to establish whether there are frequent conflicts and clashes in the county that require reconciliation as a method of dispute resolution and a way of fostering peaceful coexistence within the Tugen community. Most of the respondents are in agreement that the county is experiencing frequent conflicts and clashes that require reconciliation. In as much as some respondents claim that the county is at peace, most respondents agree that there is need for the county to work together to maintain peace. From the analysis, women do participate in repeated reconciliation meetings in the community following intercommunity clashes. Such reconciliation meetings are essential in improving chances for peace sustainability. On the other hand, women involvement especially in the reconciliation process helps in ensuring that the warring county tends to exhaust some of the drivers and perceived sources of the war. The analysis also reveals that community programs, which involve women in the county through reconciliation activities, tend to receive greater acceptance and community ownership. In the end, it helped to bring together different families. Apart from that, the groups managed to mobilize other community members to engage in peace initiatives hence managing to create lasting peace within the Tugen community. Bouta (2015) in his research claims that women have the

capability of building bridges of empathy and dialogue especially in polarized societies. For a fact, women tend to seek common positions that would eventually help them initiate reconciliation and find ways of staying together. Giles (2014) established that alliances in which most women tend to establish between themselves have empowered them into transcending core ethnic, or political divisions. In some cases, women that opted to cross the border eventually have conversations with other women despite being labeled as traitors especially within their community.

4.5 Women Participation in Leadership of community peace building programmes and Social Welfare of Communities

The study's second objective was to establish women participation in leadership of community peace programs. Here, the objective was to analyze leadership role in manipulating women's community peace participation in Tugen community. In this case, the research team analyzed the extent at which the various aspects that relate to leadership tend to influence peace implementation within the community. Aspects such as supervision of peace building programs, shift in the way the community tend to view women leaders and how women apply skills and knowledge effectively was observed. The respondents' responses were listed in table 4.8

Table 4.8: Women Participation in Leadership of community peace building programmes and Social Welfare of Communities

Statements	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree	Standard Deviation
Shift in community's view on women leaders	67	72	24	6	0	46.71
Women led projects closely supervised	103	30	12	24	0	44.77
Reduction of conflicts due to women leadership	98	41	11	18	1	37.90
Sufficient funds allocated for women led positions	83	55	25	4	2	51.98
Women coordinate community projects better	77	65	19	8	0	45.65
Mean	100.2	53.4	10.6	3.8	1	

Results from the respondents indicate that leadership roles remain essential in manipulating women's community peace participation within the community. In this case, leadership tends to influence peace implementation within the community. Additionally, supervision of peace building programs, shift in the way the community tend to view women leaders and how women apply skills and knowledge determine leadership roles of women especially in peace building processes. This analysis demonstrates that women that managed to attend the peace building seminars within the community had positive views with regards to peace building within their community. In the end, it inculcated an almost perception of community peace building. This eventually increased their commitment levels and confidence in civic issues in their community. In his research, Puechguirbal (2013) claimed that a major aspect that determines women engagement in peace building initiatives is education. Further, he indicated that most women especially in the third world countries had insufficient skills and

knowledge that would enable them to engage in peace building processes. On the same note, Koppell (2011) claimed that women had the capability of attaining their potential maximally when they attained sufficient education and knowledge.

4.6 Women Participation in Conflict Prevention and Social Welfare of Communities

In this study, the third objective focused on women participation in conflict prevention. As part of the research, the researchers asked the respondents taking part in the research to give their views on how women participate in conflict prevention within the community. More important, the research team asked them on whether women are formally trained on conflict prevention strategies and whether there an early warning early response mechanism to help deter potential conflicts in the community. The findings are demonstrated in table 4.9

Table 4.9: Women Participation in Conflict Prevention and Social Welfare of Communities

Statements	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree	Standard Deviation
Nyumba Kumi and community policing effective	76	56	34	3	0	33.03
Knowledge sharing fosters peaceful coexistence	94	50	17	7	1	38.61
Sustainable peace in the community	95	34	29	8	3	36.68
Effectiveness of security meetings organised by women	81	53	24	11	0	33.00
Women can predict and prevent conflicts using traditional early warning methods	103	45	13	6	2	42.22
Mean	89.8	47.6	23.4	7	1.2	

Respondents indicated that women play an important role especially in peaceful coexistence among the community members. In most cases, women within the community are formally trained on conflict prevention strategies. They mostly attend seminars and workshops that give them the necessary skills for peace maintenance within the society. Most respondents also claimed that women are unlikely to refer their family members including their children to conflict with other families unlike their male counterparts. Respondents also claimed that women's emotional strengths eventually transcend suffering and pain whereas their peace predisposition tend to provide them an almost perfect potential for nurturing peace culture within the community unlike their male counterparts. On the same note, on women's ability to engage in community conflicts, the interviewees indicated that women in the community are always ready to flee from conflicts. Instead, they tend to engage in other responsibilities including being providers and caregivers for their dependents. In the end, this makes their participation in conflicts minimal. On the other hand, cultural pressures especially against women in the community tend to put them up to pressure hence making them refrain from conflicts. Lack of resources including inability to access the various employment opportunities and other productive assets including health services, capital and land also refrain the women from engaging in conflicts.

