**WOMEN PARTICIPATION IN CONFLICT MANAGEMENT AND PEACE BUILDING IN BARAGOI SAMBURU COUNTY**

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**N69/68533/2011**

**A RESEARCH PROJECT SUBMITTED TO THE INSTITUTE OF ANTHROPOLOGY, GENDER AND AFRICAN STUDIES IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE AWARD OF THE DEGREE OF MASTER OF ARTS IN GENDER AND DEVELOPMENT STUDIES OF THE UNIVERSITY OF NAIROBI**

**NOVEMBER 2013**

# DECLARATION

This project is my original work and has not been presented for any academic examination in any other university

Signature _____          Date_____

Jacinta Ruth Katee

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

Signature_____          Date_____

Khamati Shilabukha

# DEDICATION

This project is dedicated to all women all over the world who are trying to create a mode of peace of peace from which a system of peace can be build

A special dedication also to my late mother Alice Kathini Katee…you were my star and my role model….may you rest in peace

**ACKNOWLEDGMENT**

I would like express my sincere gratitude to the entire staff of the University of Nairobi, Institute of Anthropology Gender and African Studies especially my supervisor Mr. Khamati Shilabukha for his support during the entire process.

I would also like to record my appreciation to my entire family especially Mr. and Mrs. Tom for their financial support. Finally I would like to appreciate my friends Nduta, Danny, Steve and Vane whose contribution and words of encouragement were valuable during the process.

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# ABSTRACT

This study was concerned with investigating women participation in conflict management and peace building in Baragoi Samburu County. The study was carried out in Baragoi Samburu County. The study objectives were; To examine the participation of women in peace building and conflict management in Baragoi Samburu County; To analyze the factors that affect women participation in peace building and conflict management in Baragoi Samburu County; To examine the role played by women in peace building and conflict management in Baragoi Samburu County. This study used an exploratory research design. Sampling of the respondents was done using snowball sampling technique. Qualitative data was collected using an interview guide through in-depth interviews with women participants in peace building in Baragoi. Qualitative data from key informant interviews and in-depth interview was analyzed thematically through content analysis. From the findings, it was established the women were instrumental in bringing long-lasting peace based on the extent of involvement in peace building. In addition, the involvement of all stakeholders was instrumental in peace building or conflict resolution. Strategies used by women in dealing with peace-building exercise include; discarding cultural practices hindering women to participate in peace building challenges were; intercommunity networking and social cohesion. The peace-building exercise was voluntary based and thus the women were committed to search for long lasting peace in the region. The role that women played as a peace builder include; through preaching peace and guidance and counseling. The study recommends that the government should conduct regular training on peace building, and conflict management to equip women with up to date knowledge and skills. This will make them effective in peace building, and conflict management.

# CHAPTER ONE: BACKGROUND TO THE STUDY

## 1.1 Introduction

There are different types of conflicts that affect individuals in society; these include personal conflicts, interpersonal conflicts, inter-ethnic conflicts, national conflicts, regional conflicts and global conflicts (Oyugi, 2005). These conflicts impact on women and men differently, therefore the gendered participation in conflict situations reveals women are adversely affected. Many studies indicate that women are the main victims and casualties when conflicts arise (Oyugi, 2005; Creaw, 2008).

In Kenya conflicts register at different levels; personal level, community level and at the national level. The common ones are cattle rustling, banditry, land clashes, ethnic clashes, border related clashes, religious conflicts and institutional conflicts (Oyugi, 2002). In Rift Valley for example, Samburu County is known for conflicts. It is inhabited by the Samburu and Turkana who are pastoralists. (Masinde et al., 2004) Samburu County has been a theatre of violent conflict, pitting the Pokot, Samburu and Turkana communities against one other in a fierce and deadly competition catalyzed by diminishing pastoral and water resources, the proliferation of small arms and light weapons, political incitements, disputes over land and ethnic boundaries, the absence of adequate state security and the commercialization of cattle raiding. This has led to a state of helplessness for many pastoralist households who have been violently deprived of their source of livelihood (cattle). Many have lost their lives and many more are living in destitution across trading centres such as Baragoi in Samburu (Masinde et al., 2004).

Women and men are affected differently by conflict, with women suffering most of the effects such as death, physical injuries and insufficient resources to take care of their children. Consequently, as women experience the immediate consequences of the conflict, they are the first to work for peace. Growing recognition of the importance of inclusion of women have been

found to strengthen peace accords by increasing attention to women's priorities such as human rights concerns and promoting reconciliation and security on the ground (Koppell, 2009).Importantly, inclusion of civil society and participation of women in peace mediation has featured prominently as an element in the sustainability of peace agreements (Bercovitch, 1991 and Wanis, 2008).

## 1.2 Statement of the Problem

In ideal situations of conflict management and peace building, both men and women are expected to be at the forefront of the peace and security forums and packs. However to expectations women are rarely involved and incase of their involvement they are not seen coming out clearly but only included in the peripheral roles. This is happening despite the passage of UN Security Council Resolution 1325 on Women Peace and Security a decade ago. So far not enough progress has been made to increase women's participation in conflict prevention, peace processes and post-conflict recovery. Women signatories to peace agreements account for less than 2.4% in 21 peace processes reviewed since 1992, and the United Nations has yet to appoint a woman as a lead mediator (UNIFEM, 2009).

Throughout the world women's role in violent conflict and war has been seen as marginal in terms of ensuring that human security is upheld. Accounts of war through news reporting, government propaganda, novels, the cinema and other mediums tend to cast men as the peace builders and women as passive, innocent victims. In Africa, wars have been portrayed in almost the same way but the stories of the courage of men as fighters have tended to eclipse the active role women have played as peace builders during the war (UNIFEM 2009).

In Kenyan context, though the entire Kenyan Process of resolving the Post Election Violence has been hailed as an example of good practice due to the high level and high profile of women involved in the Kenya National Dialogue and Reconciliation process, it does not tell the full

story of both the successes and the challenges of addressing gender issues in the mediation process (Meredith and Njoki, 2011). Baragoi District in Kenya's Rift Valley is known for all the wrong reasons: it is a conflict zone where cattle rustling and raids are carried out on almost a weekly basis. It is located about 350 kms from Nairobi and is home to Turkana, Samburu, Meru, Kikuyu and Somali communities with the former two communities competing for scarce water and pasture resources for their livestock. The Turkana and Samburu are pastoralists with sometimes large herds of goats, cattle and camels.  The recent conflicts in Baragoi saw more than 42 police officers left dead Unequal distribution of resources by the state could have contributed to the perennial raids between the two communities. The Samburu and Turkana fight for political supremacy as well as the resources.

There is a need to unpack the more generalized focus on women's participation in such a formal process. There is a need to understand the structural and political dynamics that impact on how women participate in the processes of peace building and conflict management in Kenya. There is a dire need to know what this means for women's participation in, and for addressing women's and gender issues in, the substance of peace talks. Therefore the study sought to answer the following questions:

   i.    Do women participate in peace building and conflict management in Baragoi Samburu County?

  ii.    What are the factors that affect participation of women in peace building and conflict management in Baragoi Samburu County?

  iii.   Which are the roles played by women in peace building and conflict management in Baragoi Samburu County?

**1.3 Research Objectives**

**1.3.1 General objective**

To explore women's participation in peace building, and conflict management in Baragoi Samburu County.

**1.3.2 Specific objectives**

    i.    To examine the participation of women in peace building and conflict management in Baragoi Samburu County.

    ii.    To analyze the factors that affect women participation in peace building and conflict management in Baragoi Samburu County.

    iii.    To examine the role played by women in peace building and conflict management in Baragoi Samburu County.

**1.4 Justification of the study**

This study sought to explore the role women play in conflict resolutions and with aim in making suggestions to the relevant authorities to tap the hidden talents of women in peace building and where possible involve them during peace talks to incorporate their views. The findings of this study inform future peace building and reconciliation initiatives in the region. The study findings also inform the policy makers on the approaches to take in ensuring coexistence of different communities in Kenya. This study findings if adopted will inform the policy makers on how to strengthen the women's grassroots peace-building informal organizations in terms of giving them financial support to meet their operational needs so as to work hand in hand with the provincial administration. It is of value to anthropologists, gender and other scholars who are

interested in the issues of conflict resolution and may be interested in advancing it further as well contributing to academic knowledge.

## 1.5 Scope and limitations of the study

This study covered Baragoi in Samburu County in which the sample population was women from both Turkana and Samburu Communities. The study sought to explore women participation and the role they play in solving intercommunity conflicts between the Samburu and the Turkana. Due to the sensitive nature of the information sought by the study it was difficult to select a large sample. This may limit perceived representativeness of the study. However, I tried as much as possible through proper explanation on the purpose of the study to overcome this, through collecting indepth interviews to collect information. This was an impediment on the generalization of the findings on the entire population of Samburu County. However, I tried to get as much information as possible to fill the gap.

## 1.6 Definition of terms.

**Conflict** –this is a situation with at least two identifiable groups in conscious opposition to each other as they pursue incompatible goals. These groups may be tribal, ethnic, linguistic, cultural, religious, socio-economic, or political (Dougherty and Pfltzgraft 1990:187).

**Peace-** Peace in this study will be viewed as a state of harmony characterized by the lack of violent conflict.

**Conflict management**- the process of implementing strategies to limit the negative aspects of conflict and to increase the positive aspects of conflict at a level equal to or higher than where the conflict is taking place.

**Peace building** -A specific infrastructure within and among nations that removes causes of war and offers alternatives to war in situations where it might occur.

**Reconciliation-** Reconciliation means restoring friendship and harmony between the rival sides after conflict resolution, or transforming relations of hostility and resentment to friendly and harmonious ones.

**Gender-** the socially constructed roles and responsibilities of women and men rather than the physical or biological genitalia of woman or man.

**Gender roles-** the expectations held about the characteristics, aptitudes and likely behaviors of both women and men (femininity and masculinity).

# CHAPTER TWO: LITERATURE REVIEW

## 2.1 Introduction

This section contains literature from various authors who have written on issues of gender, peace and reconciliation. The section concludes with a brief discussion of a theory which will guide this study.

## 2.2 Perpetrators of conflict in pastoral communities

Conflicts may be elder-driven or youth-driven, and the characteristics of each differ from those of the other. Although they may start violent conflicts to gain control over resources, the elders have a higher need for ensuring good relations and maintaining general security. Youth on the other hand have little to gain from security, and much more from economic power, prestige, etc. Elders and women do incite conflicts, and elders also organize for the larger raids; but they also play a stronger role in maintaining and rebuilding peace. Although in the past, all raids had to be approved by the elders; increasingly the youth are launching raids without such approvals, seeing the wresting of control from the elders as an added benefit (Lines, 2009).

## 2.3 Basic Sources of Conflict in pastoral communities

Clan-based raiding of livestock has been traditionally practiced among the pastoral communities, and culturally approved. However such raids had limited damage, barred killing of women and children, and contained inbuilt peace measures via control by clan elders. Such conflicts are even classified as sustainable and redistributive in nature, in that retaliatory raids occur between the clans, whereby cattle ownership keeps changing and an overall balance is maintained (Anon, 2005).

Competition over scarce grazing fields, water resources and pasture has escalated inter-ethnic animosity, often resulting in armed conflicts, which are predatory in nature and much more

destructive. For example, Isiolo, Baringo, Marsabit, Moyale, Samburu and Turkana communities are moving in large numbers into agricultural areas of Laikipia in search of water and pasture (Anon, 2005).

Similarly Pokots, Marsabit raid the Turkana villages that border their districts for control over resources available in Turkana areas. Recently, intra-communal conflict, such as between two Turkana communities, have also begun emerging, as people have begun to perceive raids as a method to compensate for their lack of resources and livestock assets. Many of these are even driven by external forces, with political and commercial interests (Anon, 2005).

### 2.3.1 Women participation in peace building

Since the beginning of recorded history, women have been working for peace and picking up the pieces from the wars started by men. As Elsie Boulding says: *"At the close of every war, destroyed communities have been rebuilding, and much of the physical labour of rebuilding has been women's work."* (Boulding, 1988).

This indicates that women are being motivated to build peace because they are mothers, agonizing over their children's disappearance. This assertion seems to confirm that women in the Rift-valley are motivated to work for peace simply because they are mothers and partly because in the event of war they are the most vulnerable. This is because women have been used over the centuries as weapons and objects of violence between warring factions, a reality brought to life in the experiences of Korean 'comfort women' in Japan during the Second World War. A Haitian woman attending the Manila conference spoke poignantly on how the effect of war is close to the lives of women (Gnanadason *et al.*, 1996).

The International Congress of Women at The Hague in April 1915, presided over by Jane Addams, brought together over a thousand women and agreed to send envoys to the European and United States governments in a plea to stop the war. Although that effort did not succeed, the congress did create a basis for the women's peace movement (Gnanadason *et al.*, 1996:12).

The issue of reconciliation has special importance and specific meaning for women which might differ from men's. For example, amnesty does not mean the same for men and for women. For men, it relieves them from responsibility and accountability for crimes, including those committed towards women. On the other hand, amnesty leaves women vulnerable to further attacks (Pankhurst, 2000).

After generations of silence, women's stories of their struggles for social change and for peace are beginning to be told. There are thousands of stories of women in Northern Ireland protesting violence, Palestinian and Israeli women trying to overcome barriers of distrust and enmity, and of South African women whose long history of non-violent resistance has been central to the country's struggle, and so on (Gnanadason *et al*., 1996).

## 2.3.2 Factors hindering Women participation in peace building

The women's International League for Peace and Freedom was born out of the Hague conference and the Women's Peace Crusade, formed in 1917/18 brought in grassroots movements. All these groups faced tremendous resistance in their own societies as they sought to mobilize anti-war sentiment (Gnanadason *et al.*, 1996). The Rural Women Peace Link in Kenya is no exception. According to its members, men pose a very strong resistance to them, first as their husbands who feel they should not venture in the field long dominated by males and, secondly, through the cultural belief that it is men's duty to keep security and order.

Women's efforts are often invisible, remaining hidden due to cultural constraints, yet some, especially in the north and west, are open and confident. Some efforts are composed solely of women who deliberately distance themselves from men and the social systems they represent. In Colombia, despite the fact that as many as 30 per cent of the fighters of the Revolutionary Armed Forces of Colombia (FARC) are women, only one woman, Marian Paez, was included among its representatives of official negotiations with the government (McDermott, 2002).

Women's concerns come not merely out of their own experiences but out of their rootedness in their communities. They represent different constituencies; those in need of education, of healthcare, of jobs and land. They have a different experience of war from male fighters and politicians (Elson and Keklik, 2003).

### 2.3.3 Roles of women in conflict resolutions and peace building

In all societies, it is women who give birth and nurse babies. In these societies, women are the primary caregivers responsible for the children and for the family. The role of women in nurturing, building relationships and maintaining the family is central to their identity. This concern with relationships and people often means that women play the role of peacemakers within their families and their communities. Carol Gilligan has shown that women perceive the world differently from men, that they see the world as a web of relationships in which individuals can be identified by their relationship with others (Gnanadason *et al*., 1996).

Their concerns with relationships are the basis of their nurturing role, their passion for affirming life, their opposition to war, she observes that men tend to have what she calls an 'ethic of justice' which proceeds from the premise of equality that everyone should be treated the same.

Women, on the other hand, are more likely to have an 'ethic of care', resting on the premise of non-violence (Gnanadason *et al*., 1996).

