International Peace Support Training Centre
Nairobi, Kenya

Women's Capacity in Peace-Building:
A Case of Marsabit County in Northern Kenya

**OCCASSIONAL PAPER
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MARGARET CHEPTILE

Changing Trends of Conflicts and Response Strategies in Eastern Africa

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FOREWORD

The International Peace Support Training Centre (IPSTC) is a research and training institution focusing on capacity building at the strategic, operational and tactical levels within the framework of the African Peace and Security Architecture (APSA) and has developed to be the regional Centre of Excellence for the African Standby Force (ASF) in Eastern Africa. IPSTC addresses the complexities of contemporary UN/AU integrated Peace Support Operations (PSOs) by describing the actors and multi-dimensional nature of these operations. The research conducted covers a broad spectrum ranging from conflict prevention through management to post-conflict reconstruction. The Centre has made considerable contribution in training and research on peace support issues in the Great Lakes region and the Horn of Africa through design of training curriculum, field research and publication of Occasional Papers and Issue Briefs. The Occasional Papers are produced annually, while the Issues Briefs are produced quarterly. These efforts are important contribution to the Vision and Mission of IPSTC.

The Peace and Security Department (PSRD) of the IPSTC presents one of the Occasional Papers on Kenya, doubling up as a Training Needs Assessment (TNA), entailed: **Women's Capacity in Peace Building: A Case of Marsabit County in Northern Kenya.** This paper provides pertinent insights that are useful to policy makers and practitioners in the field of peace and security. Its findings and recommendations are specifically expected to inform development of a training package for women peace builders in Marsabit County. The research and publication of this Occasional Paper has been made possible through the support of UN Women-Kenya.

Brig. Robert Kabage

Director, IPSTC

LIST OF ABBREVIATIONS

ADESO	African Development Solutions
CARE	Cooperative for Assistance and Relief Everywhere
DDR	Disarmament, Demobilisation and Reintegration
ECOWARN	Economic Community of West African States Early Warning and Response Network
ECOWAS	Economic Community of West African States
IGAD	Intergovernmental Authority on Development
IPSTC	International Peace Support Training Centre
LAPSSET	Lamu Port-South Sudan-Ethiopia Transport Corridor
MS	Microsoft
NGO	Non-Governmental Organization
NIWC	Northern Ireland Women's Coalition
PACIDA	Pastoralist Community Initiative Development Assistance
PEV	Post Elections Violence
PHRN	Peace and Human Rights Network
PSO	Peace Support Operation
REGAL	Resilience and Economic Growth in Arid Lands
SAWL	Small Arms and Light Weapons
SPLM	Sudan People's Liberation Movement
SPSS	Statistical Package for Social Sciences
UN	United Nations
UNICEF	United Nations Children's Fund
UNPBF	United Nations Peace Building Fund
UNSCR	United Nations Security Council Resolution

ABSTRACT

Like in many parts of Africa, women's participation in peace building in Marsabit County, Northern Kenya, has been reportedly low. Although a lot has been said on their need to participate, scanty research has been done to establish whether the women have the required capacity to contribute meaningfully. The overall aim of this research was to establish the women's capacity in peace building and the extent to which it influenced their participation. Snowball sampling was used to identify the target population of a hundred individuals, comprising local women and men peace builders. About thirteen key informants were also interviewed to complement the data obtained from individual peace builders. Qualitative and quantitative approaches were used in data collection and analysis.

The study identified roles that women played in peace building and also investigated four main capacity-related factors that could influence their participation. These factors included their knowledge and skills in peace building, financial and physical resources, cultural factors, and their perceptions and attitudes. It established that although women played critical roles in peace building, they could still do more. Majority of women peace builders lacked adequate knowledge and skills due to a dearth of training opportunities. Most of the women also lacked support in terms of financial and physical resources. However, while these resources are critical, women could still participate without them. Culture presents both obstacles and opportunities for women's participation. As compared to men's view, women had positive perception of their inclusion in peace building. The main determinants of women's participation were their knowledge and skills followed by cultural factors.

The study recommends a tailor-made training for peace builders from Marsabit County. The training participants should comprise both men and women peace builders as this will foster mutual understanding and recognition. In respect of the two-third-gender rule in Kenya, the study also recommends a mandatory involvement of women in all peace processes. In addition, women peace builders should be assisted with resources not only to cover their daily expenses but also in terms of actual peace projects that can form platforms for peace building. Furthermore, men, women, boys and girls from Marsabit should be sensitized on the importance of peace building and inclusion of all. This should be done with the aim of changing their personal and cultural mindsets.

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CHAPTER ONE

INTRODUCTION

1.1 Overview

This chapter presents the background to the study, problem statement, research questions and objectives, and study justification.

1.2 Background to the Study

Throughout the globe, the role of women in violent conflicts has been minimized to be that of innocent victims while men have profoundly been considered active fighters and defenders of the community (Odongo, 2004). As a result, this perspective has concealed the active role played by women as peace-builders. It is this bias among other factors that informed the formulation of international frameworks such as United Nations Security Council Resolution (UNSCR) No. 1325 of 2000. This framework recognizes the role of women in peace processes and advances their inclusion in shaping the peace and security agenda worldwide (United Nations-UN, 2002). Other notable frameworks include the Beijing Declaration Platform of Action (1995), Article 101 of UN Charter, and the Protocol of the African Charter on Human and People's Rights on the Rights of Women in Africa (2001) among others.

These frameworks represent a major shift towards recognition of women's role in conflict management and peace building. In entirety, they urge for increased participation of women in all aspects of peace processes in national, regional and global mechanisms. This is because women suffer disproportionately during conflicts and their inclusion in peace processes ensures that their interests are adequately addressed to achieve sustainable peace. However, since the formulation and adoption of the frameworks, scholars have had divergent views on their effectiveness. Ringera (2010) asserts that while some argue that the frameworks have enhanced recognition of women's efforts in contributing uniquely and greatly to world peace, others maintain that despite their adoption women around the world largely remain excluded from the peace processes.