In this study objective, most respondents were in agreement that aspects related to conflict prevention that women seem to advocate for include government initiatives such as Nyumba Kumi and community policing, knowledge sharing among the community members, and women participation in conflict prevention efforts. Apart from that, respondents claim that

security meetings organised by women to address community security were essential towards peace building in the area.

In line with the findings, the families seem to support their women by agreeing to their peace proposals. In some cases, they also sponsor their peace activities. In the end, this allows women to engage or rather participate in peace building efforts within the community. Bodo (2010) claims that women role especially in peace building within the community cannot go unnoticed especially when their families give them maximum support. Women's role in building relationships, nurturing and family maintenance remains central to maintaining their identity. This means that women would need support from their family for them to participate effectively in any peace building initiatives within the community. Normally, such concern with people within the community means that women are essential in their peacekeeping role within their families due to their unique role in the community.

4.7 Women participation in Socio Economic Empowerment and Social Welfare of Communities

The fourth objective as part of the research was to state whether women participation in socio economic empowerment is essential towards peace building within the society. Common aspects that were analysed in this case include availability of joint market days, women table banking and merry go round initiatives, organised community livestock and agricultural fairs and finally provision of funds for socio economic development such as common infrastructure to foster peace, a good example being the construction of communal water points and cattle dips. Table 4.10 shows the findings.

Table 4.10: Women participation in Socio Economic Empowerment and Social Welfare of Communities

Statements	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree	Standard Deviation
Joint market days fosters peace	97	56	14	1	1	41.92
Table banking and merry go rounds	88	76	2	1	2	44.21
Livestock and Agricultural fairs	58	98	11	2	0	42.96
Common Infrastructure such as community water points and cattle dips	59	103	4	3	0	45.83
Cross border trade for peace	63	94	7	4	1	42.30
Mean	73	85.4	7.6	2.2	0.8	

From the findings, it remains evident that most respondents are in agreement that women participation in socio economic empowerment is essential towards peace building within the society. For a fact, it is easy to state that women participation on socio economic empowerment is important not only to the social welfare decisions within the community but also peace building.

The research indicated that in line with aspect of attaining access to peace initiatives, most organizations resorted to working close with dedicated individuals that have the capability of championing for peace within the community. In some cases, gender advisors are employed whereby they act as mediators or facilitators towards the process of enhancing peace. It also remains evident that gaining access to peace negotiations, organizations tend to use women in such processes given the record that women have during peace negotiations.

CHAPTER FIVE
SUMMARY OF FINDINGS, DISCUSSIONS, CONCLUSIONS AND
RECOMMENDATIONS

5.1 Introduction

This chapter will basically present an extensive summary of research findings. Apart from that, it will offer a conclusion that is based on the various variables throughout the research. Finally, it will propose suggestions and policy recommendations for further study.

5.2 Summary of findings

The findings of this research discuss the influence women have in community peace building projects. Women are critical to the social welfare of their communities and do it through roles that vary from conflict resolution to socio-economic empowerment and leadership.

5.2.1 Women Participation in Reconciliation Efforts in Community Peace Building Programs and Social Welfare of Communities:

The research study established that women in the Tugen community attended peace building seminars that influenced their outlook on peace hence encouraging peace building to change positively. In fact, their transformation resulted in a better society perception and peace building within the community. One of the key emphasis areas is the significant role women take in reconciliation efforts. The research finds that social factors tend to influence women participation in reconciliation efforts in projects within the community, especially in strategies aligned to peace building. In this study, it remains evident that social cultural factors tend to affect women's reconciliation efforts negatively when it comes to sustainable peace building. Other aspects that social cultural factors tend to affect include social power,

gender imbalances in politics, gender-blind approaches to conflict mitigation and exclusion of women in the various peace initiatives. Cultural practices within the community including women bearing children role, association of women towards their family spheres and gender insensitive approaches to developing peace have derailed women's ability to involve themselves in sustainable peace building. Chart and Baksh (2015) seem to support these observations with regard to women's urge to engage in peace building initiatives. Here, the authors claim that women's participation in reconciliation efforts is derailed by lack of full implementation of the processes because of the various discriminatory practices that remain common in the traditional cultures.