In thousands of other communities, women have not only opposed war but also organized to resist the invasion of their countries. Vietnamese women played a vital role in the struggle for their country for centuries, beginning with the national uprising led by the two sisters Trung in AD 39 against the north (Gnanadasson *et. al.*, 1996: 12).

Indeed, women who first stand up against a war and sympathize with women across ethnic lines are usually mothers whose sons are drafted into the war. Hence, without downplaying the immense importance of women rising up against a war, there is a danger that the only protestors against a war appear to be women as mothers. Women-mothers are deliberately used as a part of militaristic propaganda and their protests are presented in a way that justifies the claims of the national leaders about the necessity of fighting to defend women and children (Cockburn, 1998).

While there is a lot of information on women as victims, we have insignificant records about the immense increase in women's independence and self-confidence triggered by conflict. Media repeatedly impose information that describes abuses women endure during war, meanwhile ignoring the actions taken by women as autonomous actors. The public image of women as victims and losers seriously affects awareness of the different impacts war has on men and women, and impedes the recognition of unique solutions that women might propose (Puechguirbal, 2003).

The roles women have in the reconciliation processes are complex, reflecting the multiple roles women have in one society. Their approach and life has to be approached holistically since women symbolize peace educators within the family, in schools, in women's and mixed associations, and elsewhere. Their networks and knowledge of local affairs make them effective

early warning monitors, alert for increasing tensions and others signs of potential conflict. Their often-extensive kinship relations, social prospects and training can make women highly effective mediators. Return to peace for women usually means return to the gender status quo that ignores the non traditional roles assumed by women during the conflict. How to keep and consolidate the gains made during the conflict is a challenge that confronts women in post conflict societies (Meintjes, 2001).

If the men in power continue to perceive women primarily as victims, war widows, or heroic mothers, we have little room for post conflict social transformation. Indeed, women are victims of the war, *but* they are also survivors. However, women are often perceived simply as passive victims due to the wide range of violence they experience during the war (Cookburn and Zarkov, 2002). Media repeatedly impose information that describes abuses women endure during the war, meanwhile ignoring the actions taken by women as autonomous actors. Public images of women as victims and losers have serious consequences for the awareness of different impacts war have on men and women and impede the recognition of creative and new solutions that women might propose (Connel, 2000). It is both men and women that have the potential for peacemaking and the responsibility to build and keep the peace.

## 2.4 Theoretical framework

This study was guided by conflict theory. Conflict theory suggests that human behavior in social contexts results from conflicts between competing groups. Conflict theory originated with the work of Karl Marx in the mid-1800s. This thinking also inspired Max Weber who agreed in the importance of wealth but argued that power and status were of equal importance. Both saw different groups in conflict over social scarcities. Marx understood human society in terms of conflict between social classes, notably the conflict in capitalist societies between those who

owned the means of economic production (factory or farm owners, for example) and those who did not (the workers). Subsequent thinkers have described different versions of conflict theory; a common theme is that different social groups have unequal power, though all groups struggle for the same limited resources. Conflict theory emphasizes the role that a person or groups ability has to exercise influence and control over others in producing social order. It states that a society or organization functions so that each individual participant and its groups struggle to maximize their benefits, which inevitably contributes to social change such as changes in politics and revolutions. Conflict theory has been used to explain diverse human behavior, such as educational practices that either sustain or challenge the *status quo*, cultural customs regarding the elderly, and criminal behavior. Where power is located, who uses it and who doesn't are thus fundamental to conflict theory.

Conflict theory emphasizes the role that a person or groups ability has to exercise influence and control over others in producing social order. The struggle that occurs does not always involve physical violence; it can point to an underlying struggle for each group or individual within a society to maximize its own benefits. The moderate version of the conflict theory allows Functionalism as an equally acceptable theory, since it would accept that even negative social institutions play a part in society's self-perpetuation (Kaldor, 1999).

The essence of conflict theory is best epitomized by the classic 'pyramid structure' in which an elite dictates terms to the larger masses. All major institutions, laws, and traditions in the society are created to support those who have traditionally been in power, or the groups that are perceived to be superior in the society according to this theory. In summary, conflict theory seeks to catalogue the ways in which those in power seek to stay in power. The conflict theory basically states that all problems are caused by different groups and their status and how they compete for the necessities in life (Colin, 2006).

## 2.4.1 Relevance of the theory to this study

Conflict theory seeks to scientifically explain the general contours of conflict in society: how conflict starts and varies, and the effects it brings. The central concerns of conflict theory is the unequal distribution of scarce resources and power which gives some people leverage than others. What these resources are might be different for each theorist, but conflict theorists usually work with Weber's three systems of stratification: class, status, and power. Among the Samburu and Turkana the woman is placed at lower level than a man thus locking her out on important matters in the society such as decision making including peace building. Women are seen as weak, hence not allowed to fight for power or own any property. Where power is located and who uses it (and who doesn't) are thus fundamental to conflict theory. Hence this theory is used here to shed light on how access to or lack of resources and power can influence conflicts as well as the process of conflict management and peace building.

Thus, internal disputes can arise from local environmental degradation, e.g. the introduction of an effluent-releasing factory in a human settlement area that affects waterways and air quality. Equally, ethnic clashes can occur when population migration increases demand for scarce resources like land for cultivation. This is the case in agrarian economies like those in eastern Africa, where land is exploited via tenure systems and where there is a large cultural identification with ancestral/tribal land. Conflict theory and peace studies have made important contributions to gender research providing it with a framework in which violence against women can be seen in the larger context of societal violence. Gender relations are a pivotal aspect that needs to be highlighted when an analysis of armed conflicts is done, although they cannot explain the "whole story" by themselves and need to be taken into account alongside other factors. Gender intersects with many other issues such as economics, resources, politics, ethno

national identities and religious beliefs, among others, and therefore must be integrated in the analysis in conjunction with all these aspects.

In conclusion, individual women and women's organizations employ a variety of strategies to work towards peace and stability following conflict; however, as the above discussion has demonstrated, all of these pathways can increase the probability of sustainable peace through numerous, overlapping mechanisms. By initiating a dialogue between both sides and creating opportunities for collaboration built on the exchange of information and growth of trust women disrupt spirals of fear by reducing uncertainty about the other side's actions and intentions. In promoting inclusive political and economic institutions, women help to address the root causes of conflict and so remove previous motivations for violence. Women's organizations can further generate political pressure to raise the costs for leaders of returning to war. Women's dedication to reconciliation also helps to build trust and demonstrate the future costs of war such as retributive justice for war crimes or social pressure to maintain peace. Working within civil society, women and women's organizations contribute to all of these initiatives while providing tangible benefits to their communities and incentives to move beyond a violent past towards a more peaceful future.

## CHAPTER THREE: METHODOLOGY

### 3.1 Introduction

This part of the proposal describes the procedure that was followed in conducting the study. It provides description of the research site, the study design, units of analysis, sampling techniques and sample size as well as methods and instruments of data collection, how data was processed, analyzed and presented.

### 3.2 Research site

This study was carried out in Baragoi which is found in Samburu County. Samburu County is one of the 47 administrative Counties in Kenya. It borders Baringo County to the West, Laikipia County to the South, Isiolo County to the East, Turkana County to the Northwest and Marsabit County to the North. It has a population of approximately and 223,947 in population census of 2009 (KNBS, 2010). It covers an area of roughly 21,000 km² (8,000 mi²). It stretches north from the Wuaso Ng'iro River to the south of Lake Turkana and also includes Mount Kulal which lies just east of Lake Turkana and its geographical coordinates are 3° 46' 0" South, 39° 17' 0" East.

### 3.2.1: Demographic profile

Based on the Population by Sex, and based on the 2009 census, the number of males is 69,378, while that of females is 74,169 giving a total of 143,547. Out of these figures, the number of males aged 18 years and Below is 43,407 while that of female aged 18 years and below is 42,262 giving a total of 85,669. On the other hand the male aged above 18 years is 25,971 while that of female is 31,907 giving a total of 57,878. Thus the population of those aged 18 years and below and those aged 18 years and above is almost equal. The projections for the Kenya population compiled by the UN that were calculated using the percentage growth rate per county and were

estimated for a five year period beginning from the last census in 2009, indicated that Samburu population would stand at 179,092 by the year 2012 based on a 2.8% growth rate (Source: World Population Prospects, UN Population Projects, 2010)

### 3.2.1. Topography and livelihoods

The Samburu people live slightly south of Lake Turkana. They have traditionally herded cattle, goats and sheep in and an arid region with sparse vegetation. A nomadic life-style is essential for their survival since attempts to settle down in permanent locations have reduced their self-sufficiency and ability to maintain their traditional values and practices.

The County is semi-arid and supports crop farming in the highlands whereas the lowlands are predominantly endowed with pastures for livestock (Masinde, et al., 2004).The people practice small-scale irrigation along the Kerio and other major rivers in the North Rift and grow millet, sorghum, cassava, bananas, cotton and vegetables. Cattle, goats, sheep and camels are their main source of livelihood and they derive 90% of their livelihood from sale of the livestock and its products. Honey production and marketing in North Rift is widespread and making and selling of ornaments among the Samburu, East Pokot and Turkana is also an important trade (Pkalya, et al., 2003).

Geographically, the County is divided into lowland and the plateau consisting of both Kirisia and Lorroki divisions. The vegetation is mainly grassland with stunted bushes, while deciduous forests dominate the mountainous ranges (Samburu County Council Head Office In Maralal, 2013). The Lorroki and Kirisia plateaus are characterized by mountains and indigenous forests. The zone serves as water catchment areas and dry season grazing areas for livestock. The County is generally a water deficit area as there are no permanent rivers except Ewaso Nyiro. Average rainfall is about 500mm annually and the temperatures vary with altitude generally from 21 to 35 degree Celsius(Samburu County Council Head Office In Maralal, 2013).

**Figure 3.1: Map of Kenya showing the 47 Counties and the position of Samburu County**
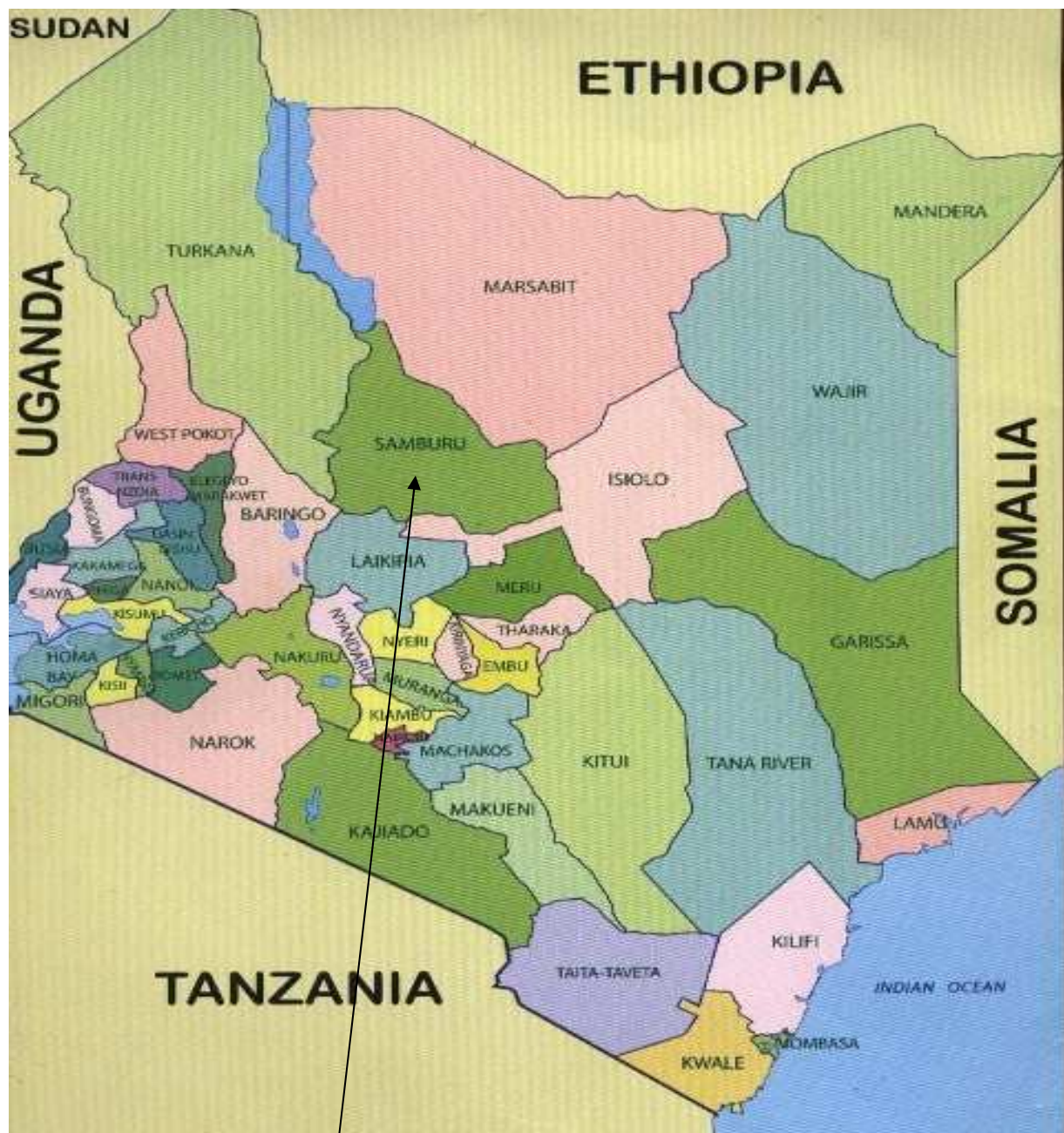


**Source: Kenya Count fact sheets**

**Scale 1: 1,200,000    (Samburu County)**

**Figure 3.2:Samburu County Map**



**Source: Kenya Count fact sheets**

## 3.3 Research design

This study used an exploratory research design. The study was conducted in two phases, all complimenting each other to ensure high quality of data collection. The first phase was in-depth interviews and the second phase involved key informant interviews with administrators.

## 3.4 Study population and unit of analysis

This study targeted grassroots women to explore their roles as peace builders and what they exactly do, how they do it, their entry points and the problems they experience. The unit of analysis was individual women who were above 18 years. The study also targeted women who hold community leadership positions and those who work with non-governmental organizations to ascertain what informed their choice to work for peace. Included in my target group were women and men who work with the government like County administration. This administration is concerned with the implementation of government policies and ensuring people live peacefully with one another. They also form security committees in areas they represent. At the same time, I also targeted women politicians because it was important to establish how women fit in the harsh political environment and whether this affected their traditional role of peace building.

## 3.5 Sample size and sampling procedure

A sample size of 25 was selected and interviewed. I used snowball sampling to get my sample size. In this way, I tried to employ a referral system to locate members of the population to constitute a sample. I first made an attempt to identify and locate a few members of the target group who included County administration officials, religious leaders, women working with relevant non-governmental organizations and community-based organizations and then use these people to identify other members who considered themselves as peace builders.

## 3.6 Data collection methods

## 3.6.1 In-depth Interviews

For the purpose of this study, I conducted in-depth interviews with women participants in peace building in Baragoi. Interviews are flexible and they provided me with the opportunity to probe

and ask specific questions on the role of women participation in conflict management and peace building in Baragoi. In so doing, I obtained information at a greater depth from the participants.

### 3.6.2 Key informant interviews

In this case, I sought information from provincial administration officials, religious leaders, county representatives and officials from non-governmental organizations as well as community-based organizations as the key informants. This enhanced free and open responses and comprehensive coverage of topics and in-depth exploration of the topic. The goal was to elicit rich, detailed data that can be used in analysis. This allowed me to present the meaningfulness of the experience from the respondent's perspective.