As for Africa, ever since the adoption of UNSCR 1325 (2000) it has become evident that women, as individuals or in groups, play an integral role in ensuring effective and sustainable peace building in the society. Agbalajobi (2010) argues that through networks, women in Africa have positioned themselves to effectively channel their voices to the highest levels of government and international agents. This is illustrated by women's peace-building initiatives that have and continue to transform Rwanda, Somalia, Liberia, South Sudan and Uganda. To this end, Juma (2000) argues that women are undertaking a proactive approach to peace building mainly because they understand the costly nature of impacts of conflict. However, in many parts of Africa, women continue to be excluded especially in formal peace processes. For example, only two out of 126 delegates in the Burundi peace talks in Arusha were women (Goransson, 2013).

With the exception of a few experts in the field of peace and security, many Kenyans are not conversant with the existence or content of the aforesaid international frameworks (Ringera, 2010). Even more critical is that the government has been slow in integrating the frameworks into law and ensuring their full implementation. For example, the Kofi Annan-led mediation process in Kenya during the 2007/08 Post Elections Violence (PEV) had only two women both of whom were affiliated to political party systems. As a result, the process was regarded by many as exclusive as it failed to represent many voices including those of the ordinary women.

Guided by the international frameworks on peace and security, efforts must be made to ensure full inclusion of women in peace processes. Alaga (2010) and Muema (2014) state that the main reason for women's exclusion in peace building is their lack of practical knowledge and skills on the subject matter. They argue that although women may have passion for peace, most of them are unaware of how to build it and hence their exclusion. Thus, for them to actively participate, their skills and knowhow must be developed and strengthened. It is against this backdrop that this study sought to investigate women's capacity in peace building in Marsabit County, Kenya.

The study was a follow up to another study, Njambi (2014), which had pointed to the low participation of women in peace processes in Northern Kenya and especially in decision-making levels. To complement the finding by Njambi, the present study sought to establish whether women's participation was also influenced by their level of knowledge and skills in peace building. In addition, other capacity related factors, such as financial and physical

resources, cultural norms, and women's attitudes on peace building, were explored. The findings of the study will be used by the International Peace Support Training Centre (IP-STC) to develop a training package for women peace builders from Marsabit County. The study further sort to identify other stakeholders besides the IPSTC who could play other complementary roles that strengthens peace building. The overall aim being to fully promote women's participation in peace building in the region.

Briefly, Marsabit County is one of the conflict-prone areas in Northern Kenya, which experiences both internal and external conflicts. The internal conflicts are between different ethnic groups, including between Borana and Gabbra, Borana and Rendille, Gabra and Turkana, and Rendille and Gabbra (Makau, 2012). The immediate causes of these conflicts are intense competition over limited water and pasture, livestock rustling, ethnic-based politics, increased levels of drought-induced poverty, proliferation of illicit firearms, and inadequate policing and state security arrangements (Dida, 2012). The County also suffers from frequent cross-border conflict from the Oromo of Southern Ethiopia. These conflicts have led to loss of lives and livelihoods, displacement and poverty. Hitherto, insecurity remains erratic but escalates during droughts and around the election periods. In response, various peace actors including the government and Non-governmental Organisations (NGOs) have made efforts to address the conflicts (PeaceNet-Kenya, 2010). However, a closer look at these initiatives reveals that the contribution of women has largely been neglected.

1.3 Problem Statement

In recent times a lot has been said, studied and written on women as victims of armed conflict, virtual perpetrators and on the urgent need for their participation in peace processes. The latter continues to be a subject of debate, as many believe that women have not been given a meaningful chance to participate in the processes. Literature warns that the majority view of women as victims of violent conflict has obscured their role as active and crucial peace-builders. In fact, Boulding (1988) states that for a long time women have been working for peace and picking up the pieces from the conflicts started mainly by men. As such, many conflict-affected communities have been rebuilt primarily through women's initiatives and labour.

Nevertheless, understanding and acknowledging women's current participation in peace

building is not enough. It is important, as well, to establish if women have the capacity to actively and effectively participate in peace building. Unfortunately, this aspect has largely remained unexplored in the research arena. In the case of Marsabit County, for instance, there are no readily available empirical studies to establish women's capacity in peace building. Thus, it is unclear whether women, especially those involved in peace initiatives, have the capacity to participate effectively in peace building or require empowerment to strengthen their efforts and efficacy. In order to establish this, the current study investigated the capacity of women peace builders in Marsabit County focusing largely on their knowledge and skills in peace building and gaps thereof. As already alluded to, the study findings will enable the IPSTC to establish the women's training needs and hence design an appropriate curricula for them.

Apart from their knowledge and skills, the study also examined other capacity related factors that influence the women's participation in peace building. Understanding the nature of these factors can enable stakeholders to explore and adequately address them to enhance the active and full participation of women in peace building. This is based on the premise that equipping the women with the right knowledge and skills alone is unlikely to lead to their effective participation in peace-building. Additional factors such as their attitudes, financial and cultural challenges could also hinder their participation.

1.4 Research Questions

The main research question that the study sought to answer was the level of the capacity of women peace builders in Marsabit County. To answer this question, the following specific questions were developed:

(i)   What roles do women peace builders in Marsabit County play?

(ii)   What knowledge and skills of peace building do the women have?

(iii)   To what extent do the women's knowledge and skills in peace building influence their participation?

(iv)   What other capacity-related factors influence the women's participation in peace building?

1.5 Research Objectives

The main objective of the study was to establish women's capacity in peace-building in Marsabit County. The study was guided by the following specific objectives:

(i) To investigate the roles of women peace builders in Marsabit County.

(ii) To establish the women's knowledge and skills in peace-building.

(iii) To determine the extent to which the women's knowledge and skills in peace-building influence their participation.

(iv) To explore other capacity-related factors that influences the women's participation in peace building.

1.6 Justification for the Study

Overall, it is hoped that the research findings, conclusions and recommendations of the study will provide useful insights and lay the groundwork for future research on the capacity of women in peace-building as well as in all aspects of Peace Support Operations (PSOs).