5.2.2 Women Participation in Leadership of Community Peace Building Programs and Social Welfare of Communities

Findings reveal that high skill levels tend to influence Tugen women engagement in conflict resolutions, and peace building through leadership. Despite the male domination in leadership roles among the Tugen community members, women also have leadership tasks assigned because of their high skills. Women's extensive engagement in civic matters within the community models their involvement in community peace building at leadership level. Findings also reveal that high skill levels tend to influence Tugen women engagement in conflict resolutions, and peace building. For a fact, conflict resolutions remain a political activity, which tend to require effective strategies, which most women might be lacking. In such cases, there is always the need to engage the women in extensive educational skills that would also help lobby their skills. Realization of women's multi-skills and educational prowess is something that could greatly contribute to their peace initiative influence.

5.2.3 Women Participation in Conflict Prevention Efforts in Community Peace Building Programs and Social Welfare of Communities

In line with the research, it is evident that women in Tugen community have always been striving to maintain peace within their community through conflict prevention. As part of their initiative towards maintaining peace, women in the community have formed various groups, which managed to bring participants from various families in a bid to discuss aspects to do with peace within their community. In most cases, these efforts have been effective given that they have managed to unite different family members. The unique approach that women take towards conflict prevention encompasses talking to various groups and ironing out pain points before they escalate into conflicts. Most of these groups comprise of wronged community members with significant influence in escalating grievances into conflict situations. These efforts have ensured that the participating groups have mobilized other groups within the community to engage in peace initiatives. In the end, such initiatives contribute to the establishment of effective peace initiatives within the community.

5.2.4 Women Participation in Socio Economic Empowerment Activities through Community Peace Building Programs and Social Welfare of Communities

Part of the research also indicates that some families remained supportive of women towards their peace building efforts. Apart from accepting peace proposals from women within the community, some of the families within the community were keen on sponsoring some of the women activities on peace. Such sponsorship is possible because women participate in socio-economic activities and generate resources towards peace building initiatives. Some women leverage these activities to advocate for peace building projects by taking to the community members they interact with during these socio-economic activities. In the end, Tugen women

manage to engage in peace building efforts across the community. On the other hand, part of the research indicates that various economic factors tend to influence women engagement or rather participation in community peace building. The fact that women are hardly involved in economic activities within the community unlike their male counterparts and they end up working voluntarily in a bid to support peace-building processes. These findings are in line with Aolain (2014) research, which suggests that inadequate resource for women within the community is likely to undermine their effort towards peacekeeping. Parry (2013) on the other hand claims that women must always be provided with equal opportunities economically so that they can play their roles effectively while championing for lasting peace.

5.3 Discussion of the Findings

This discussion specifically analyzed and discussed the findings in line with the research. Right from the beginning, the findings indicated that women in Tugen community played a significant role especially in peace building processes. To ensure that the process went on smoothly, women in the community formed various groups, which managed to bring participants from various families in a bid to discuss aspects to do with peace within their community. Working in these groups made things easier for these women. In fact, it allowed them to think together and act as a unit, which eventually made the whole process easy. According to Luchsinger (2010) efforts such as these have been effective given that they have managed to unite different family members hence giving these families an effective platform as they seek to maintain peace in the community. Aroussi, (2015: pg 36) confirms this finding in her review of the implementation of the Security Council Resolution 1325 where she acknowledges the significant role of women in peace building.

Other than forming groups that would help them fight for peace or rather encourage peace building programs, women in the Tugen community felt the need to have seminars and educational workshops based on the issue. Normally, peace-building programs would require high skill levels in order to attain a common goal (Dzinesa & Curtis, 2012). Through these seminars and educational workshops, their confidence seemed to increase whereas they also engaged in civic matters within the community extensively. According to El- Bushra, (2016) the organization and participation of women in trainings on peace building proved significant.

In as much as there are positives the women tend to do while seeking to enhance peace building strategies across the Tugen community, the research findings establish that various economic factors tend to influence women participation in community peace building. Most of these factors act as major challenges the Tugen women face as they seek to implement peace initiatives in their community. As demonstrated in the findings, most women in the area tend to face various economic challenges in general. Given that women in the community are dependent on their male counterparts for resources, it simply means that it is a struggle for them to maintain the process. The fact that women are hardly involved in economic activities within the community unlike their male counterparts, they end up working voluntarily in a bid to support peace-building processes (O'Reilly, Súilleabháin & Paffenholz, 2015). Parry (2013) stated that like men, women also need a fair economic share for them to play their role within the community towards peace building.

There is also the fact that women have limited accessibility to the media, something that limits their capability to spread peace. Other than that, reports suggest that some of government policies and structures are chauvinistic in nature given that men are mostly in charge of these positions. Rotberg (2012) in his research indicated that peace building remains a key process that mostly requires excessive financial resources to sway the various social factors towards women engagement in peace initiatives. For a fact, socio-cultural factors tend to influence women participation highly especially in peace building. Here, it is easy to state that women are generally not viewed as society leaders within the society. Therefore, peace-building initiatives in which they are likely to participate in are somehow restricted.