### 3.6.3 Secondary data sources

The study has utilized secondary data sources. Documentary materials such as journals, books, articles and the internet have been explored for information with regard to research topic. They however, continued to be used throughout the study period.

### 3.7 Data processing and analysis

Qualitative data from key informant interviews and in-depth interview was analyzed thematically. For each of the data set, a separate code sheet was created in an attempt to establish and interpret the patterns and relationships of the observations.

This analysis constitutes a form of content analysis, which according to Ngulube (2003) involves collecting and organizing information systematically in a standard format that allows analysts to draw conclusions about the characteristics and meaning of recorded material.

The first step in content analysis entailed the construction of categories that are described as a set of criteria which are integrated around a theme. In that light, I analyzed the data according to

themes such as, but not limited to, situations of need, source, services and strategies employed to meet the information need. I examined categories using one of content analysis basic methods, namely, conceptual analysis or thematic analyses. The analysis involved quantifying and tallying the presence of a concept. A descriptive approach was also involved where direct quotations and selected comments from informants were used to explain the trends exhaustively. Quantitative data will be presented in tables and graphs and explanation will be presented in prose. The study will also use inferential statistics to establish effect of ownership structure on performance of state owned corporations. Specifically, the study used Spearman correlation to establish this relationship. The correlation coefficient is expected to be two-tailed as the relationship outcome is expected to be either positive or negative and at 95% confidence level.

### 3.8 Ethical considerations

To obtain informed consent of the respondents, I explained the purpose, duration and potential use of the research results from the field beyond academic purposes; and any other research related information as might be of interest to the respondents was  duly clarified before any data collection. Respondents were also informed of their right to disqualify themselves or withdraw at any stage of the study. The study subjects were also assured of their anonymity during publication of the research findings through the use of pseudonyms, and they were also made aware of the means to access the final research outcome. A research permit and approval to conduct the study were sought from the relevant authorities. Lastly Baragoi being a very conflict riven area, I liased with the County Commissioner and the home guards to ensure my safety during the period of the study

## CHAPTER FOUR: PRESENTATIONS OF FINDINGS

### 4.1 Introduction

This chapter presents analysis and findings of the study as set out in the research methodology. The results were presented on women participation in conflict management and peace building in Baragoi Samburu County. The research targeted a sample of 25 respondents to which interviews were carried out. All the 25 respondents participated in the interviews making a response rate of 100%, which was sufficient for statistical reporting. This response rate was sufficient and representative and conforms to Mugenda and Mugenda (2003) stipulation that a response rate of 50% is adequate for analysis and reporting; a rate of 60% is good while a response rate of 70% and over is excellent. This commendable response rate was due to extra efforts that were made via personal calls to request the respondents to participate in the interviews. The chapter covers the demographic information, and the findings based on the objectives.

### 4.2 Demographic information

The study sought to ascertain the information on the respondents involved in the study with regards to the age, marital status and level of education. The bio data points at the respondents' suitability in answering the questions regarding women participation in conflict management and peace building in Baragoi Samburu County.

### 4.2.1 Distribution of respondents based on age

The respondents were asked to indicate their age in years. The study findings are illustrated in Figure 4.3 below.

**Figure 4.3 Respondents' distribution based on age**
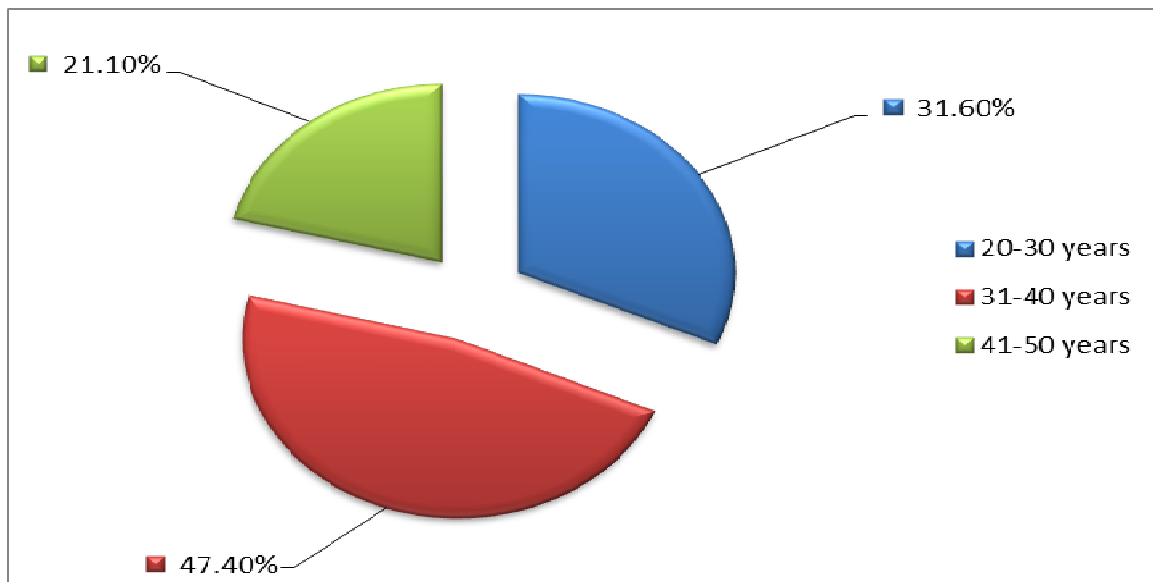


From the findings, most of the respondents (47.4%) were 31-40 years old, 31.6% were 20-30 years old while 21.1% were 41-50 years of age. This depicts that the women were energetic due to their youthful age of 20-40 years and therefore could execute their roles more effectively. Being youthful also meant that the women could be trained in more specialized skills in their household duties and in conflict resolution to make them fully effective in offering high quality services to the local residents in conflict management and peace building.

**Respondents' distribution based on marital status**

The study sought to establish the marital status distribution of the respondents. The results are as tabulated in the Figure 4.4 below.

**Figure 4.4 Respondents' distribution based on marital status**
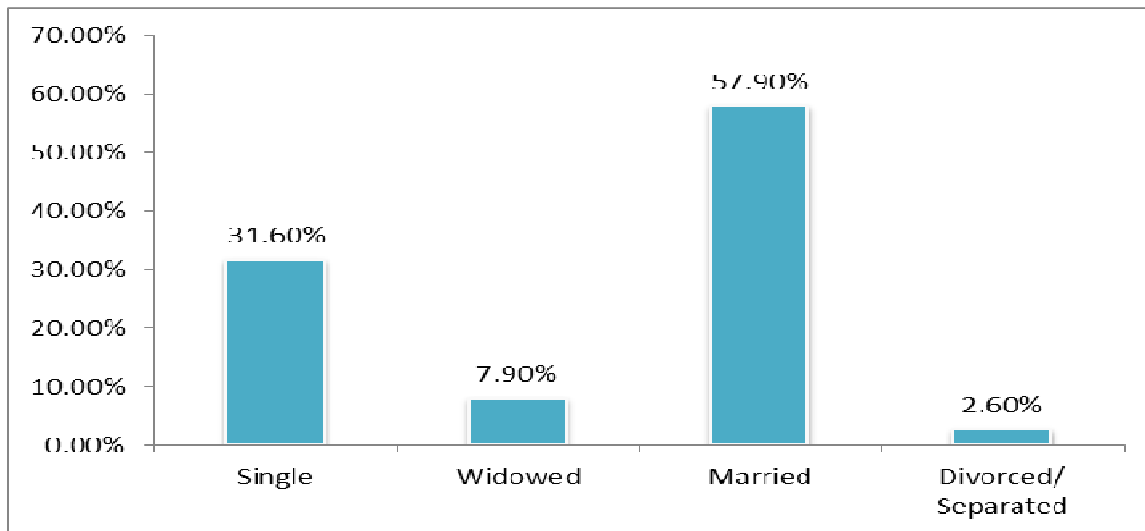


From the findings, the study established that the majority of the respondents (57.9%) were married, 31.6% were single while 7.9% were widowed. This illustrates that the majority of women were married and were deeply involved in household chores including conflict management and peace building as pointed out by the focus group discussions.

**Highest level of education**

The study sought to find the highest academic qualifications of the respondents. The results are as tabulated in the Figure 4.5 below.

**Figure 4.5 Highest level of school/level**
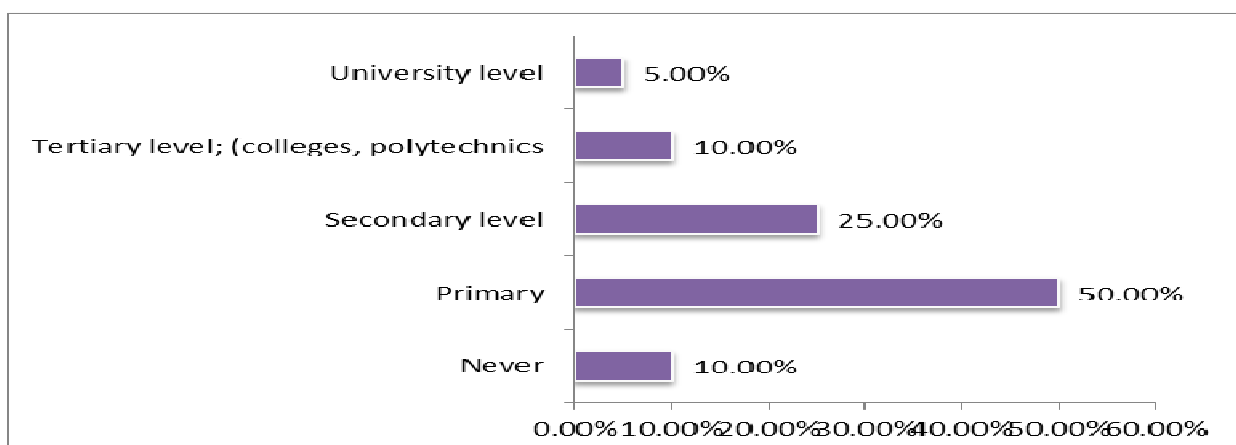
From the Figure 4.5 majority of the respondents (50%) had primary level of education, 25% had secondary level of education, and 10 % had tertiary level while 10% had never attended school. Therefore it can be noted that majority of the household respondents had attained the basic education and thus would provide valid and consistent information about women participation in conflict management and peace building. I found out from the FGDs that most of the grassroots rural women peace builders were semi-literate. This puts them at a disadvantage because those who organize seminars or workshops target professionals, academics, authorities in the field of peace and security, and those who have written a lot in the area of peace building.

**4.3 Participation of women in peace building and conflict management**

The first objective of the study was to examine the participation of women in peace building and conflict management in Baragoi Samburu County. The findings are presented in the subsequent sections.

**Women being regularly involved in peace building**

The respondents were also asked to indicate whether they were regularly involved in peace building. Figure 4.6 below illustrates the study findings.

**Figure 4.6 Women being regularly involved in peace building**
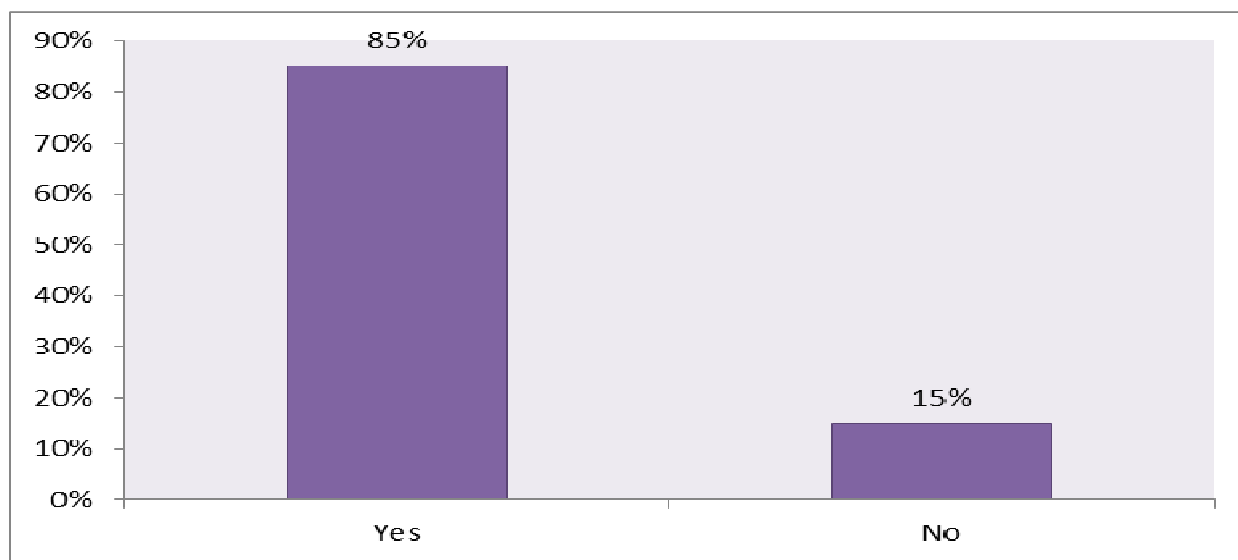


From the study findings, the majority (85%) of the women were regularly involved in peace building. This finding implied that women were instrumental in bringing long-lasting peace based on the extent of involvement in peace building.

**Frequency of women involvement in peace building**

In order to further asses the participation of women in peace building and conflict management, the respondents were asked to indicate how often women were involved in peace building. The results are as shown in Table 4.1 below.

**Table 4.1 Frequency of women involvement in peace building**

|  | Frequency | Percentage |
|---|---|---|
| Daily | 0 | 0 |
| Weekly | 2 | 10 |
| Monthly | 10 | 50 |
| Quarterly | 5 | 25 |
| Semi annually | 2 | 10 |
| Annually | 1 | 5 |
| **Total** | **20** | **100** |

The study found that majority of women (50%) were involved in peace building on monthly basis, 25% on quarterly basis while 10% of women were involved in peace building on either weekly basis or semi-annually. Therefore women were involved in peace building on regular basis.

**Respondents' training in peace building or conflict resolution**

The respondents were also asked to indicate whether they had any training in peace building or conflict resolution. Figure 4.7 below illustrates the study findings.