In particular, the study findings and recommendations are expected to inform effective policy changes in Kenya and other countries to ensure meaningful inclusion of women in peace processes as stipulated in UNSCR 1325 and other global frameworks. It was expected that the research findings could confirm the commonly held view that failure to develop women's capacity impedes their contribution and consequently aggravating their exclusion in peace building. This is anticipated to motivate governments to tap and strengthen the hidden potential of women in peace building for sustainable peace.

In addition, it is expected that the research findings will lead to international and national organizations developing appropriate programmes to respond to the identified needs for inclusive peace building. For the IPSTC, the findings will be used to design a training package that respond to the needs identified. The training package will then be piloted and customised as may be necessary. This way, the study will contribute to the existing programming of the institution thereby increasing the value and impact of its training.

CHAPTER TWO

LITERATURE REVIEW

2.1 Overview

This chapter presents an analysis of the existing literature to the study. The first part of the chapter reviews the theoretical and empirical literature on the concept and rationale for peace building, justification for women's participation in peace building, their roles and capacity in peace building. The second part examines applicable theories while the last part presents a conceptual framework that guides the study.

2.2 Theoretical and Empirical Literature

2.2.1 Peace Building Concept and Rationale

The peace building concept was originally coined by Johan Galtung in 1975 and later popularised by Boutros Boutros-Ghali in 1992. It is defined as a long term and multi-dimensional process that spans through pre, during and post conflict period to strengthen the prospects for internal peace and decrease the likelihood of violent conflict (Alaga, 2010; Crisis Group, 2006). It entails a variety of measures and interventions that address both the root causes and effects of conflict by primarily strengthening the social, economic and political structures for conflict prevention and management. The overarching goal is to create general conditions for sustainable peace and development (United Nations Children's Fund-UNICEF, 2012).

According to the United Nations Peace Building Fund-UNPBF (2015), peace building activities include addressing horizontal inequalities, promoting democratic governance, respect for human rights and rule of law, encouraging peace dialogue and reconciliation, building the capacity of local institutions and individuals in conflict management and sustainable livelihoods, establishing effective early warning systems for conflict monitoring, and Disarmament, Demobilisation and Reintegration (DDR) programs among others. Notably, peace building activities must be coherent, prioritized and tailored to the specific needs of the region concerned to enhance local ownership.

Schirch (2004) notes that peace building is the responsibility of many actors including the government, private sector, local and international NGOs, traditional leaders and structures, religious organizations, the media, and individual men and women. Accordingly, peace building can take place at the individual, group, community or state level; and, sustainable peace can only be achieved with full participation of all sectors of the society, as lessons from Sierra Leone, Liberia, Ivory Coast and Guinea Bissau have shown. Nonetheless, Oywa (2002) argues that most often the individual dimension is overlooked, as initiatives tend to focus on the other levels. In addition, certain set of values, skills, analytical tools and processes are required to effectively build just and peaceful communities. In this regard, Alaga (2010) warns that although peace building is found in every community, many of them require assistance to explore and strengthen their capacity to build peace fruitfully. This study focuses on capacity of women peace builders in Marsabit County with a view to address capacity gaps that may exist.

2.2.2 Justification for Women's Participation in Peace Building

Muema (2014) cautions that about 40% of communities emerging from conflict return to war within five years. He further posits that inclusion of women in peace processes is a necessary condition for avoiding relapse to conflict. In fact, studies conducted in Sudan and Uganda suggest that peace agreements and post-conflict reconstructions are more effective when women are involved (Crisis Group, 2006). UNSCR 1325 and other resolutions further reaffirm the substantive contribution of women as partners in peace building. The important role of women's participation in peace building can be further justified by the following arguments.

As primary caretakers of households, women's central concern is the welfare of the family and stability of the society (Rielly, 2013). Given this, women are viewed as legitimate peace activists hence making their inclusion in peace building essential. Women are also half the population of every community and it can be argued that, for fairness purposes, they should make up half of the members of peace building initiatives (Muema, 2014). In any case, it is a fact that peace building activities are not only diverse but can also be gender specific and thus, must be done in partnership between women and men. Further, a woman is considered to be a bridge between conflict and peace and hence a critical interlocutor

in peace building (Strickland and Duvvury, 2003). For instance, while throughout history some women have been reported to prompt conflict as perpetrators or urging men to the battlefield, others have been successful peace builders. Therefore, including women in peace building will encourage them to use their positions for the common good.

Another justification is that, women's identities as mothers, sisters, and daughters of men who fight and/or die in conflict could be an incentive to find a common ground with women from different sides of the conflict hence increasing their chance to build peace (Crisis Group, 2006). In addition, women and men are affected differently by conflict, a situation that influences their ideologies of peace building. It is a fact that unlike men, women's conflict experience and suffering have led them to adopt an inclusive approach in peace building to address social, economic, political and psychological dimensions of conflict transformation and peace building. This fortifies the argument that men cannot represent women's needs during peace building and hence women should be allowed and encouraged to bring their unique insights to the process (Schirch, 2004). Notwithstanding these universally accepted justifications, the diversity of women must also be acknowledged. Their different experiences, backgrounds and capacities influence the extent to which they can participate and the roles they can play in peace building. It is for this reason that the study sought to establish the capacity of women peace builders.

2.2.3 Roles of Women in Peace Building

Literatures illustrates that given their exclusion at the formal peace realm, grassroots associations and guilds have become the main outlets for women's peace building efforts (Alaga, 2010). Through these platforms, women perform various and significant roles in peace building. For example, they promote humanitarian and social welfare of the community by providing food, clothing, shelter and other basic needs to conflict victims. They also promote the healing of traumatized persons and transform social relationships through guiding and counselling. Sochua (1998) captures these contributions well stating that, for example, women in Cambodia ran a literacy campaign, took care of war orphans, and set up a national network of co-operative groups to enhance the local economy after the Cambodian civil war.