Chart and Baksh (2015) claimed that women's general desire to engage in peace initiatives in their respective communities tended to be bedecked by lack of effective implementation and slow entrenchment because of the various discriminatory practices in policies, traditions and cultures. Other studies indicated that legal frameworks and various political frameworks were favoring the roles of men especially during peace processes (Aroussi, 2015). In such situations, when the women were involved during the peace building process, their male counterparts were unlikely to give them opportunities to contribute formally. In most cases, they tended to be subjected to lack of collaborative efforts that would help them eliminate sexual violence especially among them. Parts of the Tugen culture tended to view women as simply objects that could only be seen which means that they should never be heard. In line with such assumptions, Mir and Alison (2015) indicated that collective rape functioned as a masculinity assertion technique. In most cases, it tended to strengthen loyalty sense within the male fighters. From the research, it remained evident that women's emotional strength

tended to transcend suffering and pain. In fact, their peace predisposition mostly offered them massive peacemaking potential. From the analysis, peace building participation tended to relate to socially founded gender roles, where women within the Tugen community were currently lacking in the various leadership positions. Instead, men in the county tended to regard them as homemakers whereby they hardly involved them in the various peace building activities.

5.4 Conclusions

It easy to conclude that aspects such as gender roles tend to determine women engagement in collective peace processes in Tugen community. For a fact, this is usually made possible through the unification of different families. Apart from that, it is made possible by mobilizing the community members towards peace building efforts. Additionally, women peace initiatives within the Tugen community have helped in creating an everlasting peace within the Tugen community. The research study indicates that through peace building seminars, the aspect of education within the community tend to enhance social transformation especially among the women. In most cases, it tends to change their societal views and enhances peace given that they are likely to engage extensively in civic matters. Another aspect that also tends to influence peace building participation among women in Tugen is family support. In most cases, families tend to accept peace proposals by women within the community.

Despite all the efforts paced by women in a bid to attain peace in the Tugen community, various factors tend to demoralize women engagement in establishment of peace building strategies across Marigat sub-county and more specifically in the Tugen community. The

study reveals that aspects such as lean external financial support, chronic under funding, financial support delays, lack of infrastructure to cover large populated areas, inadequate equipment, and resources are some of the aspects that affect women groups involved in encouraging peace building processes across Tugen community. The study also reveals that various social cultural aspects tend to affect women negatively in terms of engagement in sustainable peace initiatives. Other aspects such as lack of social power, gender imbalances especially in politics and exclusion of women in peace building and formal peace processes affect women negatively in their commitment in sustainable peace initiatives.

Gender insensitive approaches towards community peace building, cultural practices within the Tugen community such as women's children bearing role and women association with domestic spheres tend to impede their engagement towards sustainable peace building. The research concludes that in access to information and lack of education tend to impede women engagement towards peace building processes within the Tugen community. On the other hand, lack of courage and confidence contributed to under representation of women especially during peace development initiatives. This study also concluded that most women in Tugen community lack platforms such as reporting mechanisms and observance mechanisms, which would help them during peace resolutions.

As part of the conclusion, the research demonstrated that gender roles, which were assigned to women within the Tugen community, tended to deter them from engaging in peace development initiatives. Gender norms tend to persist as major challenge to women pursuit for conflict resolution. As indicated in the research study, the challenge is that the

governance and security approach overlook the gender dimensions of peace building and fails to recognize the needs of women in the peace building process. The approach also failed to recognize their influence, role and contributions to the peace process. In other words, women were mostly excluded from decision making and public space in the community despite their efforts to contribute to peace building strategies within the Tugen community.

5.5 Recommendations

As part of the recommendations, economic and social development should always be encouraged in a bid to ensure maximum engagement and participation of Tugen community women as equivalent partners with men towards peace building. On the other hand, couples within the region should be given literacy programs or rather the peace building programs in a bid to encourage them towards peace development. More specifically, women participation in such programs should be encouraged given that they are home influencers. The programs should specifically focus on peace building and leadership sphere. From the research, it remains evident that there is always a positive potential in attaining women's full engagement especially in community peace building. Connecting such a potential in most cases would require an enhancing accountability, commitment, and leadership.

Apart from that, there would be need for an increment of human resources and financials aspects, improvement of institutional capacity towards both informal and formal peace. It is also important to mainstream all gender perspectives in all policy processes. This would be essential in ensuring that some of the peace building activities favor the women rather than disadvantaging them. On the other hand, the civil society and women's organizations must

focus on creating technical expertise and skill development for women within the community. Such development would help the community target human security sectors and maintain peace thus ensuring that women's voices are incorporated into policies and peace programs. The programs and policies in this case are essential to mandate gender mainstreaming through security and peace structures that are within the Tugen community.