**Figure 4.7 Respondents' training in peace building or conflict resolution**
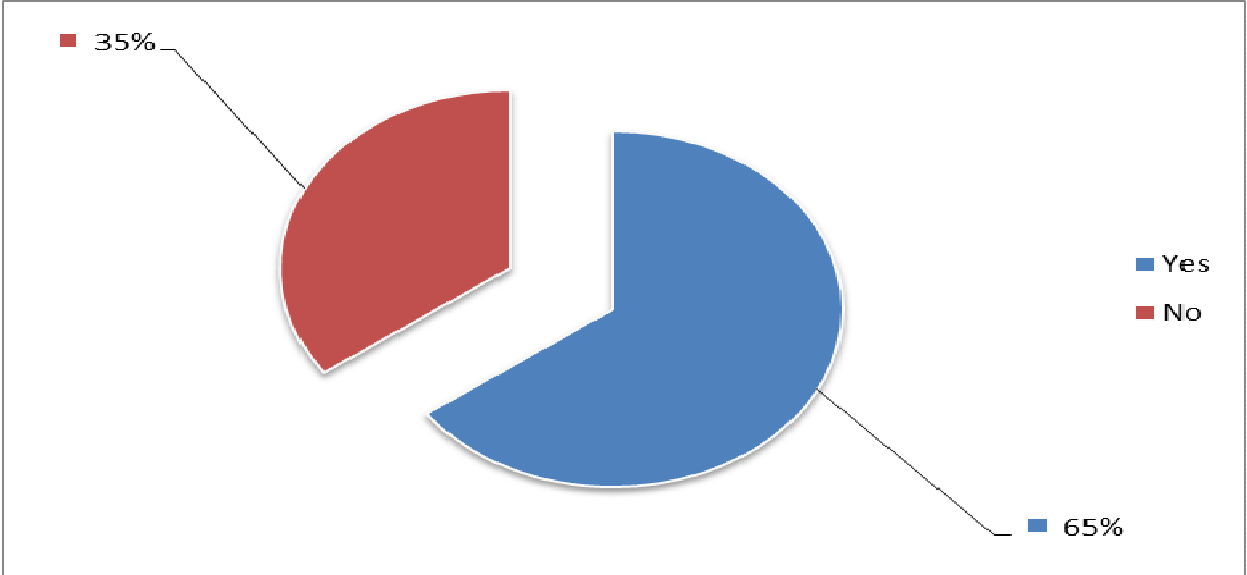


From the study findings, the majority (65%) of the women had training in peace building or conflict resolution while 35% did not have any training in peace building or conflict resolution. The findings were similar to those of the key informants who attested that there was women's training in peace building or conflict resolution in the region to scale up the peace building efforts. This illustrates that the effectiveness of women in peace building was highly enhanced by the training in peace building that they participated in.

**Training in peace building or conflict resolution**

The researcher inquired from the respondents on the organizations the trained them in peace building or conflict resolution. The responses are as shown in Table 4.2 below.

**Table 4.2 Training in peace building or conflict resolution**

|  | Frequency | Percentage |
|---|---|---|
| Church | 12 | 60 |
| Peace caravan of Mrs. Maison Leshoomo | 2 | 10 |
| From peace workshop | 3 | 15 |
| Catholic justice commission and peace | 4 | 20 |
| Association of pastors | 5 | 25 |
| Association of sister of Kenya | 3 | 15 |
| General Service unit (G.S.U) | 2 | 10 |
| world vision | 5 | 25 |
| From I.M.C- international medical corps | 4 | 20 |
| High school | 5 | 25 |

Table 4.2 shows that the organizations the trained women in peace building or conflict resolution include; church (60%), world vision (25%), association of pastors (25%), high school (25%), International medical corps (20%), catholic justice commission and peace (20%), From peace workshop (15%), Association of sister of Kenya (15%), General Service unit (G.S.U) (10%), Peace caravan of Mrs. Maison Leshoomo (10%) respectively. This depicts that involvement of all stakeholders was instrumental in peace building or conflict resolution as reflected by the various organization empowering women in peace building or conflict resolution.

The key informants also posited that involvement of all stakeholders was instrumental in peace building or conflict resolution via involvement of diverse organization in empowering women towards peace building or conflict resolution.

**Skills in peace building and conflict resolution**

The women were further to indicate from where they got their skills in peace building or conflict resolution and their responses are as shown in Table 4.3 below.

**Table 4.3 Skills in peace building and conflict resolution**

| | Frequency | Percentage |
|---|---|---|
| Through seminars | 5 | 25 |
| Through participation of peace activities | 6 | 30 |
| Through peers | 12 | 60 |
| Barazas | 6 | 30 |
| Through maendeleo ya wanawake | 5 | 25 |
| Experience | 8 | 40 |
| From reading the word of God | 2 | 10 |
| Through school, being a school leaders | 5 | 25 |

Table 4.3 shows that the ways that women got their skills in peace building or conflict resolution include; through peers (60%), experience (40%), through participation of peace activities (30%), Barazas (30%), through school, being a school leaders (25%), through maendeleo ya wanawake (25%), Through seminars (25%), reading the word of God (10%) respectively. The study finding reveals women were very innovative and self-driven in learning about peace building or conflict resolution as attested by their own initiative in improving their skills in peace building or conflict resolution.

The key informants further augmented the earlier findings that women were very innovative and self-driven in learning about peace building or conflict resolution as attested by their own initiative in improving their skills in peace building or conflict resolution.

**Women transmitting a culture of peace into girl children**

The researcher also sought to find out whether the respondents transmitted a culture of peace into their girl children. The findings are in Figure 4.8 below.

**Figure 4.8 Women transmitting a culture of peace into girl children**
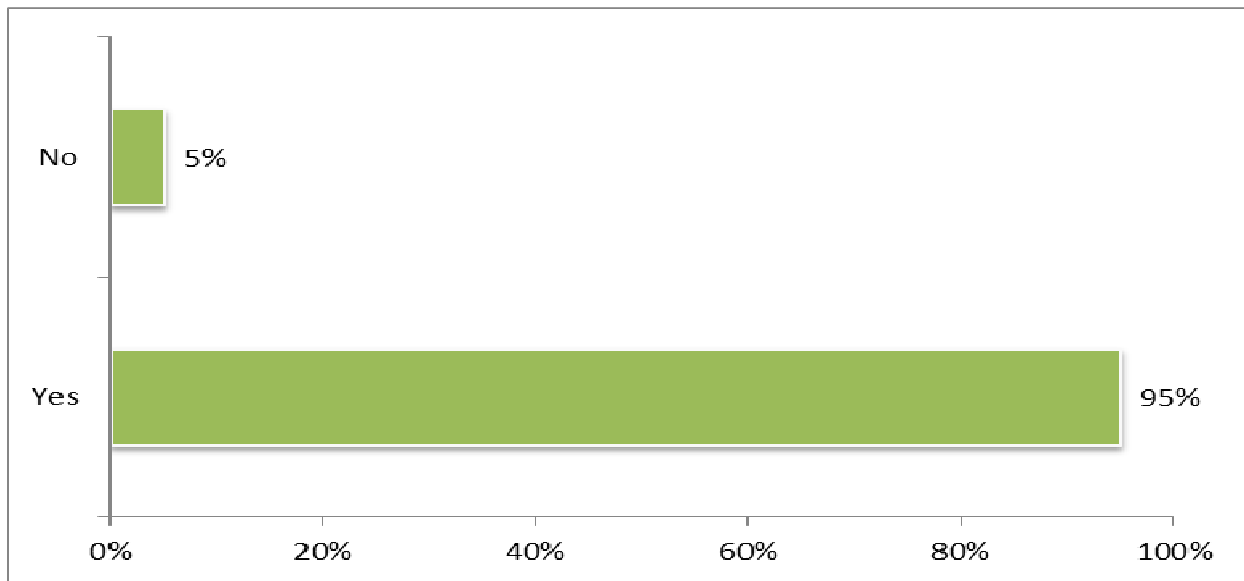


From the study findings, the majority (95%) of the women transmitted a culture of peace into their girl children while 5% never transmitted a culture of peace into their girl children. Therefore peace building or conflict resolution required to be transmitted through out all generations.

**Ways of transmitting a culture of peace into girl children**

In order to further asses the participation of women in peace building and conflict management, the respondents were asked to indicate the ways that they used in transmitting a culture of peace into their girl children. The results are as shown in Table 4.4 below.

**Table 4.4 Ways of transmitting a culture of peace into girl children**

| | Frequency | Percentage |
|---|---|---|
| Teaching them the importance of peace | 5 | 25 |
| Daily mentorship on the great value of peace | 4 | 20 |
| Train her to peaceful and to ambassadors of peace | 3 | 15 |
| Counseling them on peace building | 5 | 25 |
| Teaching them on holistic living | 2 | 10 |
| Discourage them not from adhering to non-beneficial cultural practices like FGM and early marriages | 6 | 30 |
| Educating them on good family values like being a good wife | 4 | 20 |
| Initiating groups to educate girl | 3 | 15 |
| Through festivity know lorara | 7 | 35 |
| through education in formal schools | 5 | 25 |

Table 4.4 shows that the ways that women used in transmitting a culture of peace into their girl children include; through festivity (lorara) (35%), discourage them not from adhering to non-beneficial cultural practices like FGM and early marriages (30%), teaching them the importance of peace (25%), through education in formal schools (25%), counseling them on peace building (25%) daily mentorship on the great value of peace (20%), educating them on good family values like being a good wife (20%), initiating groups to educate girl (15%), train her to peaceful and to ambassadors of peace (15%), teaching them on holistic living (10%) respectively. This finding implied that the transmitting a culture of peace required a multifaceted approach such as through culture, formal education, guidance and counseling and through social networks.

The key informants also indicated that women transmitted a culture of peace to the girl child; through cultural festivals and practices, formal education curriculum, guidance and counseling, daily mentorship and groups to educate.

**Peace-building exercise as voluntary work or paid for work**

The respondents were asked whether peace-building exercise was on voluntary work basis or pay basis. Table 4.5 illustrates the study findings.

**Table 4.5 Peace-building exercise as voluntary work or paid for work**

|  | Frequency | Percentage |
|---|---|---|
| Voluntary | 18 | 90% |
| Paid | 2 | 10% |
| **Total** | **20** | **100** |

From the study findings, the majority (90%) of the women did peace-building exercise n voluntary work basis while 10% was on pay basis. This finding implied that the majority of the women were highly dedicated to achievement of long lasting peace in the region.

**Women involvement in any peace-building committee**

The respondents were asked to indicate whether they were involved in any peace-building committees. The study findings are indicated in Figure 4.9.

**Figure 4.9 Women involvement in any peace-building committee**
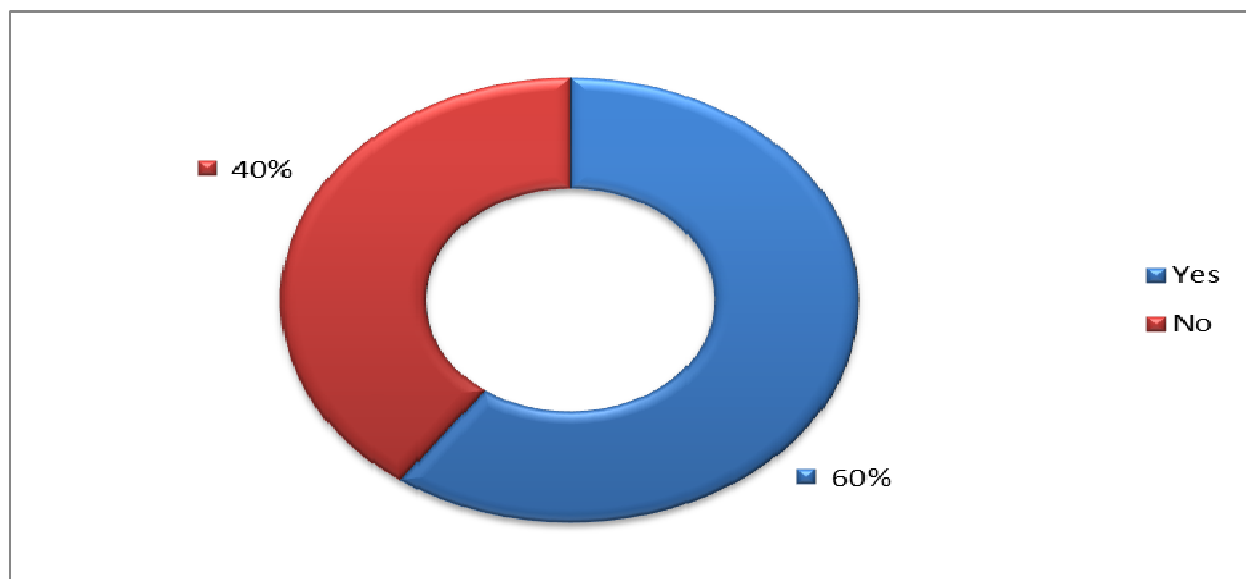


According to the findings, majority (60%) of the women attested to being involved in peace-building committees. The peace-building committees that they were involved in included; Ngilai Peace Committee, Amani, women for peace, CJPC, divisional/chief barazar, loosuk women self group, IMC, and world vision among others. This depicts that various organizations involved in brokering peace between the in Baragori recognized the critical role women played in peace-

building as opposed to the community which still did not appreciate women's role in peace-building.

**Women non-involvement in peace-building committee**

The respondents were further asked to indicate the reasons for not being involved in any peace-building committees. The study findings are indicated in Table 4.6.

**Table 4.6 Women non-involvement in peace-building committee**

|  | **Frequency** | **Percentage** |
|---|---|---|
| I don't have enough experience | 6 | 30 |
| I was not invited for one | 7 | 35 |
| I have been committed in my work | 8 | 40 |

Table 4.6 shows that the reasons for women not being involved in any peace-building committees include; that they have been committed in my work (40%), they were not invited for one (35%), and they don't have enough experience (30%) respectively. This finding further point out to the lack of women in peace-building owing to household chores, lack of skills in peace-building and lack of involving women in peace-building by the community leadership which was mainly male dominated.

According to the key informants, women were not involved in peace-building committees owing to lack of requisite skills in peace-building, poor educational background, limited experience in dealing with peace-building initiatives, cultural orientation where women were meant to remain at home and never be involved in community peace-building efforts.

**4.4 Factors that affect women participation in peace building and conflict management**

The second objective of the study was to analyze the factors that affect women participation in peace building and conflict management in Baragoi Samburu County. The findings are presented in the subsequent sections.

**Problems women encountered during the peace-building exercise**

The respondents were also asked to indicate the problems they encountered during the peace-building exercise. Table 4.7 below illustrates the study findings.

**Table 4.7 Problems women encountered during the peace-building exercise**

| | Frequency | Percentage |
|---|---|---|
| Lack of motivation and support from the community | 6 | 30 |
| Lack of financial resources | 8 | 40 |
| Lack of skills and expertise | 8 | 40 |
| Gender imbalance | 9 | 45 |
| Poor participation of women in family decision making and in Peace building committees | 10 | 50 |
| Cultural factors baring women from attending some meeting | 12 | 60 |
| Hostility from the youth | 14 | 70 |
| Cattle rustling and stock theft | 11 | 55 |
| Insecurity | 16 | 80 |
| Ignorance | 7 | 35 |
| People resisting change from their customs | 10 | 50 |
| Language barrier | 6 | 30 |
| poor transport infrastructure | 9 | 45 |

Table 4.7 shows that the problems women encountered during the peace-building exercise include; insecurity (80%), hostility from the youth (70%), cultural factors baring women from attending some meeting (60%), cattle rustling and stock theft (55%), people resisting change from their customs (50%), poor participation of women in family decision making and in Peace building committees (50%), poor transport infrastructure (45%), gender imbalance (45%), lack of skills and expertise (40%), lack of financial resources (40%), ignorance (35%), lack of motivation and support from the community (30%), and language barrier (30%) respectively.

The key informants also attested that the challenges facing women during the peace-building exercise included; male dominion of peace talks, high insecurity, lack of expertise in peace-building, minimal income, and limited support from the community that led to low motivation towards engaging in peace-building.

The findings from the FGD reveal that women faced great challenges in their peace-building and conflict resolution and consequently their efforts were not fruitful. The challenges mainly ranged

from lack of expertise, lack of community support and lack of concerted efforts by the various stakeholders in peace-building and conflict resolution.

**Ways women used to solve the problems in the peace-building exercise**

In order to further asses the factors that affect women participation in peace building and conflict management, the respondents were asked to indicate the ways that they used to solve the problems they encountered during the peace-building exercise. The results are as shown in Table 4.8 below.