Women also facilitate dialogue and reconciliation between warring parties. Alaga (2010) reports that women in Liberia used all the resources they could find to influence peace processes, including holding prayer meetings, marches and vigils, and circulating petitions against violence. Jama (2009) explains that Somali women used their traditional skills in poetry to move elders and negotiators towards reconciliation. Itto (2006) notes that women in Sudan negotiated between warring parties and continued to communicate with each other across ethnic divides after the split of the Sudan People's Liberation Movement (SPLM). She further states that South Sudanese women have built peace and unity in their communities through marrying across enemy lines, singing peace songs, and persuading their men to stop fighting. In other instances, women in the country threatened to withhold conjugal obligations until their husbands stopped fighting while on other occasions they pushed for negotiations by threatening to expose their nakedness in public. South Sudanese women have also established grassroots peace accords to resolve inter-ethnic conflicts such as Wunlit Covenant between Nuer and Dinka and Lilir Covenant between Nuer groups (Itto, 2006). Studies in West Africa outline that women use their market networks and inter-marriage links to engage in inter-community peace building (Agbalajobi, 2010).

There is historical documentation of women physically stepping into the combat zone to stop the warring parties from fighting. For example, Rielly (2013) argue that it is a traditional role for women in India to step into battlefields when necessary to end fighting between warring parties. Another example is reported by Agbalajobi (2010) who notes that in 2003, about twelve Ivorian women went to the rebel stronghold in Bouake, the northern region of the country, to demand an end to the then conflict.

Women have also been instrumental in advocating and raising awareness on human rights and social justice. For example, during negotiations for the 1998 Belfast Agreement, the Northern Ireland Women's Coalition (NIWC) ensured that victims' rights and reconciliation were included. These became key determinants for the success of the agreement's referendum in 1998 (Fearon, 2002). It is also documented that Somali women were influential in establishing the country's first human rights monitoring organisation, the Peace and Human Rights Network (PHRN). In Uganda, women were prominent in monitoring and reporting human rights violations by government troops and rebel militias during the conflict in the northern part of the country (Oywa, 2002).

Women also play a critical role in social and economic reconstruction of post-conflict soci-

eties by promoting activities that would build sustainable livelihoods and reduce the likeli-hood of conflict recurrence. For example, Jama (2009) highlights that women in Somalia encouraged young men to demobilise and provided them with micro-credit to prevent a return to violence. Reporting on northern Uganda, Oywa (2002) notes that women worked collaboratively to revive cultural institutions and prepared communities for reconciliation and reintegration of armed groups through prayer meetings, peace education, songs and story-telling. Alaga (2010) explains that, as educators and primary caregivers of children, women contribute to socialising their communities and nations to prevent violent conflict by inculcating peace values.

Lastly, women give early warning information on probable conflict to relevant authorities. In West Africa for instance, women have established efficient information networks to spread information of potential and actual attacks and safe routes, thus saving lives and reducing the direct impact of violence (Agbalajobi, 2010). In Senegal, during the 1982 Casa-mance conflict, women used their proximity as mothers, wives, and sisters of rebel group members to obtain information, which they gave to the relevant authorities for action (Alaga, 2010). Notably, critical information is provided or shared by women informally through their daily interactions at water points or markets as in the case among Karamoja communities in Kenya and Uganda (Intergovernmental Authority on Development-IGAD, 2010). While appreciating this important role, it should be noted that some women, for ex-ample, among pastoralist communities have been reported to stimulate livestock raids and inter-communal conflicts. They do this through singing war songs, rewarding warriors after raids, mocking men who do not go for raids and discouraging their daughters from marry-ing such men, blessing the warriors, and concealing illegal small arms and weapons (IGAD, 2010). Clearly, such practices jeopardize the work and reputation of women peace builders.

The literature reviewed in this section, provide insights into understanding the various roles of women in peace building. These roles vary depending on the context of the conflict. Whilst most of the literature reviewed either obtained their information from secondary data or from women interviewees only. This study used primary field data and information from both men and women peace builders in Marsabit County.

2.2.4 Women's Capacity in Peace Building

Despite the considerable gains made worldwide, women continue to be unrecognized and underrepresented in peace building, especially at the technical levels. This is the case in many parts of the world including Northern Kenya (Njambi, 2014). The study sought to uncover why this is the case. Literature outlines capacity related factors as the main impediments to women's participation and the minimal impact of their peace work (Rielly, 2013; UNPBF, 2015). Disempowerment and lack of capacity has thus left women ill-equipped and unprepared for peace building. This forces them to concede their viewpoints to those of men or they assume domestic-inclined roles such as food preparations, cleaning and logistics (Muema, 2014). This section looks at four capacity related factors and the extent to which they influence women's participation in peace building.

2.2.4.1 Peace Building Knowledge and Skills

Women with the required peace building knowledge and skills participate more than those without. This is an argument advanced by Agbalajobi (2010) who reports that the ECOW-ARN system of ECOWAS[1] Peace and Security Architecture in West Africa is mainly male-dominated due to women's lack of skills and know-how in the area. Rielly (2013) argues that this will only change if women in both conflict and non-conflict settings are equipped with knowledge and skills in peace processes. This argument is strengthened by the outcome of CARE[2] International work with grassroots women in South Caucasus in 2013. The organization built the women's knowledge, skills and confidence to participate in peace building through training to which a significant impact of the effort was later reported. For example, the women were able to successfully carry out inter-communal mediation, advocate for children's rights, establish socio-economic livelihoods for refugees, and raise more resources for their work. Furthermore, their success enabled them to be recognized and respected in their communities, participate in governance, and challenge cultural stereotypes responsible for women's exclusion (CARE, 2013).