The national government also has a massive role to play in this situation. On its part, the Kenyan government should focus on signing national peace contracts and pledges. Here, the pledges will act as national commitments for peace. The peace contracts on the other hand could include peace action plans that have specified period which guarantee support for women on various platforms including peace processes and leadership. Government commitment should always remain resourced. Apart from resourcing it, they should also be established in conjunction with civil society whereby it should focus on embracing regular reviews.

Additionally, civil society and women's organizations within the Tugen community should focus on promoting sustainable peace networks. Here, the target should be community and rural levels. In Kenya, most women's networks tend to operate in major cities and urban settings. However, this perspective must change in future in that they should also focus on rural based set ups.

5.5.1 Suggestions for Further Studies

As seen throughout the study, the aim was to establish some of the factors, which tend to influence women engagement in peace building strategies implementation in the Tugen

community, which is in Marigat Sub County of the famous Baringo County. Future research should focus on assessing the influence of women's participation in reconciliation efforts with focus on decision making processes and women's role. From this study, it is clear that women influence decision making even when they do not have a seat at the table. This tactical and strategic influence should be further researched to understand how societies can equip women to use that influence to contribute to successful peace programs in their communities.

A clear link exists between leadership and education, with educated leaders having significantly higher impact on peace programs in the community. This study shows that link between women leaders who are educated and their increased influence on peace projects. However, there is need for further research as to the degree of education and measured influence on peace programmes. There is also need for research on the influence women without formal education have on the success of peace programmes in the community. In future, researchers should focus on the importance and effectiveness of establishing peace committees during conflict management and peace building within the community.

Researching the involvement and role of women in such committees has the potential to unearth lasting solutions to peace keeping efforts in conflict areas not only in Baringo county, but possibly in other counties in the country and other countries across the globe. The fact that politicians and elders in the community mostly use the youth to start violence in most cases, perhaps, future studies should also incorporate the influence women have on youth especially in peace building processes within the county and more specifically the

Tugen community. This further research would contribute to existing information on conflict prevention efforts in community peace building programmes and how they affect the social welfare of community members. Further studies should also analyze specific socio-economic empowerment activities led by women and tied to community peace building programmes in Marigat Subcounty. Recommendations from such focused study would inform women and youth empowerment and employment opportunities by stakeholders and county government to improve the social welfare of communities and ensure lasting peace and prosperity for community members.

5.6 Contributions to the body of knowledge

This study identified key areas of influence that lead to improved social welfare of communities as leadership, prevention, education, inclusivity and embracing diversity. From the study, women have a significant role in social welfare of the Tugen community especially because of the conflicts that the community members have experienced over the years. This influence and role directly affect conflict issues such as cattle rustling, grazing land and socio-economic welfare of communities. This study provides empirical evidence that women's influence in reconciliation efforts, leadership training, conflict prevention, and socio-economic activities affects the social welfare of communities. The detailed discussions in this research not only discuss the mentioned variables but act as proof that the role, influence, and voice of women must be heard in community peace building.

This study further contributes information on the kind of leadership training and capacity building that affects the social welfare of communities. It outlines areas such as strengths finding, strategic and systemic thinking as some of the key areas in which women's influence can be felt. The study emphasizes the need for education with validated data showing that community members trust educated leaders with decision making around their social welfare. As such, it is imperative to apply this knowledge to provide customized and specialized education and leadership training of women to guarantee the success of community peace programs and the social welfare of communities in conflict areas for the long term.

Previous research shows that women are significant in the success of peace building programs, however, this study takes that general consensus further by showing the influence of their participation not only on peace programs but also on social welfare of communities. This is evidenced in their participation in reconciliation and conflict prevention efforts where they are integral to creating dialogue among conflicting community members. The influence and role of women goes further than creating dialogue to influencing peace conversations among community leaders. This is a remarkable phenomenon especially considering their under-representation in decision making groups and the cultural biases that prevent them from speaking up when men are involved.