**Table 4.8 Ways women used to solve the problems in the peace-building exercise**

|  | Frequency | Percentage |
|---|---|---|
| Being committed and dedication | 4 | 20 |
| Seeking financial assistance from well-wishers, government and NGOs to support peace building initiative | 6 | 30 |
| By encouraging more women to be courageous | 7 | 35 |
| Gender mainstreaming | 10 | 50 |
| Discarding cultural practices hindering women to participate in peace building | 12 | 60 |
| Prayers and through church intervention (increasing Christianity) | 8 | 40 |
| Peace sensitization campaigns in the community | 5 | 25 |
| Guidance and counseling | 4 | 20 |
| Intercommunity networking and social cohesion | 11 | 55 |

Table 4.8 shows that the ways that women used to solve the problems they encountered during the peace-building exercise include; discarding cultural practices hindering women to participate in peace building (60%), intercommunity networking and social cohesion (55%), gender mainstreaming (50%), prayers and through church intervention (increasing Christianity) (40%), by encouraging more women to be courageous (35%), seeking financial assistance from well-wishers, government and NGOs to support peace building initiative (30%) peace sensitization campaigns in the community (25%), being committed and dedication (20%),and guidance and counseling (20%) respectively.

On their part the key informants indicated that to cope with challenges facing women in peace-building, women undertook training on peace-building offered by NGOs and the government, joined social networks involved in peace-building, and disapproved of the cultural practices hindering women to participate in peace building.

From the findings, it can be deduced that despite the many challenges that women peace builders encountered in peace building and conflict management, they still made serious effort to mitigate and cope with these challenges. The strategies that would help to scale up the women participation in peace building and conflict management; changing the primitive cultural practices, intercommunity networking and social cohesion forums, increasing Christianity, financial assistance to peace groups and peace sensitization campaigns in the community.

**Effect of peace building problems on the women's role as peace builder**

The respondents were further requested to indicate whether the problems they encountered affected their role as a peace builder. The findings are presented in Figure 4.10 below.

**Figure 4.10 Effect of peace building problems on the women's role as peace builder**
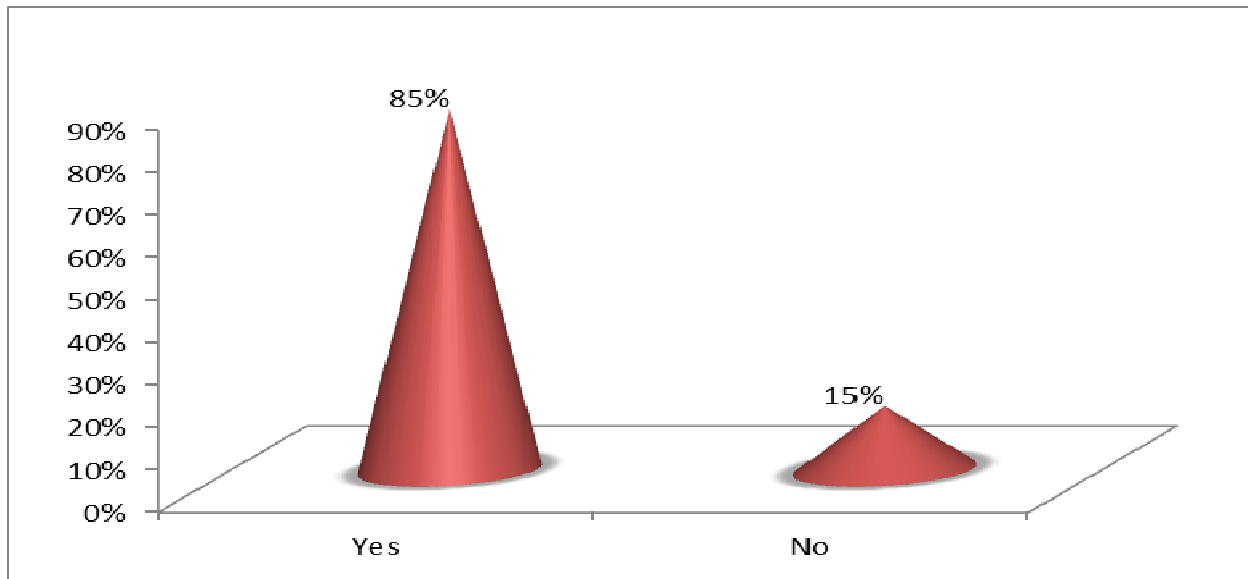


From the study findings, the majority (85%) of the women attested that the problems they encountered affected their role as a peace builder while 15% were not affected. This depicts that majority of the women's peace building initiatives suffered set back owing to the many challenges that they faced.

**Effect of peace building problems on women's role as a peace builder**

The researcher inquired from the respondents on the how the peace building and conflict management problems they encountered affected their role as a peace builder. The responses are as shown in Table 4.9 below.

**Table 4.9 Effect of peace building problems on women's role as a peace builder**

|  | Frequency | Percentage |
|---|---|---|
| Lack of financial resources slow down the peace building effort | 6 | 30 |
| It lowers self esteem | 8 | 40 |
| hostile youth stalls peace building efforts |  |  |
| cattle rustling and stock theft demoralize us | 9 | 45 |
| Lack of the skills and knowledge cannot reduce our efficiency in peace building | 10 | 50 |
| Poor involvement in peace building forums discourage us | 12 | 60 |
| Demoralization | 14 | 70 |
| Lack of community support demeans the efforts made | 11 | 55 |
| Language barrier stalls the efforts | 16 | 80 |
| insecurity discourages peace building efforts | 7 | 35 |

Table 4.9 shows that the ways that the problems women encountered affected their role as a peace builder include; language barrier stalled the peace building efforts (80%), demoralization (70%), poor involvement in peace building forums discourage us (60%), lack of community support demeans the efforts made (55%), lack of the skills and knowledge cannot reduce our efficiency in peace building (50%), cattle rustling and stock theft demoralize us (45%), it lowers self-esteem (40%), insecurity discourages peace building efforts (35%) and lack of financial resources slow down the peace building effort (30%) respectively.

The study finding from the FGD reveals the there were many serious barriers/factors that limited women participation in peace building and conflict management. The barriers/factors that limited women participation were; language barrier, demoralization, poor involvement in peace building forums, lack of community support, lack of the skills and knowledge, insecurity and lack of financial resources among others.

According to the key informants the situation of armed violence and insecurity is overt in the region. This region is characterized by a drought-prone environment in which basic resources are scarce. The problem is aggravated by environmental degradation, which in turn has increased competition for access to resources and control of livelihoods. Access to water is a particular concern, which also impacts on the capacity to keep livestock and generate income. This sorry state of affairs has been compounded by the proximity of most of these districts to a number of the Eastern Africa region's conflict zones and the absence of effective border controls, which has rendered these areas easy trading and passage points for illicit weapons. The pastoralist communities generally fall beyond the reach of official governance institutions, and have a history of tension among themselves as well as with non-pastoralist settlements. The history of tensions coupled with fierce competition for scarce resources, widespread availability and ownership of firearms, low capacity of rule of law institutions and general socio-economic misery has produced a fragile environment that is highly conducive for arms proliferation.

The key informants further eluded that Samburu community is highly patriarchal in nature and women are usually locked out in key decision making. In such societies, women are often erroneously equated with children and in the process entrenching male dominance. From the FGD, the formation of Women Peace Forums is therefore an eye-opener for the womenfolk in Wajir County to challenge such stereotypes and reclaim their rightful place in society.

**Assistance from the government**

The women were further to indicate whether they received any assistance from the government and their responses are as shown in Figure 4.11 below.

**Figure 4.11 Assistance from the government**
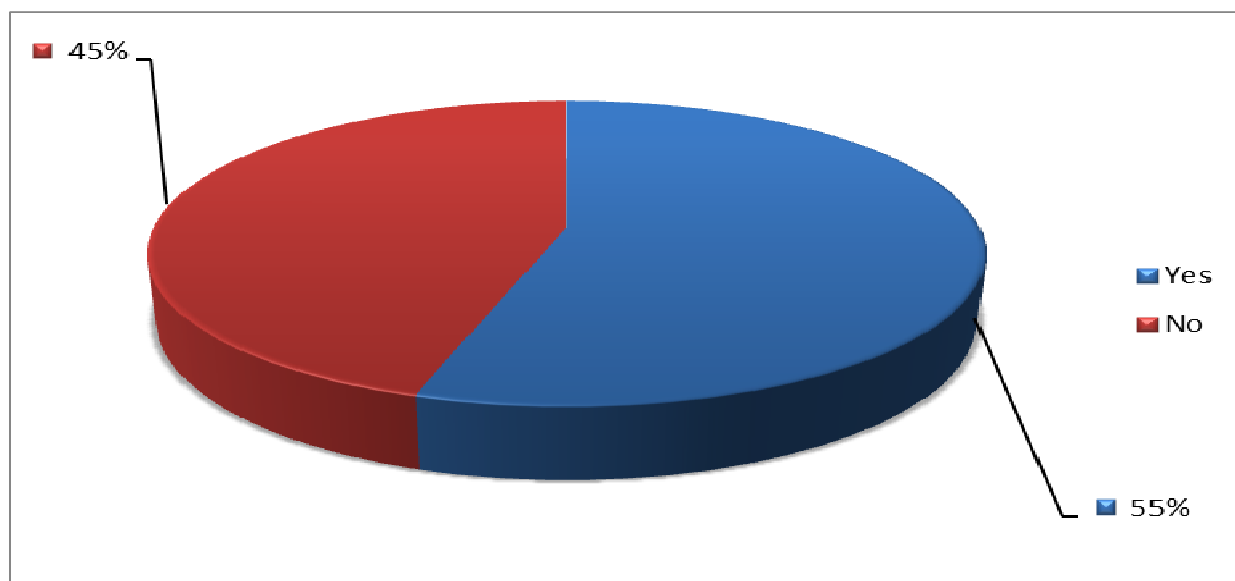


From the study findings, the majority (55%) of the women indicated that they received any assistance from the government while 45% indicated not receiving any assistance from the government. The study finding reveals the government was a key factor that that affect women participation in peace building and conflict management.

**Type of assistance offered by the government**

The researcher also sought to find out the type of assistance that women had been offered by the government. The findings are in Table 4.10 below.

**Table 4.10 Type of assistance offered by the government**

|  | Frequency | Percentage |
|---|---|---|
| Transport services | 5 | 25 |
| Inclusion in peace meeting | 4 | 20 |
| Training in peace building | 3 | 15 |
| Provision of security | 5 | 25 |
| hiring translators | 2 | 10 |
| Exposure visits to other areas where role models exist | 6 | 30 |

Table 4.10 shows that the type of assistance that women had been offered by the government include; exposure visits to other areas where role models exist (30%), transport services (25%),

provision of security (25%), inclusion in peace meeting (20%), training in peace building (15%), and hiring translators (10%) respectively.

The study finding reveals that the government appreciated women's role in peace building and conflict management through offering various support to them.

**Government identifying women as a peace builder**

The respondents were asked to indicate the way that the government identified them as a peace builder. The results are as shown in Table 4.11 below.

**Table 4.11 Government identifying women as a peace builder**

|  | Frequency | Percentage |
|---|---|---|
| Through area chief | 12 | 60 |
| Through baraza | 2 | 10 |
| From a registered group | 3 | 15 |
| Due to the women peace building initiatives | 4 | 20 |
| Through this N.G.O (world vision and international medical corps) | 5 | 25 |

Table 4.11 shows that the ways that the government identified them as a peace builder include; through area chief (60%), through this N.G.O (world vision and international medical corps) (25%), due to the women peace building initiatives (20%), from a registered group (15%) and through baraza (10%) respectively. The key informants indicated that the government worked closely with other players towards using diverse ways where women acted as peace builders.

The findings therefore indicate that the government worked closely with other players that worked to restore peace in the region as reflected by the diverse ways that it encountered women peace builders.

**Government still recognizing women as a peace builder**

The respondents were asked whether the government still recognized them as a peace builder. Figure 4.12 illustrates the study findings.

**Figure 4.12 Government still recognizing women as a peace builder**
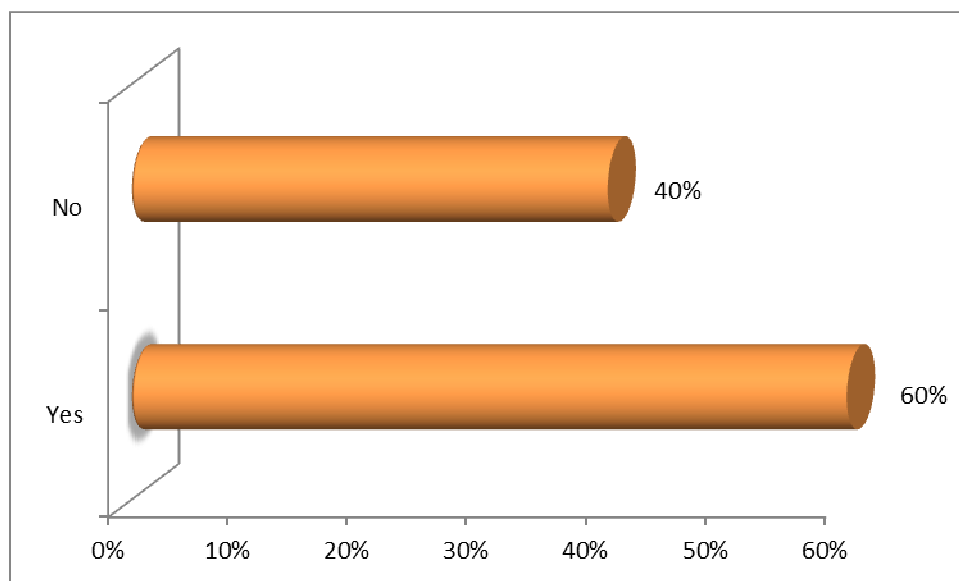


From the study findings, the majority (60%) of the women indicated that the government still recognized them as a peace builder while 40% attested to not being recognized them as a peace builder by the government. This finding further point out to the fact that the government recognized the special role of women in peace building and continuously engaged them to forge long-lasting peace.

**Ways that the government still recognizes women as a peace builder**

The respondents were asked to indicate how the government still recognized them as a peace builder. The study findings are indicated in Table 4.12.

**Table 4.12 Ways that the government still recognizes women as a peace builder**

|  | Frequency | Percentage |
|---|---|---|
| Involvement in resolving tribal conflicts | 5 | 25 |
| interaction in peace work | 4 | 20 |
| being called upon whenever there is a need | 3 | 15 |
| having a group registration certificate | 5 | 25 |
| they recognize me as a volunteer of peace | 2 | 10 |
| holding seminars | 6 | 30 |
| activist and village representative | 4 | 20 |

On how the government still recognized women as a peace builder include; through holding seminars (30%), involvement in resolving tribal conflicts (25%), having a group registration certificate (25%), activist and as a village representative (20%), interaction in peace work (20%), being called upon whenever there is a need (15%), and that they recognize women as a volunteer of peace (10%) respectively. The findings further indicate the government through diverse platforms involved women in peace building efforts and therefore was keen in implementing the constitutions and other laws that guide gender mainstreaming in peace building and conflict management.

**Cultural factors affecting women participation in peace efforts**

The respondents were further asked to indicate whether there were cultural factors that affected women participation. The study findings are indicated in Figure 4.13.