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[1] ECOWAS is an abbreviation for Economic Community of West African States while ECOWARN is for ECOWAS Early Warning and Response Network

[2] CARE is an abbreviation for Cooperative for Assistance and Relief Everywhere

Literature further proposes the main peace building knowledge and skills that are required for successful participation by both men and women. This includes knowledge on conflict and peace dynamics, constructive and non-violent response to conflicts, national and global peace building policies and frameworks, social justice and human rights among others (Bretherton, Weston and Zbar, 2005; Miller and Affolter, 2002). In terms of skills, peace builders are required to have relational, action and coordinating peace building skills. Relational skills are those that aid in building constructive relationships such as communication, cultural awareness and empathy skills, self-esteem and confidence building, and respect for the diversity of skills among others. Action skills are those that help in preventing and resolving conflict such as problem-solving, dialogue, mediation, negotiation, and advocacy skills among others. Coordinating skills are those that aid in organizing the peace building process which include teamwork, leadership, planning, and mobilizing skills among others (Tidwell, 2004; Jones, 2005; Sommers, 2003). Effort must thus be made to ensure that all peace builders have these skills and knowledge.

Important to note is that knowledge and skills are context-specific. This implies that in training, the methodology and content must be tailored to address women's needs. This is particularly vital given that most of the existing peace building theories and methodologies are androgynous (Speake, 2013). For instance, many training methodologies used in Africa employ extremely technical language and models that are foreign to women in the region (Alaga, 2010). Considering the high illiteracy rate of grassroots women in Africa, it is pertinent to simplify the training approach by adapting contents to suit their realities. Another debate is on whether to employ mixed or women-only peace building training approaches. While some scholars state that a mixed approach promote mutual learning and appreciation, others argue that women-only training enable women to open up and develop leadership skills (Alaga, 2010).

The above studies shed light on how knowledge and skills influence women's participation in peace building. It also highlights critical debates on the training content and methodology. Given that training approach and content is context-dependant, the study sought to determine the appropriate package for women peace builders in Marsabit County. In addition, it sought to determine the depth of women's knowledge and skills in influencing their participation in peace building amidst other factors such as culture and available finances.

2.2.4.2 Cultural Factors and Social Norms

Women's non-participation in peace building can also be attributed to cultural factors and social norms that prohibit their involvement. In his study in Kibera, Kenya, Muema (2014) established a strong relationship between cultural factors and women's participation in peace building. He concluded that social norms consider conflict and peace masculine issues while women have been relegated to passive victims rather than active participants of building peace. Other scholars such as Selimovic, Brandt and Jacobson (2012), state that the entrenched nature of patriarchy has subjected women to cultural pressures against taking lead in peace building, travelling and engaging in public forums. For example, to prohibit women's participation in peace building, peace meetings in Bosnia and Herzegovina were arranged in places where women were unable to go (Selimovic *et al.*, 2012). In Iraq and Bosnia, campaigns against women peace builders have been held with the aim of destroying their reputation and decreasing their support from the community (Selimovic *et al.*, 2012). In addition, traditional household roles of women in most societies such as child care and economic welfare have been reported as limiting the time available for those desiring to engage in peace building (Goransson, 2013). The study sought to specifically investigate the extent to which cultural factors influenced women's participation in peace building in Marsabit County. Besides examining the cultural inhibitors, the study also sought to uncover cultural factors that promoted women's participation in peace building; an area where many studies have failed to explore.

2.2.4.3 Financial and Physical Resources

Lack of sufficient and sustainable financial and physical resources have been established to undermine women's participation as well as the effectiveness of their peace building activities. In this study, financial resources imply money while physical resources include facilities, equipment and materials required for daily peace building operations such as meeting rooms/halls, vehicles, offices, chairs, tables, and writing materials (pens, boards and books) among others. Rotberg (2002) aptly states that peace building and post-conflict reconstruction processes are long, slow and costly hence requiring huge resource bases to initiate and sustain. However, added to the fact that conflict destroys their livelihoods, most women in conflict-prone societies lack access to and ownership of resources such as capital, land,

and infrastructure. Moreover, besides building peace, many women in conflict-prone areas are challenged in pursuit of basic needs for their household's survival. This forces them to rely on external support that is often lean, delayed and unstable (Muema, 2014). Literature further claims that worldwide financial support often focuses on formal negotiations and settlements, overlooking the significant contribution of complementary peace building efforts at the grassroots level, including those of women (Oywa, 2002). It is against this milieu that Arino (2010) notes that women need financial assistance to participate evocatively in peace building. Conversely, others argue that peace building is a noble job that people can partake irrespective of financial and physical support (Muema, 2014). Given these divergent opinions, the study sought to get the views of peace builders in Marsabit County based on their experience and context.

2.2.4.4 Women's Attitudes and Perceptions

Goransson (2013) asserts that women's views about peace building and their ability to contribute influence the extent to which they will participate in the process. She argues that women who are confident about their ability and believe they have a role to play are more likely to participate. This include those who will fight for their participation even if it means confronting experienced actors and the structures concerned. However, those with low self-esteem and those who believe that peace building is not their concern are unlikely to participate. According to Rotberg (2002), this is the category of women who perceive conflict and peace as a male affair and feel comfortable influencing the process indirectly. On this basis, the current study sought to establish the attitudes and perceptions of women peace builders in Marsabit County. The information was crucial in determining the extent to which women's attitudes and perceptions affected their participation and whether or not they required empowerment to change their mind-set.

2.3 Theoretical Framework

2.3.1 Social Advocacy Theory

The study is guided by the social advocacy theory, postulated by Paulo Freire in 1968. Overall, the theory promotes equality, social justice and social inclusion in all development processes in the society. It proposes for action to be taken to enable the excluded and marginalized members of the community to be involved in activities that affect their lives. It argues that those who are often denied basic rights and opportunities should be empowered to be independent, speak for themselves, gain voice in decision making, and be recognized by the society. Freire argues that this will only be done by systematically investigating their needs, building their capacity, informing them of their rights, organising and motivating them to take action. The theory suggests that their capacity can be developed through training, fund raising, networking and policy amendments. This way, they will be exposed to bargaining, negotiating, and collaborative skills, which will aid them in advocating for their needs and interests.

The current study advocates for inclusion of women in peace building and hence this theory is pertinent. Women have continually been excluded in peace building irrespective of the fact that they suffer disproportionately during conflicts. One of the commonly reported reasons for their exclusion is their lack of capacity to contribute effectively to the process. Therefore, building their capacity will ensure that women are confident, learn and practice new skills, gain new knowledge and actively participate in peace building.