REFERENCES

- Abbott, P. Wallace, C. & Tyler, M. (2015). *An introduction to Sociology: feminist perspectives*. Canada: Routledge Publishers.
- Anderlini, S. N. (2013). *Women Building Peace: What they do, why it matters*. Lynne Rienner Publications.
- Barber, B., Schluterman, J., Denny, E., & McCouch, R. (2015). *Adolescents and political conflicts, vol. 2* (pp. 171–190). Westport, CT: Praeger.
- Bouta, T. (2015). *Gender, conflict, and development*, eds. Georg Frerks, Ian Bannon. Washington
- Cliffe, S., Guggenheim, S. & Kostner, M. (2013) *Community-Driven Reconstruction as an Instrument in War-to-Peace Transitions?*, CPR Working Paper, no. 7, World Bank, Washington, DC
- Deutsch, M., Coleman, P. T., & Marcus, E. C. (2016). *The handbook of conflict resolution: Theory and practice vol 2*. San Francisco, CA: Jossey-Bass.
- Dzinesa, G. A., & Curtis, D. (2012). *Peace building, power, and politics in Africa*. Athens: Ohio University Press.
- El-Bushra, J. (2015). *Feminism, gender, and women's peace activism. Development and Change, 38*(1), 131-147.
- Estrée, T. P., & Parsons, R. J. (2018). *Cultural encounters and emergent practices in conflict resolution capacity-building*. Cham: Palgrave Macmillan.
- Gay, L.R. (2011). *Educational Research: Competencies for analysis and application*. Charles E. Marill publishing company. A. Bell and Howell Company. Columbus; Toronto, London.
- Gichuru, J., In Ngara-Muraya, R., International Peace Support Training Centre., & International Peace Support Training Centre,. (2014). *Participation of women in peace building in Somalia: A case study of Mogadishu*.
- Giles, W. (2004). *Sites of violence: Gender and conflict zones*. University of California Press

- Haider, H. (2009) '(Re) Imagining Coexistence: Striving for Sustainable Return, Reintegration and Reconciliation in Bosnia and Herzegovina', *International Journal of Transitional Justice*, vol. 3, no. 1, pp. 91-113
- Hesse-Biber, S.N. 2010. *Mixed methods research: Merging theory with practice*. Guilford Press
- Jordan, A. (2013). Women and conflict transformation: influences, roles, and experiences. *Development in practice*, 13(2-3), 239-252.
- Kothari, C.R. (2013). *Research methodology*. New Delhi: New Age International States Institute of Peace.
- Leburu, G. & Phetlho-Thekisho, N. 2015. Reviewing gender-based violence against women and HIV/AIDS as intersecting issues. *Social Work*, 51 (3): 399-420.
- Luchsinger, G. (2010). *Power, Voice and Rights: A Turning Point for Gender Equality in Asia and the Pacific*. New York: UNDP.
- Machel, G. (2011). *The impact of armed conflict on children*. Cape Town: David Philip.
- Maher, H. & Basanth, Y. (2014) *Good Practice in Community-Based Peace building*, ADM/CPA, Monaghan
- Mansuri, G. & Rao, V. (2013) 'Evaluating Community-Based and Community-Driven Development: A Critical Review of the Evidence', Development Research Group, World Bank, Washington, DC
- Mpangala, G.P. (2014). Origin of political conflict and peace building in the Great Lakes region. Paper presented at the symposium Ramifications of Instability in the Great Lakes Zones, organized by the Command and Staff College, Arusha, Burundi, February 23, 2014.
- Mugenda, O. M., & Mugenda, A. G. (2013). *Research Methods: Quantitative and Qualitative Approaches*. Nairobi: African Center for Technology Studies.
- Moxham, B. (2015) 'The World Bank's Land of Kiosk: Community-Driven Development in Timor-Leste', *Development in Practice*, vol. 17, pp. 522-528

- O'Reilly, M., Súilleabháin, A. Ó., & Paffenholz, T. (2015). Reimagining peacemaking: Women's roles in peace processes. New York: International Peace Institute, 11-13.
- Paffenholz, T., Prentice, A. P., & Buchanan, C. (2015). Fresh Insights on the Quantity and Quality of Women's Inclusion in Peace Processes. *Policy Brief, Helsinki and Geneva: CMI and the Graduate Institute of International and Development Studies*.
- Paffenholz, T., Ross, N., Dixon, S., Schluchter, A. L., & True, J. (2016). *Making women count-not just counting women: Assessing Women's Inclusion and Influence on Peace Negotiations*. UN Women.
- Pottebaum, D. & Lee, C (2011) 'In Control of Their Future: Community-Led Reconciliation and Recovery', Paper presented at the World Bank Workshop, 'Moving out of Poverty in Conflict Affected Areas', 16 April, World Bank, Washington, DC
- Reardon, B. (2013). *Women and peace: Feminist visions of global security*. SUNY Press.
- Read-Hamilton, S., & Marsh, M. (2016). The Communities Care programme: changing social norms to end violence against women and girls in conflict-affected communities. *Gender & Development, 24(2)*, 261-276.
- Richards, P., Bah, K., & Vincent, J. (2009) 'Social Capital and Survival: Prospects for Community-Driven Development in Post-Conflict Sierra Leone', Social Development Paper, no. 12, World Bank, Washington, DC
- Taylor, M. (2010). Does locus of control predict young adult conflict strategies with superiors? An examination of control orientation and the organizational communication conflict instrument. *North American Journal of Psychology, 12(3)*, 445-458.
- UNDP (2012): 'Governance for Peace: Securing the Social Contract', BCPR/BDP, January 2012.
- Wessells, M. G. (2012). *Child soldiers: From violence to protection*. Cambridge, MA: Harvard University Press.