**Figure 4.13 Cultural factors affecting women participation in peace efforts**
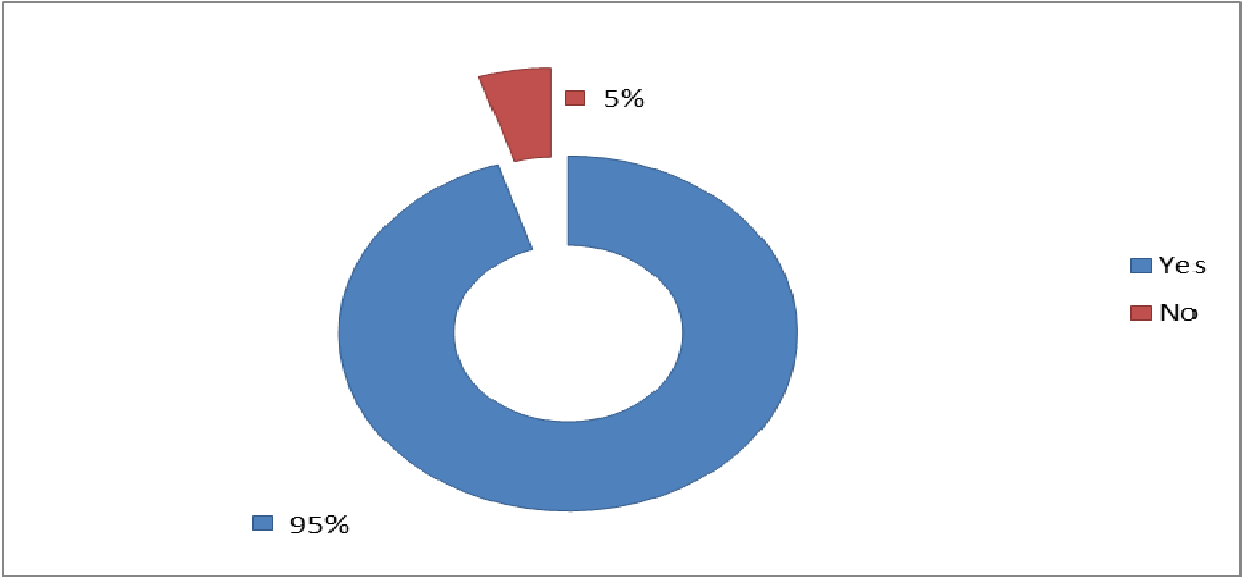


From the study findings, the majority (95%) of the women posited that there were cultural factors that affected women participation. This depicts that culture was a key factor that influenced women participation in peace building and conflict management.

**Cultural factors affecting women participation in peace building**

The respondents were also asked to indicate the cultural factors that affected women participation in peace building. Table 4.13 below illustrates the study findings.

**Table 4.13 Cultural factors affecting women participation in peace building**

| | Frequency | Percentage |
|---|---|---|
| Early marriages and FGM | 7 | 35 |
| Women being encouraged to hold spears while being seated | 7 | 35 |
| Men being superior than women | 9 | 45 |
| Women being not allowed to make decision in the community | 9 | 45 |
| Herding | 6 | 30 |

Table 4.13 shows that the cultural factors that affected women participation in peace building include; men being superior than women (45%), women being not allowed to make decision in the community (45%), women being encouraged to hold spears while being seated (35%), early marriages and FGM (35%) and herding (30%) respectively.

This illustrates that culture was mainly used to limit women participation in peace building and conflict management. The women were not viewed as key players in peace building and conflict management by the community and therefore their peace building role was highly crippled.

**Community perception of woman as a peace builder**

The respondents were asked to indicate how the community viewed a woman peace builder. The results are as shown in Figure 4.14 below.

**Table 4.14 Community perception of woman as a peace builder**

| | Frequency | Percentage |
|---|---|---|
| They appreciate it | 6 | 30 |
| Weak persons | 7 | 35 |
| community respect women | 8 | 40 |
| Negatively | 6 | 30 |
| Women love peace | 7 | 35 |
| Do not fully recognize the efforts | 8 | 40 |
| As a person going against taboo | 7 | 35 |

On how the community viewed a woman peace builder, Table 4.12 shows that the community respect women (40%), did not fully recognize the efforts (40%), as a person going against taboo (35%), women love peace (35%), weak persons (35%), they appreciate it (30%)and negatively (30%) respectively.

This depicts that the community perception on the role of women in peace building was key in determining how effective women would be in peace building. Positive perception on women as key players in peace building scaled up their success in this front. However negative opinion by the community rendered the women's efforts fruitless.

**Men perception on women a peace builder**

The respondents were requested to indicate how men perceived their work as a peace builder. The findings are presented in Table 4.15 below.

**Table 4.15 Men perception on women a peace builder**

|  | Frequency | Percentage |
|---|---|---|
| The appreciate it | 6 | 30 |
| Weak being | 8 | 40 |
| community respect women | 4 | 20 |
| Negatively | 9 | 45 |
| Women love peace | 10 | 50 |
| Do not fully recognize the efforts | 12 | 60 |
| As a person going against taboo | 14 | 70 |
| They like it as women interact with their sons who steal | 11 | 55 |
| take it for granted | 16 | 80 |
| They like but culturally women have no say | 7 | 35 |

On how men perceived women's work as a peace builder, Table 4.15 shows that the men took it for granted (80%), they see women as a person going against taboo (70%), men do not fully recognize the efforts (60%), they see women as peace loving (50%), they like it but culturally it is not approved (50%), they view negatively (45%), they view weak persons (40%), they like it as women interact more with their sons who steal (55%) and that they appreciate it (30%) respectively.

The study finding reveals that the perception of the male gender on the role of the female gender determined the rate at which peace would be achieved. There were significant success in gender mainstreaming towards peace building, however the efforts required up-scaling as there was significant skepticism from the male gender towards female gender's participation in peace building.

**Women cope with the unfriendly support from men**

The researcher inquired from the women on how they coped with the unfriendly support from men. The responses are as shown in table 4.16 below.

**Table 4.16 Women cope with the unfriendly support from men**

|                                                            | Frequency | Percentage |
|------------------------------------------------------------|-----------|------------|
| make them understand                                       | 4         | 20         |
| By meeting women role models                               | 6         | 30         |
| Persistence in peace work until they support               | 7         | 35         |
| The local media and women forums to preach peace           | 10        | 50         |
| use diplomacy                                              | 7         | 35         |
| Coming up with projects owned by women                     | 8         | 40         |
| Organizing Seminars for them                               | 5         | 25         |
| Inviting men and enlightening them on the role of a girl child | 4     | 20         |

Table 4.16 shows that the ways that women coped with the unfriendly support from men include; the local media and women forums to preach peace (50%), coming up with projects owned by women (40%), persistence in peace work until they support (35%), use diplomacy (35%), by meeting women role models (30%), organizing Seminars for them (25%), make them understand (20%) and inviting men and enlightening them on the role of a girl child (20%) respectively.

This finding also from the FGD implied that women applied various interventions to spearhead peace building efforts despite the unfriendly support from men. The interventions included; use of media and women forums to preach peace, projects owned by women, persistence, diplomacy, women role models, seminars and enlightening men on the role of a girl child.

**4.5 Role played by women in peace building and conflict management**

The second objective of the study was to examine the role played by women in peace building and conflict management in Baragoi Samburu County. The findings are presented in the subsequent sections.

**Women role as a peace builder**

The women were to indicate the role that they exactly played as a peace builder and their responses are as shown in Table 4.17 below.

**Table 4.17 Women role as a peace builder**

| | Frequency | Percentage |
|---|---|---|
| Guidance and counseling of the youth | 11 | 55 |
| Through preaching peace | 16 | 80 |
| Encouraging youth to turn away from cattle rustling and other primitive cultural practices | 7 | 35 |
| Finding out the root causes of conflicts | 10 | 50 |
| Encouraging women to be good examples in peace building | 6 | 30 |
| Discouraging FGM | 9 | 45 |
| As a community mobilizer and leader (chairperson, coordinator or councilor) | 11 | 55 |
| Educating the youth the importance of peace | 10 | 50 |

Table 4.17 shows that the role that women exactly played as a peace builder include; through preaching peace (80%), guidance and counseling of the youth (55%), as a community mobilizer and leader (chairperson, coordinator or councilor) (55%), educating the youth the importance of peace (50%), finding out the root causes of conflicts (50%), discouraging FGM (45%), encouraging youth to turn away from cattle rustling and other primitive cultural practices (35%) and by encouraging women to be good examples in peace building (30%) respectively.

According to the key informants findings, the initiative by Women Peace Forum members, samburu county has surrendered the highest number of illicit small arms and light weapons when compared to her neighbors in, Laisamis and Laikipia districts.This could not have been achieved

without the crucial role played by women not only for advocating for a humane disarmament exercise but also for calling upon the community members to support the process. Though women have been blamed for instigating violence through inciting their male counterparts, they have also been very instrumental in brokering peace. The strength that lies within women to bring change in the community cannot be underrated. That is why in samburu their story concerning the disarmament exercise has been very evident. Some of the women went against all odds to ensure that the guns under their husbands and sons custody are returned to the security forces.

This finding from the FGD implied that women played a great role in peace building and conflict management as reflected by their diverse activities in peace building. Their role ranged from; being peace ambassadors, offering guidance and counseling to the youth, community mobilization, educating others and fighting primitive cultural practices such as FGM, cattle rustling etc.

**Women's roles being different men's role**

The researcher also sought to find out whether women's roles were different from the ones played by men. The findings are in Figure 4.14 below.

**Figure 4.14 Women's roles being different men's role**
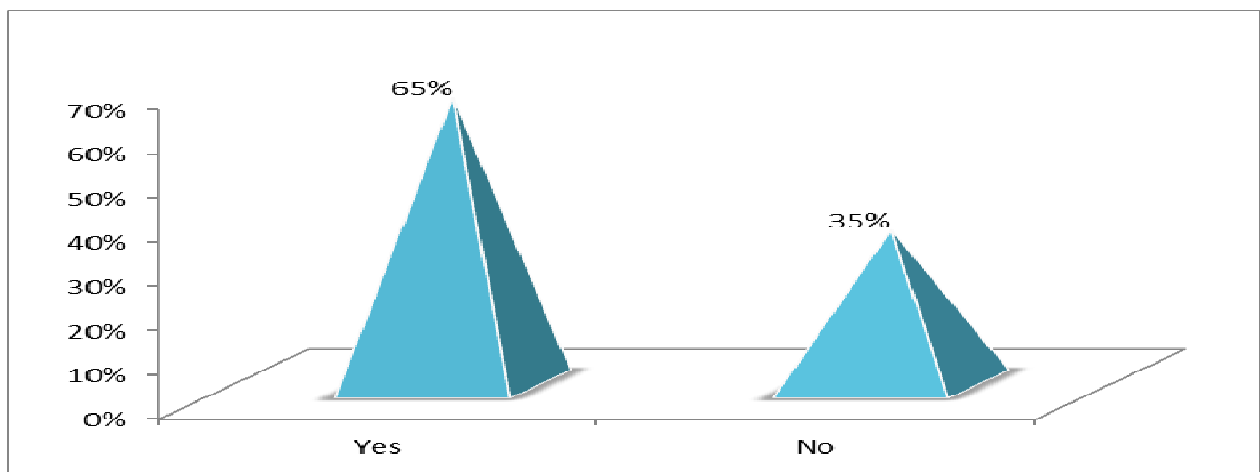


From the study findings, the majority (65%) of the women attested to their roles being different from the ones played by men while 35% indicated that the roles were similar. This illustrates that women had a special role to play in peace building and conflict management owing to their gender that was affected differently by the conflict from the male gender.

**Difference in peace building role by women and men**

In order to further asses the role played by women in peace building and conflict management, the respondents were asked to indicate how women's roles were different from the ones played by men. The results are as shown in Table 4.18 below.

**Table 4.18 Difference in peace building role by women and men**

|  | Frequency | Percentage |
|---|---|---|
| my role is educative and talking when men enforce laws | 6 | 30 |
| Being a mother am listened to by my children listen for me | 8 | 40 |
| men can do meeting for peace with youth in the bush and at home |  |  |
| we are just making peace together and am doing it as a missionary | 9 | 45 |
| I advocate for peaceful cohesion and integration within and beyond the community while men use coercive means to resolve conflicts | 10 | 50 |
| I promote non practicing of FGM and men concentrate on other role | 12 | 60 |
| women feel more pain whenever there is no peace | 14 | 70 |

On how women's roles were different from the ones played by men, Table 4.18 shows that women felt more pain whenever there is no peace (70%), women promote non practicing of FGM and men concentrate on other role (60%), women advocate for peaceful cohesion and integration within and beyond the community while men use coercive means to resolve conflicts (50%), women are just making peace together and am doing it as a missionary (45%), being a mother am listened to by my children listen for women (40%), women role is educative and talking when men enforce laws (30%) and that men can do meeting for peace with youth in the bush and at home (25%) respectively.

This finding from the FGD further point out that men and women had unique roles in peace building and conflict management as placed by their gender in peace building and conflict management. The women were best placed in mitigating conflict through their voluntary approach while men were best placed in coping with conflict lack of peace through both voluntary and coercive means.

**Specific services women offered as a peace builder**

The respondents were asked to indicate the specific services that they offered as a peace builder. Table 4.19 illustrates the study findings.

**Table 4.19 Specific services women offered as a peace builder**

|  | Frequency | Percentage |
|---|---|---|
| Seminars | 5 | 25 |
| Guidance and counseling and peace preaching | 4 | 20 |
| Training of women on peace | 3 | 15 |
| Participate in peace meeting | 5 | 25 |
| Controlling youth from stealing | 2 | 10 |
| Advocating for peace training | 6 | 30 |
| Fighting FMG | 4 | 20 |
| Coming up with peace building groups | 3 | 15 |
| Mentorship | 7 | 35 |

Table 4.19 shows that the specific services that women offered as a peace builder include; mentorship (35%), advocating for peace training (30%), seminars (25%), participate in peace meeting (25%), guidance and counseling and peace preaching (20%), fighting FMG (20%), coming up with peace building groups  (15%), training of women on peace (15%) and controlling youth from stealing (10%) respectively.

The findings from the FGD further indicated that women played a critical role in peace building and conflict management through offering unique services to the community such as mentorship, advocating for peace, guidance and counseling and peace preaching, fighting FMG, coming up with peace building groups, training of women on peace and controlling youth from stealing.

**Women working under organization**

The respondents were also to indicate whether women had been working under any organization. The study findings are indicated in Figure 4.15.

**Figure 4.15 Women working under organization**
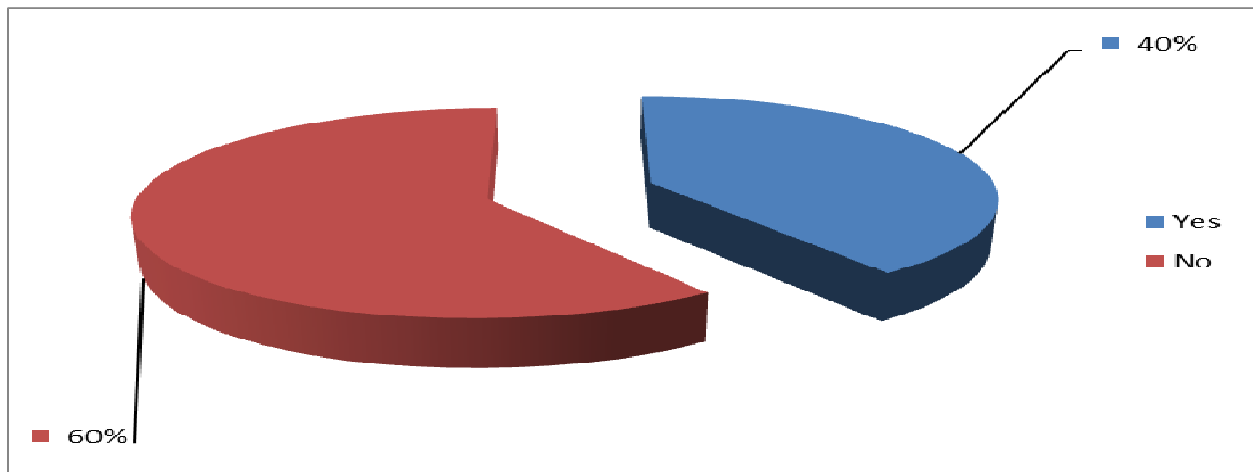


According to the findings, the majority of the women (60%) were not involved in peace building under any organization. However 40% were involved in peace building under various organization which included; Nainyoyle community development organization, catholic justice peace commission, jamii ministry outreach, Nhahuru institute of higher learning and World vision organization.