2.3.2 Instrumentalist Theory

The proponents of this theory including Richard Strickland and Nata Duvvury (2003) assert that building the capacity of women peace builders is both efficient and effective because their contribution is critical and valuable for sustainable peace and development. They affirm that women in most societies represent an important bridge between peace and conflict; they can easily promote peace or propagate conflict through their socially prescribed roles. As household caregivers for instance, women can instil peace values or conflict affinities to their children and other family members. As such, the theory believes that training women on peace building will benefit the whole community because they will

pass the knowledge and skills to the next generation. Therefore, building their capacity is a long term investment and a necessary condition for them to positively contribute to peace and security.

The current study is based on the premise that women's contribution in peace building is vital for sustainable peace. For this reason, it sought to establish the capacity needs of women peace builders in Marsabit County with the aim of recommending ways of addressing them. The ultimate goal is that the women will be empowered and more of them will actively and fully participate in peace building. The instrumentalist theory has however been criticized on the basis that it focuses narrowly on what women can do for peace and neglecting the issue of what peace can do for them.

2.4 Conceptual Framework

The conceptual framework adopted by the study derives its logic from the theoretical approaches already discussed and is elaborated in Figure 2.1. It represents a combination of the author's synthesis of the theoretical underpinnings and in-depth conceptualization of women's capacity in peace building. The independent and dependent variables are women's capacity and women's participation in peace building respectively. The diagram shows the flow through which the relationship between the variables is understood.

Based on existing literature, women's capacity in peace building constitutes four main elements: their peace building knowledge and skills; financial and physical resources; cultural factors and social norms; and their attitudes and perceptions as shown in the boxes in the second column.[3] Therefore, the capacity of women will only be considered fully developed when all the elements are addressed. As social advocacy theory proposes, this can be done through training, awareness raising, exposure visits, networking, fundraising and policy making and amendments. These processes will empower the women to: be independent, positive and confident, knowledgeable and skilled, challenge cultural stereotypes, mobilise resources, influence decision making, be aware of their rights, and take control of their lives. It is expected that with these characteristics, women will be able to participate effectively in peace building.

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[3] Given the ultimate goal of this study, to develop a training package for women peace builders, the box containing peace building knowledge and skills has been separated for emphasis.

Figure 2.1: A Conceptual Overview of Women's Capacity in Peace Building
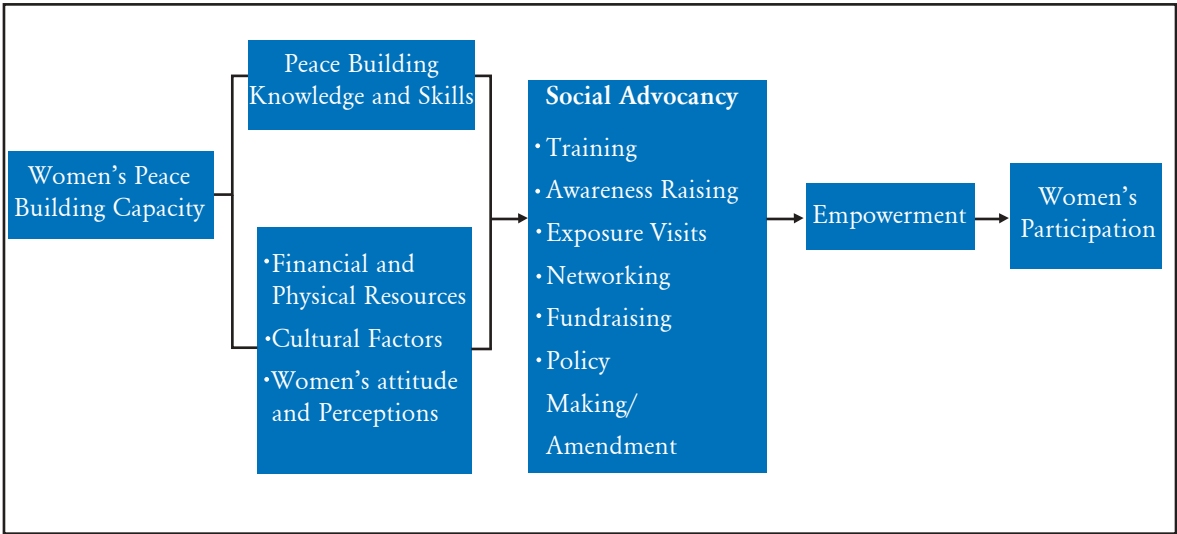
Source: Author's Conceptualisation

CHAPTER THREE

METHODOLOGY

3.1 Overview

This chapter presents the methodology that the study employed. It is discussed under various sub-sections namely; research design, study site, population and sampling procedure, data collection methods, and data analysis procedures.

3.2 Research Design

The study utilised both quantitative and qualitative research strategies in an attempt to provide a thorough understanding of the research problem. Quantitative strategies were used to collect and analyse hard data while qualitative strategies were used to obtain in-depth information that was meant to complement the quantitative data. The choice of the strategies was determined by the nature of the research questions, which pointed to either the qualitative and quantitative approaches. In addition, a descriptive survey design was used to collect data from a sample of the target population.