Wessells, M. G., & Monteiro, C. (2010). Healing the wounds following protracted conflict in Angola. In U. P. Gielen, J. Fish, & J. G. Draguns (Eds.), Handbook of culture, therapy, and healing (pp. 321–341). Mahwah, NJ: Erlbaum.

World Bank (2009) ‘Implementation Completion and Results Report on a Grant to the Islamic Republic of Afghanistan for an Emergency National Solidarity Project’, Sustainable Development Sector Unit, Afghanistan, South Asia Region

Zakhilwal, O. & Thomas, J. M. (2015) ‘Afghanistan: What Kind of Peace? The Role of Rural Development in Peace-building’, Working Paper, ‘What Kind of Peace is Possible?’ Project

Websites and Online Links

<https://www.ipinst.org/wp-content/uploads/2015/06/IPI-E-pub-Reimagining-Peacemaking.pdf>

<https://ntv.nation.co.ke/news/2720124-4698480-format-xhtml-ntv46wz/index.html>

<https://reliefweb.int/report/kenya/baringo-residents-struggle-drought-and-conflict-over-resources>

APPENDICES

Appendix I: Introductory Letter

Mercy Chepkoech Letting
University of Nairobi,
Department of Extra-Mural Studies
Tel: 0701086017
Email: mercyletting8@gmail.com

Through the Dean,
University of Nairobi,
Department of Extra-Mural Studies,
Nairobi, Kenya.

Dear Respondent,

RE: Request for Participation

I am a postgraduate student at the University of Nairobi, carrying out a research on; *Influence of Women Participation in Community Peace Building Programmes on Social Welfare of Communities: A case of the Tugen Community in Marigat Sub County of Baringo County, Kenya*

The results of this study will help highlight the contributions women make in ensuring that their communities are safe and peaceful. The study will also assist the government in recognising efforts women put into peace building and therefore allocate adequate resources for this noble course.

The data will be used for academic purposes only and will be treated with confidentiality it deserves. The respondents are highly encouraged to respond to the questions or statements in this questionnaire in the most truthful and objective way possible.

Your participation in facilitating this study is highly appreciated. Kindly tick in the spaces provided the correct answer or fill in the required information.

Thank you for your participation.

Yours faithfully,

Mercy Chepkoech Letting

**Appendix II: Questionnaires for Local Community Members and Women from
Community Based Organizations in Baringo County**

Please answer all the questions in the spaces provided by either ticking or filling in all the sections

SECTION A: Demographic Information

1) What is your gender?

Male

Female

2) Age category.

Below 25 years

26-27 years

36-45 years

Above 45 years

3) What is your highest level of education?

Secondary

Tertiary college

University graduate

University postgraduate

Other (please specify)

4) Which ward do you come from?

Marigat

Ilchamus

Mochongoi

Mukutani

Section B: Social welfare of communities

5) Are women involved in decision making on social welfare of communities at the county level with regards to resource sharing for development activities?

YES ()

NO ()

6) To what extent do the following aspects related to women participation influence the implementation of community peace building projects on social welfare of communities?

Please rate each item by showing your level of agreement using a scale of 1-5 where:

1= strongly disagree, 2= disagree, 3= neutral, 4=agree and 5= strongly agree.

	1	2	3	4	5
Women involvement in community peace building programmes increase their uptake and community ownership					
Women Involvement in Peace building programs has been successful as far as fostering peaceful coexistence is concerned					
Including women at centre of the decision-making processes as a form of interactive decision making ensures that decisions made are representative of the woman's opinion and on social welfare of communities					
A decision can be considered legitimate or a judgment is legitimately made if a good number of women is included and given adequate opportunities to contribute to the decision-making process on social welfare of communities.					
Women participation in social welfare of communities enhances the accountability of peacekeepers in the community					

7) What kind of contributions do women bring when involved in the planning and implementation of community peace building programmes?

.....

Section C: Women Participation in Reconciliation Efforts

8) Do women participate in reconciliation meetings in the community following intercommunity clashes

YES ()

NO ()

9) Are there frequent conflicts and clashes in the county that require reconciliation as a method of dispute resolution and a way of fostering peaceful coexistence

YES ()

NO ()

10) To what extent do the following aspects related to reconciliation efforts influence the implementation of community peace building programmes? Please rate each item by showing your level of agreement using a scale of 1-5 where; 1= strongly disagree, 2= disagree, 3= neutral, 4=agree and 5= strongly agree.