**Special peace building talent**

The respondents were further asked to indicate whether they considered themselves as having a special peace building talent which made them suitable to participate in peace building. The study findings are indicated in Figure 4.16.

**Figure 4.16 Special peace building talent**
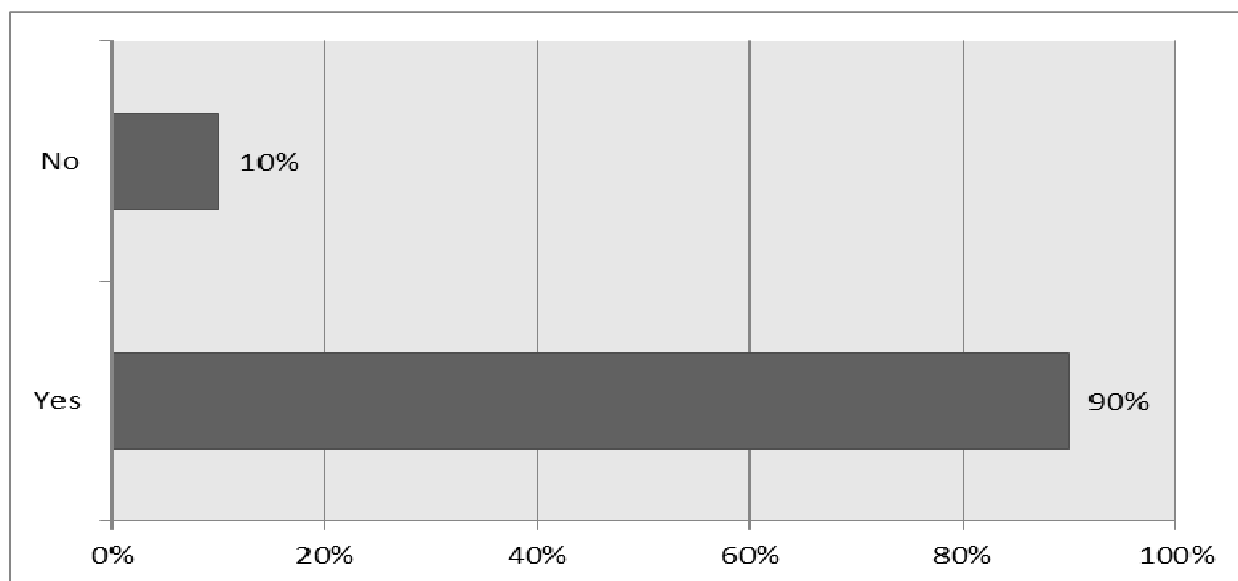


From the study findings, the majority (90%) of the women attested to having special peace building talent which made them suitable to participate in peace building.

**Special peace building talent**

The respondents were also asked to indicate the special peace building talents which made them suitable to participate in peace building. Table 4.20 below illustrates the study findings.

**Table 4.20 Special peace building talent**

|  | Frequency | Percentage |
|---|---|---|
| communication skills | 12 | 60 |
| Being naturally peace loving | 2 | 10 |
| Being courageous in to talking about peace to the youth | 3 | 15 |
| Preaching | 4 | 20 |
| Being a trained social analyst | 5 | 25 |
| Guidance and counseling | 3 | 15 |
| Good sports woman (games, singing, camel riding) | 2 | 10 |
| Good singer | 5 | 25 |

Table 4.20 shows that the special peace building talents that made women suitable to participate in peace building include; communication skills (60%), being a trained social analyst (25%), good singer (25%), preaching (20%), guidance and counseling (15%), being courageous in to talking about peace to the youth (15%), being naturally peace loving (10%), good sports woman (games, singing, camel riding) (10%) respectively. The findings further indicate that women were specially talented in peace building and therefore their role in peace building and conflict management was pivotal.

**Methods that they used in peace building**

Given the sensitive nature and the violent environment that women had been exposed to, the respondents were asked to indicate the methods that they used in peace building. The results are as shown in Table 4.21 below.

**Table 4.21 Methods that they used in peace building**

|  | Frequency | Percentage |
|---|---|---|
| Creating awareness | 12 | 60 |
| Mixing the group of interest | 2 | 10 |
| Negotiation with people | 3 | 15 |
| Meeting women for meeting | 4 | 20 |
| Preaching peace | 5 | 25 |
| The social teaching of the church and human right | 3 | 15 |
| Indent frication of dividers and connectors | 2 | 10 |
| Using printed media | 5 | 25 |
| Barazas and seminar | 4 | 20 |
| Games, festivities and competitions | 5 | 25 |

Table 4.21 shows that the methods that women used in peace building include; creating awareness (60%), preaching peace (25%), using printed media (25%), games, festivities and competitions (25%), barazas and seminar (20%), meeting women for meeting (20%), negotiation with people (15%), the social teaching of the church and human right (15%), mixing the group of interest (10%), indent frication of dividers and connectors (10%) respectively.

This illustrates that the most significant methods that made women instrumental in peace building and conflict management were; awareness creation, preaching peace, using printed media, games, festivities and competitions, diplomacy, negotiation, social teaching of the church and human right and mixing the group of interest.

# CHAPTER FIVE: SUMMARY, CONCLUSION AND RECOMMENDATIONS

## 5.1 Introduction

This chapter presents summary of findings, conclusion and recommendations of the study in line with the objectives of the study. The research sought to establish the women participation in conflict management and peace building in Baragoi Samburu County.

## 5.2 Summary

### 5.2.1 Participation of women in peace building and conflict management

From the findings, it was established the women were instrumental in bringing long-lasting peace based on the extent of involvement in peace building. The majority of women (50%) were involved in peace building on monthly basis, 25% on quarterly basis while 10% of women were involved in peace building on either weekly basis or semi-annually. Therefore women were involved in peace building on regular basis.

The study found out that the majority (65%) of the women had training in peace building or conflict resolution and therefore the effectiveness of women in peace building was highly enhanced by the training in peace building that they participated in. The organizations the trained women in peace building or conflict resolution include; church (60%), world vision (25%), association of pastors (25%), high school (25%), International medical corps (20%), catholic justice commission and peace (20%), From peace workshop (15%), Association of sister of Kenya (15%), General Service unit (G.S.U) (10%), Peace caravan of Mrs. Maison Leshoomo (10%) respectively. Thus, the involvement of all stakeholders was instrumental in peace building or conflict resolution as reflected by the various organization empowering women in peace building or conflict resolution.

In addition, women got their skills in peace building or conflict resolution through peers (60%), experience (40%), through participation of peace activities (30%), Barazas (30%), through school, being a school leaders (25%), through maendeleo ya wanawake (25%), Through seminars (25%), reading the word of God (10%) respectively. Therefore, women were very innovative and self-driven in learning about peace building or conflict resolution as attested by their own initiative in improving their skills in peace building or conflict resolution.

The findings point to the fact that participation of women in peace building and conflict management required both basic and specialized skills for the women to be fully effective in the building and conflict management initiatives they were involved in. In addition, it reveals that building and conflict management required a hybrid approach where women learned building and conflict management skills in diverse ways which offered them unique circumstances that made the acquiring of the skills practical. This is as reflected by the learning about the peace building and conflict management skills through peers, through participation of peace activities, Barazas, through schooling, seminars and from the church teaching.

The study found out that the majority (95%) of the women transmitted a culture of peace into their girl children. Therefore peace building or conflict resolution required to be transmitted through out all generations.

The study established that the ways that women used in transmitting a culture of peace into their girl children include; through festivity (lorara) (35%), discourage them not from adhering to non-beneficial cultural practices like FGM and early marriages (30%), teaching them the importance of peace (25%), through education in formal schools (25%), counseling them on peace building (25%) daily mentorship on the great value of peace (20%), educating them on good family values like being a good wife (20%). Thus the transmitting a culture of peace required a multifaceted approach such as through culture, formal education, guidance and counseling and through social networks.

The study revealed that the majority (90%) of the women did peace-building exercise was a voluntary work. Therefore the majority of the women were highly dedicated to achievement of long lasting peace in the region. The majority (60%) of the women were involved in peace-building committees. The peace-building committees that they were involved in included; Ngilai Peace Committee, Amani, women for peace, CJPC, divisional/chief barazar, loosuk women self-group, IMC, and world vision among others. Thus the various organizations involved in brokering peace between the in Baragori recognized the critical role women played in peace-building as opposed to the community which still did not appreciate women's role in peace-building.

The study further revealed the reasons for women not being involved in any peace-building committees included; commitment to in household work (40%), lack of invitation to participate

(35%), and lack of enough experience (30%) respectively. Thus, the lack of women in peace-building owing to household chores, lack of skills in peace-building and lack of involving women in peace-building by the community leadership which was mainly male dominated.

**5.2.2 Factors that affect women participation in peace building and conflict management**

The study found out that the problems women encountered during the peace-building exercise include; insecurity (80%), hostility from the youth (70%), cultural factors baring women from attending some meeting (60%), cattle rustling and stock theft (55%), people resisting change from their customs (50%), poor participation of women in family decision making and in Peace building committees (50%), poor transport infrastructure (45%), gender imbalance (45%), lack of skills and expertise (40%), lack of financial resources (40%), ignorance (35%), lack of motivation and support from the community (30%), and language barrier (30%) respectively. Therefore, women faced great challenges in their peace-building and conflict resolution and consequently their efforts were not fruitful. The challenges mainly ranged from lack of expertise, lack of community support and lack of concerted efforts by the various stakeholders in peace-building and conflict resolution.

The study found out that the ways that women used to solve the problems they encountered during the peace-building exercise include; discarding cultural practices hindering women to participate in peace building (60%), intercommunity networking and social cohesion (55%), gender mainstreaming (50%), prayers and through church intervention (increasing Christianity) (40%), by encouraging more women to be courageous (35%), seeking financial assistance from well-wishers, government and NGOs to support peace building initiative (30%) peace sensitization campaigns in the community (25%), being committed and dedication (20%),and guidance and counseling (20%) respectively. Therefore, despite the many challenges that women peace builders encountered in peace building and conflict management, they still made serious effort to mitigate and cope with these challenges. The strategies that would help to scale up the women participation in peace building and conflict management; changing the primitive cultural practices, intercommunity networking and social cohesion forums, increasing Christianity, financial assistance to peace groups and peace sensitization campaigns in the community.

The study established that majority (85%) of the women's peace building initiatives suffered set back owing to the many challenges that they faced. The ways that the problems women

encountered affected their role as a peace builder include; language barrier stalled the peace building efforts (80%), demoralization (70%), poor involvement in peace building forums discourage us (60%), lack of community support demeans the efforts made (55%), lack of the skills and knowledge cannot reduce our efficiency in peace building (50%), cattle rustling and stock theft demoralize us (45%), it lowers self-esteem (40%), insecurity discourages peace building efforts (35%) and lack of financial resources slow down the peace building effort (30%) respectively. Thus, there were many serious barriers/factors that limited women participation in peace building and conflict management. The barriers/factors that limited women participation were; language barrier, demoralization, poor involvement in peace building forums, lack of community support, lack of the skills and knowledge, insecurity and lack of financial resources among others. The government was a key factor that that affect women participation in peace building and conflict management. The type of assistance that women had been offered by the government include; exposure visits to other areas where role models exist (30%), transport services (25%), provision of security (25%), inclusion in peace meeting (20%), training in peace building (15%), and hiring translators (10%) respectively. Therefore, the government appreciated women's role in peace building and conflict management through offering various support to them. The government also worked closely with other players that worked to restore peace in the region as reflected by the diverse ways that it encountered women peace builders.

In addition, the government still recognized women as a peace builder include; through holding seminars (30%), involvement in resolving tribal conflicts (25%), having a group registration certificate (25%), activist and as a village representative (20%), interaction in peace work (20%), being called upon whenever there is a need (15%), and that they recognize women as a volunteer of peace (10%) respectively. The findings further indicate the government through diverse platforms involved women in peace building efforts and therefore was keen in implementing the constitutions and other laws that guide gender mainstreaming in peace building and conflict management.

The study established that culture was a key factor that influenced women participation in peace building and conflict management. The cultural factors that affected women participation in peace building include; men being superior than women (45%), women being not allowed to make decision in the community (45%), women being encouraged to hold spears while being seated (35%), early marriages and FGM (35%) and herding (30%) respectively. Therefore,

culture was mainly used to limit women participation in peace building and conflict management. The women were not viewed as key players in peace building and conflict management by the community and therefore their peace building role was highly crippled.

On how the community viewed a woman peace builder, the community respected women (40%), community did not fully recognize women's efforts (40%), women were viewed as a person going against taboo (35%) respectively. Thus, the community perception on the role of women in peace building was key in determining how effective women would be in peace building. Positive perception on women as key players in peace building scaled up their success in this front. However negative opinion by the community rendered the women's efforts fruitless.

On how men perceived women's work as a peace builder, the study established that the men took it for granted (80%), they see women as a person going against taboo (70%), men do not fully recognize the efforts (60%), they see women as peace loving (50%), they like it but culturally it is not approved (50%), they view negatively (45%), they view weak persons (40%), they like it as women interact more with their sons who steal (55%) and that they appreciate it (30%) respectively. Therefore, the perception of the male gender on the role of the female gender determined the rate at which peace would be achieved. There were significant success in gender mainstreaming towards peace building, however the efforts required up-scaling as there was significant skepticism from the male gender towards female gender's participation in peace building.

The study established that the ways that women coped with the unfriendly support from men include; the local media and women forums to preach peace (50%), coming up with projects owned by women (40%), persistence in peace work until they support (35%), use diplomacy (35%), by meeting women role models (30%), organizing Seminars for them (25%), make them understand (20%) and inviting men and enlightening them on the role of a girl child (20%) respectively. Thus, women applied various interventions to spearhead peace building efforts despite the unfriendly support from men. The interventions included; use of media and women forums to preach peace, projects owned by women, persistence, diplomacy, women role models, seminars and enlightening men on the role of a girl child.

### 5.2.3 The role of women in peace building and conflict management

The study established that the role that women played as a peace builder include; through preaching peace (80%), guidance and counseling of the youth (55%), as a community mobilizer and leader (chairperson, coordinator or councilor) (55%), educating the youth the importance of peace (50%), finding out the root causes of conflicts (50%), discouraging FGM (45%), encouraging youth to turn away from cattle rustling and other primitive cultural practices (35%) and by encouraging women to be good examples in peace building (30%) respectively. Therefore, women played a great role in peace building and conflict management as reflected by their diverse activities in peace building. Their role ranged from; being peace ambassadors, offering guidance and counseling to the youth, community mobilization, educating others and fighting primitive cultural practices such as FGM, cattle rustling etc.