3.3 Study Site

The study was conducted in Marsabit County, an arid and semi-arid area in Northern Kenya. The County boarders Ethiopia to the North, Wajir to the East, Isiolo to the South East, Samburu to the South, and Turkana to the West. Ethnographically, it is inhabited by about fourteen (14) pastoralist ethnic groups of Cushitic and Nilotic origins. The main ethnic groups include Borana, Gabbra and Rendille while others are Burji, Konso, Waata, Turkana, Dasanach, Samburu, Somali and El-molo among others. Marsabit is among the largest counties in Kenya covering an area of 70, 961 KM². It has a total population of 291, 166 people of which 52% are male and 48% are female. The county has a low population density of 4 people per square kilometre (KM²). The County's poverty rate is estimated at 83.2% against the national average of 47.2%. The population with primary education is 70.4% while that with secondary education is 8.9% against the national averages of 66.6% and 12.7% respectively. Only 26.2% of the total population can read and write, against the

national average of 66.6%. In general, provision of social services and infrastructure is poor, although the ongoing LAPSSET (Lamu-South Sudan-Ethiopia) road network is promising.[4]

In terms of economic activities, about 80% of the population are nomadic pastoralists, 10% are small scale farmers, 7% are business people, and 3% are salaried employees (Makau, 2012). The area experiences frequent droughts with an average annual rainfall of 254mm. The harsh climatic conditions aggravate competition and conflict over resources as communities are compelled to venture into neighbouring lands in search of water and pasture (Dida, 2012). Another cause of conflict is livestock rustling as communities attempt to restock their herds after droughts. Other conflict sources include ethnic-based politics of power and control, proliferation of firearms, and cross-border intrusion by Ethiopian-based communities. These conflicts have resulted in human deaths, displacement, loss of property and livelihoods, increased poverty and impoverishment (GoK, 2011).

Marsabit County was purposively selected for this research for a number of reasons. First, given the dynamic nature of its conflicts (sources and actors) it would be interesting to know the women's stand, their roles and capacity to bring peace. Second, literature acknowledges the presence of women peace builders in the area, such as Marsabit Women for Peace, and yet women's participation in technical levels of peace building is reportedly low. The research sought to investigate why this was the case with the hope of developing ways of addressing it. Third, the UN system, a primary partner in this research, is developing a joint peace and security project between UN-Kenya and UN-Ethiopia in Marsabit County. Thus, the findings of the research are expected to inform the initiative in regards to women's involvement, role and capacity in peace building.

3.4 Population and Sampling Procedure

The target population for this study was local peace builders (men and women); whether they were members of peace organizations or not. They constituted individuals who were actively involved in peace building initiatives in the area. This population was preferred because they were likely to understand the purpose of the research and hence provide relevant information on the subject matter. Both men and women, over the age of 18 years, were favoured for the research with the aim of obtaining views of both genders on the research topic.

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[4] The statistics provided were retrieved from Government of Kenya. 2011. Kenya County Fact Sheet. Nairobi: Commission of Revenue Authority.

Administratively, Marsabit County has four constituencies namely Saku, Laisamis, North Horr, and Moyale. The county is sub-divided into sub-counties spread across the constituencies. Saku constitutes Marsabit Central sub-county, Laisamis covers Marsabit South and Loiyangalani sub-counties, North Horr comprise Marsabit North and North Horr sub-counties, and Moyale comprises Sololo and Moyale sub-counties. The research study covered all the constituencies but, for logistical reasons especially accessibility, only Marsabit Central, Marsabit South, North Horr, Sololo and Moyale sub-counties were studied.

Lack of a finite number of the target population made it difficult to statistically estimate a precise sample size for the study. However, a sample of 100 peace builders was considered optimum since it was neither too small to allow analysis of sub-groups nor too large for the data to be collected within the existing budget and time limits. A snowball sampling technique was further used to identify respondents from the chosen sub-counties. Under this technique, the first point of contact was the County Commissioner who identified Deputy County Commissioners from the various sub-counties. The latter further identified chiefs, and the chiefs identified village heads who finally identified the target respondents under their jurisdictions. The number of respondents per sub-county was disproportionate as it depended on the availability of peace builders at the time of the research. Table 3.1 summarises the distribution of respondents per sub-county.

Table 3.1: Number of Respondents per Sub-county

Sub-county	Number of Respondents
Marsabit Central	25
Marsabit South	25
North Horr	20
Sololo	15
Moyale	15
Total Sample	**100**

Source: Survey Data (2015)

About 13 key informants were interviewed. They comprised County and Deputy County Commissioners, District Officers, Director of Gender, Children and Social Services, Chiefs, Assistant Chiefs, Village Heads, Heads of District Peace Committees, Religious Leaders,

Representatives of Local and International NGOs involved in peace building and development initiatives in the area.

3.5 Data Collection Methods

The study used both primary and secondary sources of data. The primary data was collected through questionnaires and interview guides. The questionnaires, with both open and closed ended questions, were used to collect data from the target population in which most of them were administered by the researchers. This is because only a few respondents were able to read and write. Interview guides were used to interview key informants and the information collected was used to supplement data obtained from the target population. One lead researcher and two assistant researchers were involved in the data collection exercise. Since none of them were conversant with the local languages, translators were drawn from the selected sub-counties to assist in the process. On the other hand, secondary data was collected to provide existing literature on women's capacity in peace building. The sources used included books, government publications, academic journals, reports and theses.

3.6 Data Analysis Procedures

Given the diversity of the data collected, the study used both quantitative and qualitative methods of data analysis. In regards to target population's data, since the closed-ended questions were already pre-coded, the researcher only had to code the open-ended questions in preparations for data entry. This was done through Microsoft (MS) Word tables where responses were sorted based on emerging themes and subsequently coded (La Pelle, 2004). Once coding was complete, the data was entered into Statistical Package for Social Sciences (SPSS) for analysis. The first stage of the analysis involved generating descriptive statistics including percentages and frequencies based on the requirements of the study objectives. Measures of central tendency such as the arithmetic mean were used on quantitative variables, such as age of the respondents. The second stage involved carrying out Chi-square tests to assess the relationship between variables of interest at a significance level of 0.05. The implication is that a relationship between variables only exists if the Chi-square value is less (<) or equal to 0.05. Notably, the Chi-square value depends on the number of rows and columns in the contingency table and hence it was important to calculate the degree of freedom (df).

Key informants' data was also sorted into themes and coded using MS Word tables. The information was interpreted in view of the study objectives and used to supplement data collected from individual peace builders. Qualitative data from the target population was also used to expound on some of the quantitative components in the study. Lastly, frequency tables, cross-tabulations, and charts developed through SPSS and MS Excel were used in data presentation.