Statement	Respondents rating				
	1	2	3	4	5
Women participation in reconciliation meetings improves chances for sustainable peace					
Women involvement in reconciliation ensures that the warring communities exhaust their perceived sources and drivers of clashes					
Community programmes that involve women in reconciliation activities often receive community ownership and greater acceptance.					
Women involvement in repeated reconciliatory meetings often successful in fostering peace					
Reconciliation meetings with women as witnesses more long lasting					

11) What are some of the successfully reconciled conflicts that arose within the community where women were involved as the central participants as major decision makers?

.....

.....

.....

Section D: Women Participation in Leadership of community peace building programmes

12) To what extents do the following aspects related to leadership influence the implementation of community peace building projects? Please rate each item by showing your level of agreement using a scale of 1-5 where; 1= strongly disagree, 2= disagree, 3= neutral, 4=agree and 5= strongly agree.

Statement	Respondents rating				
	1	2	3	4	5
There is a shift in the way the community view women leaders and they are slowly being accepted by the community members especially the men.					
Close supervision of community peace building programmes by women leaders and subsequent financial support increases their sustainability					
Women leaders apply knowledge, skills, tools, and techniques effectively and use them to reduce occurrence of conflicts among coexisting tribes					
The government ensures that positions set aside for women such as the women representative seat are sufficiently allocated funds for community development and peace building efforts					
Implementation community peace building programmes process					

involves coordinating people and resources, and performing the activities of the project in accordance with community needs					
---	--	--	--	--	--

13) Describe women leadership in the county

.....

.....

.....

14) Describe women leadership in community peace building programmes

.....

.....

SECTION E: Women Participation in Conflict Prevention

15) Are women involved in conflict prevention efforts in the community?

YES () NO ()

16) Are the women formally trained on conflict prevention strategies?

YES () NO ()

17) Is there an early warning early response mechanism to help deter potential conflicts in the community?

YES () NO ()

18) To what extent do the following aspects related to conflict prevention influence the implementation of community peace building programmes? Please rate each item by showing your level of agreement using a scale of 1-5 where; 1= strongly disagree, 2= disagree, 3= neutral, 4=agree and 5= strongly agree.

Statement	1	2	3	4	5
Government initiatives such as Nyumba Kumi and community					

policing have helped to deter the frequent community clashes and cattle rustling formerly witnessed in the county					
Knowledge sharing among the community members enhances and fosters peaceful coexistence					
Women participation in conflict prevention efforts has brought about sustainable peace in the community					
Security meetings organised by women to address community security are effective in the sustainability of community peace building programmes					
Women are better adapted to correctly predicting and preventing conflict using tradition early warning methods and their own intuition					

19) What skills do you think women need for effective conflict prevention at the community level during the implementation of community peace building programs?

.....

.....

.....

Section F: Women participation in socio economic empowerment

20) To what extent have the following factors led to socio economic empowerment in relation to community peace building programmes? Please rate each item by showing your level of agreement using a scale of 1-5 where; 1= strongly disagree, 2= disagree, 3= neutral, 4=agree and 5= strongly agree.

Statement	Respondents rating				
	1	2	3	4	5
Availability of joint market days					
Women table banking and merry go round initiatives					
Organised community livestock and agricultural fairs					
Provision of funds for socio economic development such as common infrastructure to foster peace, a good example being the construction of communal water points and cattle dips					
Cross border trade with neighbouring communities					

21) In your opinion which other socio-economic factors affect the implementation of community peace building programmes?

.....

.....

.....

.....

22) How does the participation of women in community peace building projects influence socio economic development of the community?

.....

.....

Appendix III- Interview Schedule for Women in Leadership and Civil Organisations in Baringo County

This interview schedule seeks information on *Influence of Women Participation in Community Peace Building Programmes: A Case of the Tugen Community in Baringo County*. All the information you give will be treated with confidentiality and for academic purposes only.

1. For how long have you lived in Baringo County?
2. Whose responsibility is it to ensure that there is peace and calm in the community.
3. In your years of living here, have you encountered women leaders that have initiated peace building programmes in this community?
4. What peace initiatives have they created or been involved in?
5. Have you been involved in any peace building programme?
6. How do you handle conflict and its effects?
7. How is the participation of women participation in community-initiated peace building currently compared to 5 years ago in Baringo County?
8. What influences women to participate in community peace building?
9. What are the specific roles that women play in community-initiated peace building?
10. Have you had any previous training in Peace building and Conflict Transformation?
11. Does the environment you live in contribute to violent conflict?
12. How do the women contribute to a peaceful and conducive environment?
13. How do the women engage with the other stakeholders towards fostering a peaceful? and conducive living environment?

THE END

THANK YOU FOR PARTICIPATING