Women had a special role to play in peace building and conflict management owing to their gender that was affected differently by the conflict from the male gender. In addition, men and women had unique roles in peace building and conflict management as placed by their gender in peace building and conflict management. The women were best placed in mitigating conflict through their voluntary approach while men were best placed in coping with conflict lack of peace through both voluntary and coercive means.

The study found out that the specific services that women offered as a peace builder include; mentorship (35%), advocating for peace training (30%), seminars (25%), participate in peace meeting (25%), guidance and counseling and peace preaching (20%), fighting FMG (20%), coming up with peace building groups (15%), training of women on peace (15%) and controlling youth from stealing (10%) respectively. Thus, women played a critical role in peace building and conflict management through offering unique services to the community such as mentorship, advocating for peace, guidance and counseling and peace preaching, fighting FMG, coming up with peace building groups, training of women on peace and controlling youth from stealing.

The study also found out that majority of the women (60%) was not involved in peace building under any organization. The majority (90%) of the women attested to having special peace building talent which made them suitable to participate in peace building. The special peace building talents that made women suitable to participate in peace building include;

communication skills (60%), being a trained social analyst (25%), good singer (25%), preaching (20%), guidance and counseling (15%), being courageous in to talking about peace to the youth (15%), being naturally peace loving (10%), good sports woman (games, singing, camel riding) (10%) respectively. The findings further indicate that women were specially talented in peace building and therefore their role in peace building and conflict management was pivotal.

The study established that the methods that women used in peace building include; creating awareness (60%), preaching peace (25%), using printed media (25%), games, festivities and competitions (25%), barazas and seminar (20%), meeting women for meeting (20%), negotiation with people (15%), the social teaching of the church and human right (15%), mixing the group of interest (10%), indent frication of dividers and connectors (10%) respectively. Therefore the most significant methods that made women instrumental in peace building and conflict management were; awareness creation, preaching peace, using printed media, games, festivities and competitions, diplomacy, negotiation, social teaching of the church and human right and mixing the group of interest.

## 5.3 Conclusion

### 5.3.1 Participation of women in peace building and conflict management

From the findings, it was concluded the women were instrumental in bringing long-lasting peace based on the extent of involvement in peace building. Meanwhile women were involved in peace building on regular basis. The majority of the women had training in peace building or conflict resolution and therefore the effectiveness of women in peace building was highly enhanced by the training in peace building that they participated in. The organizations the trained women in peace building or conflict resolution were churches NGOs, and the government through the General Service unit (G.S.U). Thus, the involvement of all stakeholders was instrumental in peace building or conflict resolution as reflected by the various organization empowering women in peace building or conflict resolution. The women also got their skills in peace building or conflict resolution through peers, personal experience, through participation of peace activities, Barazas, through school life, through seminars, and reading the word of God respectively. Therefore, women were very innovative and self-driven in learning about peace building or conflict resolution as attested by their own initiative in improving their skills in peace building or conflict resolution.

The study concluded that the majority of the women transmitted a culture of peace into their girl children. Therefore peace building or conflict resolution required to be transmitted through out all generations. The study concluded that the ways used in transmitting a culture of peace into their girl children were through festivity (lorara), change from adhering to non-beneficial cultural practices like FGM and early marriages, teaching them the importance of peace, through education in formal schools, counseling them on peace building, daily mentorship, and educating them on good family values. Thus the transmitting a culture of peace required a multifaceted approach such as through culture, formal education, guidance and counseling and through social networks.

The study concluded that the peace-building exercise was voluntary based. Therefore the majority of the women were highly dedicated to achievement of long lasting peace in the region. The majority of the women were involved in peace-building committees. The study further concluded that the lack of women in peace-building owing to household chores, lack of skills in peace-building and lack of involving women in peace-building by the community leadership which was mainly male dominated.

**5.3.2 Factors that affect women participation in peace building and conflict management**

The study concludes that factors that affect women participation in peace building and conflict management were; insecurity, inter and intra-community hostility, cultural factors, resistance to change from their customs, poor participation of women in family decision, poor physical infrastructure, gender imbalance, lack of skills and expertise, lack of financial resources, lack of motivation and support from the community and language barrier. Therefore, women faced great challenges in their peace-building and conflict resolution and consequently their efforts were not fruitful. The challenges mainly ranged from lack of expertise, lack of community support and lack of concerted efforts by the various stakeholders in peace-building and conflict resolution.

The study concludes that the ways used by women in the peace-building exercise included; discarding poor cultural practices, intercommunity networking and social cohesion, gender mainstreaming, church intervention (increasing Christianity), seeking financial assistance from well-wishers, government and NGOs to support peace building initiative, peace sensitization campaigns in the community, being committed and dedication and guidance and counseling. Therefore, despite the many challenges that women peace builders encountered in peace building

and conflict management, they still made serious effort to mitigate and cope with these challenges. The strategies that would help to scale up the  women participation in peace building and conflict management; changing the primitive cultural practices, intercommunity networking and social cohesion forums, increasing Christianity, financial assistance to peace groups and peace sensitization campaigns in the community.

The study concludes that the women's peace building initiatives suffered set back owing to the many challenges that they faced. The effect of that the problems women encountered on women's role as a peace builder include; language barrier stalled the peace building efforts, demoralization, poor involvement in peace building forums discourage them, lack of community support demeans the efforts made, lack of the skills and knowledge cannot reduce our efficiency in peace building, cattle rustling and stock theft lowered self-esteem, insecurity discourages peace building efforts and lack of financial resources slow down the peace building effort. Thus, there were many serious barriers/factors that limited women participation in peace building and conflict management. The barriers/factors that limited women participation were; language barrier, demoralization, poor involvement in peace building forums, lack of community support, lack of the skills and knowledge, insecurity and lack of financial resources among others. The government was a key factor that that affect women participation in peace building and conflict management. The type of assistance that women had been offered by the government include; exposure visits to other areas where role models exist, transport services, provision of security, inclusion in peace meeting, training in peace building, and hiring translators. Therefore, the government appreciated women's role in peace building and conflict management through offering various support to them. The government also worked closely with other players that worked to restore peace in the region as reflected by the diverse ways that it encountered women peace builders.

The study concludes that culture was a key factor that influenced women participation in peace building and conflict management.  The cultural factors that affected women participation in peace building include; men being superior than women, women being not allowed to make decision in the community, women being encouraged to hold spears while being seated, early marriages and FGM. Therefore, culture was mainly used to limit women participation in peace building and conflict management. The women were not viewed as key players in peace building

and conflict management by the community and therefore their peace building role was highly crippled.

The community perception on the role of women in peace building was key in determining how effective women would be in peace building. Positive perception on women as key players in peace building scaled up their success in this front. However negative opinion by the community rendered the women's efforts fruitless. There were significant success in gender mainstreaming towards peace building, however the efforts required up-scaling as there was significant skepticism from the male gender towards female gender's participation in peace building.

The study concludes that the ways that women coped with the unfriendly support from men include; the local media and women forums to preach peace, coming up with projects owned by women, persistence in peace work until they support, use diplomacy, by meeting women role models, organizing Seminars for them, make them understand and inviting men and enlightening them on the role of a girl child. Thus, women applied various interventions to spearhead peace building efforts despite the unfriendly support from men. The interventions included; use of media and women forums to preach peace, projects owned by women, persistence, diplomacy, women role models, seminars and enlightening men on the role of a girl child.

### 5.3.3 Role played by women in peace building and conflict management

The study concludes that the role that women played as a peace builder include; through preaching peace, guidance and counseling of the youth, as a community mobilizer and leader (chairperson, coordinator or councilor), educating the youth the importance of peace, finding out the root causes of conflicts, discouraging FGM, encouraging youth to turn away from cattle rustling and other primitive cultural practices and by encouraging women to be good examples in peace building. Therefore, women played a great role in peace building and conflict management as reflected by their diverse activities in peace building. Their role ranged from; being peace ambassadors, offering guidance and counseling to the youth, community mobilization, educating others and fighting primitive cultural practices such as FGM, cattle rustling etc.

Women had a special role to play in peace building and conflict management owing to their gender that was affected differently by the conflict from the male gender. In addition, men and women had unique roles in peace building and conflict management as placed by their gender in peace building and conflict management. The women were best placed in mitigating conflict

through their voluntary approach while men were best placed in coping with conflict lack of peace through both voluntary and coercive means.

The study concludes that the specific services that women offered as a peace builder include; mentorship, advocating for peace training, seminars, participate in peace meeting, guidance and counseling and peace preaching, fighting FMG, coming up with peace building groups, training of women on peace and controlling youth from stealing. Thus, women played a critical role in peace building and conflict management through offering unique services to the community such as mentorship, advocating for peace, guidance and counseling and peace preaching, fighting FMG, coming up with peace building groups, training of women on peace and controlling youth from stealing.

The women were especially talented in peace building and therefore their role in peace building and conflict management was pivotal. The the most significant methods that made women instrumental in peace building and conflict management were; awareness creation, preaching peace, using printed media, games, festivities  and competitions, diplomacy, negotiation, social teaching of the church and human right and mixing the group of interest.

**5.4 Recommendations**

i.  The study recommends that the government should conduct regular training on peace building, and conflict management to equip women with up to date knowledge and skills. This will make them effective in peace building, and conflict management.

ii. The study recommends that the government and local community leadership should review the cultural practices and discard those that demean women and limit their efforts in peace building, and conflict management.

iii. The study further recommends that the humanitarian community involved in peace building, and conflict management in Baragoi Samburu County should upscale their efforts to reach more women who they should engage not only as victims of conflict but also as pioneers of peace building and conflict management.

**5.5 Areas of further studies**

Since this study was on women participation in conflict management and peace building in Baragoi Samburu County; the research recommends that;

i.   Similar study should be done in other conflict prone areas in Kenya for comparison purposes and to allow for generalization of findings on women participation in conflict management and peace building.

ii.  Other studies should be done on the gender mainstreaming in conflict management and peace building.

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<div align="center">**APPENDICES**</div>

<div align="center">**Appendix I: CONSENT FORM**</div>

**Respondent/Key Informant's Informed Consent Form for Participation in the study**

*Project title: Women participation in peace building and conflict management in Baragoi Samburu County.*

<div align="center">Principal Investigator</div>

**Jacinta Ruth Katee**

Institute of Anthropology, Gender and African Studies
University of Nairobi,
P.O. Box 30197 00100, Nairobi;

This **consent form** gives you the information that you need in order to decide whether you want to participate in this study or not, am carrying out a study on *women participation in conflict management and peace building in Baragoi Samburu County.* The overall aim is to explore the different roles played by women in peace building and reconciliation in Baragoi.

If you agree, I will invite you for an interview and subsequent informal conversations on this subject. The interview will take about forty five minutes to one hour and subsequent conversation may follow at any time to clarify some issues related to this study. The interviews and conversations will be recorded in a notebook. The conversation and interview will be private. Your name will not be used in the study. Information recorded in the note book will be typed onto paper by a professional transcriber. Your privacy will be respected as the transcriber subscribes to the principle of confidentiality. Your name or any other identifying information will not be attached to the files and thesis. If there are things you do not want to mention or discuss, please do not feel any pressure to share it.

You may not receive any additional benefits following the completion of the study. The interview only requires your time. You may ask additional questions at any time of the interview or decide to withdrawal from the study, without penalty.  If you decide to take part in the study, sign this consent form as shown below. If you have any concerns about this study, please feel free to contact me.

I voluntarily agree to take part in the study.

_____          _____
**Research participant's signature**                        Date

_____          _____
**Researcher's signature**                        Date

**Appendix 1I: Questionnaire for women participants in peace building.**

**Introduction to survey questions**

I Jacinta Ruth Katee, a MA Student in gender and development studies at University of Nairobi.

I am carrying out a research on *women participation in conflict management and peace building in Baragoi Samburu County.* I would therefore want to find out how women participate on conflict management. All the information given in this study will be kept in the strict confidence. Thank you in advance for your cooperation.

**SECTION ONE: Demographic Profile of the Respondents**

1.　How old are you? ………………………….

2.　What is your marital status? ………………….

3.　What is your level of education? ……………………..

**SECTION TWO: Women participation in peace building**

4. Are you regularly involved in peace building? ……………If yes how often? …………

5. Do you have any training in peace building or conflict resolution? ………………

6. If YES in six above, then from where? ……………………

7. If NO, how did you get the skills? …………………………

8. Do you transmit a culture of peace into your girl children? …………………… If yes, how? ...............................................................................................................

9. Is peace-building exercise a voluntary work for you or you are being paid? …………………….

10. Have you been involved in any peace-building committee? …………….if yes, which committee? ……………… if not, why not? …………………

**SECTION THREE: Factors affecting women participation in peace building**

**11.** What problems do you encounter during the peace-building exercise? …………………………………………………………………………………………………

**12.** How do you solve these problems? ……………………………………………………………..

**13.** Do the problems encountered affect your role as a peace builder? ………………If yes, how? ……………………………………………………………………………………………..

**14.** Do you receive any assistance from the government? ………………………………..

**15.** If yes, what type of assistance have you been offered by the government? …………………………………………………………………………………………………

**16.** If yes in 14, how did the government identify you as a peace builder? ……………………………………………………………………………………………..

**17.** Does the government still recognize you as a peace builder? …………………………. If yes, how? ………………………………………………………………………………………….

**18.** Are there cultural factors that affect women participation? .............................. If yes which are they? …………………………………………………………………………………

**19.** How does the community view a woman peace builder? ………………………………….

**20.** How do men perceive your work as a peace builder? ……………………………………

**21.** How did you cope with the unfriendly support from men? ………………………………..

## SECTION FOUR: Role played by women in peace building

**22.** What role do you exactly play as a peace builder? …………………………………………

**23.** Are your roles different from the ones played by men?  …………… If yes how?

**24.** As a peace builder what are the specific services you have offered? ……………………..

**25.** Have you been working under any organization? …………… If yes which one(s) ……………………………………………………………………………..

**26.** Do you consider yourself as having a special peace building talent which makes you suitable to participate in peace building? …………………..If yes, what are these talents?

**27.** Given the sensitive nature and the violent environment you have been exposed to, what methods did you use in peace building ………………………………………… what were your entry points? ………………………………………………………………………………….

# Appendix III: Key Informant Interview Guide

Name of the person**…………………………**

Name of the organization /church you work for………………………………

Background information about the organization:

1. When was your organization formed?
2. What are your objectives?
3. What is the composition of the officials?
4. How many women are employed by this organization and what posts do they hold?
5. The role the organization plays during conflict resolution and peace building.
6. What was your area of focus in the peace-building initiatives? And why?
7. During the peace-building initiative, who are your target groups and why?
8. Does your organization network with other organizations in peace-building initiative? If yes, which organizations?
9. Did your organization coordinate with the government in peace building initiative? If yes, how and if not, why not?
10. Has your organization been involved in any peace-building committee/commission? If yes, which committee/commission?
11. Do you offer any training workshops to the grassroots women aimed at equipping them with peace-building skills? If yes, how many training have you so far conducted and who are your target groups?
12. Does your organization have a peace-building programme which specifically target women as peace builders?
13. Do you involve the grassroots women in your peace-building activities? If yes how and in which specific activities? What are your entry points during the peace-building initiatives?
14. Do you see women as having any special talent which if tapped could help in achieving a lasting solution to security problems? If yes, what efforts do you make to tap these hidden talents?
15. Are there any specific laws or policies which explicitly address the inclusion of women in peace building or conflict resolution initiatives? If yes which ones?
16. Which are the challenges faced by women peace builders in you organization?