CHAPTER FOUR

STUDY FINDINGS AND DISCUSSION

4.1 Overview

This chapter presents the findings of the field research based on the objectives outlined in chapter one. Among the issues presented include basic characteristics of the respondents, women's role in peace building in Marsabit County, women's peace building knowledge and skills and other capacity related factors that influence their participation. For easy computation, all statistics have been rounded off to one-decimal point. Where appropriate, figures and tables have been used to illustrate the study findings and assist in analysis.

4.2 Basic Characteristics of the Respondents

As discussed in chapter three, both men and women peace builders were the target respondents for the study. They included individuals who were actively involved in peace building initiatives in the County. The respondent's characteristics that were investigated include their sex, age, marital status, the number of years that they have been involved in peace building activities, and the main factors that influenced their decision to engage in peace building. The investigation of these attributes is significant because they are likely to influence the respondent's opinion of peace building and women's capacity in particular.

4.2.1 Sex

As shown in Figure 4.1, out of the one hundred respondents interviewed, 60% were female while 40% were male. This shows that female respondents were more than men respondents. Though the exact number was not predetermined, the decision to have more female than male respondents was intentional since the study's interest was on women's peace building capacity. It was therefore expected that women peace builders were in a better position to respond to the research questions and provide the way forward.

Figure 4.1: Sex of the Respondents
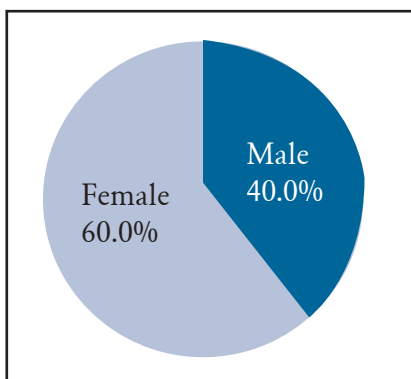
Source: Survey Data (2015)

4.2.2 Age

The ages of the respondents were varied. The youngest respondent was 21 years while the oldest was 76 years. As shown in Table 4.1, the age bracket with the highest percentage (31.0%) was 31-40 years followed by the age bracket between 41-50 years (25.0%). Some respondents (17.0%) fell within the age bracket of 51-60 years while those who were between 21 and 30 years were 16.0%. There were few respondents (9.0%) who fell between age 21 and 30 years and only 2.0% were above 71 years. The mean age of the respondents was 43 years. This indicates that on average the sampled peace builders were of middle age. This could be attributed to the fact that those in middle age are amply energetic to participate in rigorous peace building activities and also have young families that require protection and secure environment. This finding challenges the contention that most peace builders in African society are elderly (Ayindo, Doe and Jenner, 2001).

Table 4.1: Age of the Respondents

Age (Years)	Frequency	Percent (%)
21-30	16	16.0
31-40	31	31.0
41-50	25	25.0
51-60	17	17.0
61-70	9	9.0
71 and above	2	2.0
Total	**100**	**100.0**

Source: Survey Data (2015)

4.2.3 Marital Status

As shown in Table 4.2, a vast majority (83.0%) of the respondents were married while 10.0% were single. Only 6.0% were widowed while 1.0% were either divorced or separated. The low number of divorced or separated respondents could partially be attributed to the cultural and religious beliefs of Northern Kenyan communities, which do not condone the practice (Mburugu and Adams, 2004). Some of the widowed respondents stated that they lost their marriage partners during the Turbi massacre of 2005 and this motivated them to build peace in their communities. For example, one of the respondents stated that:

"Conflict is very painful...I lost my husband during the 2005 Massacre and became widowed at a young age. I do not want anybody to feel such pain and hence I decided to be a peace builder..." (Respondent21, 18th February 2015).

Table 4.2: Marital Status of the Respondents

	Frequency	Percent (%)
Single	10	10.0
Married	83	83.0
Divorced/Separated	1	1.0
Widowed	6	6.0
Total	**100**	**100.0**

Source: Survey Data (2015)

4.2.4 Education Level

An individual's education level is thought to have a significant implication on the level and nature of participation in peace building. This is because unlike the less educated, those who are highly educated are believed to be aware of the importance of peace and their rights and thus tend to participate more. However, this study revealed that the highest percentage of respondents (31.0%) had no formal education, followed by 29.0% who had completed secondary education. Those who had completed primary education and those who had not were each represented by 12.0% and 13.0% respectively. Another 13.0% had attained college education while only 2.0% had not completed secondary education.This implies that most of the peace builders interviewed had low education levels. This challenges the belief that educated people participate more in peace building (Alaga, 2010). Nevertheless, given that the findings of this study will inform development of a training package, it will be necessary to consider the education levels of the peace builders when choosing the training methodology.

In addition, when Chi-square tests were conducted, and as could have been expected, the study established a significant relationship between sex of the respondent and education level (X^2=13.514, df=5, p=0.019). The results revealed that male respondents were more educated than female respondents. For instance, out of 31 respondents who had no formal education only 9 were male while 22 were female while out of 13 respondents who had college education only 4 were female while 9 were male. Table 4.3 gives a summary of these findings.

Table 4.3: Sex of the Respondent by Highest Education Level

Sex	Highest Education Level						
	None	Primary Incomplete	Primary Complete	Secondary Incomplete	Secondary Complete	College	Total
Male	9	2	4	2	14	9	40
Female	22	11	8	0	15	4	60
Total	31	13	12	2	29	13	100

Source: Survey Data (2015) X^2=13.514, df=5, p=0.019

4.2.5 Number of Years as a Peace Builder

The respondents were asked to estimate the number of years that they had been engaged in peace building activities. The aim was to establish their level of experience in peace building. Figure 4.2 indicates that 81.0% of them had been peace builders for 10 years or less, 14.0% had been peace builders between 11 and 20 years. Only 4.0% had been peace builders for 21-30 years while only one respondent (1.0%) had been a peace builder for 31 years or more. The mean number of years that the respondents had been engaged in peace building was 8 years. The increased number of peace builders in the last 10 years could partially be attributed to the Turbi massacre[5] of 2005, which stirred more people to build peace (Bonaya, 2014). Chi-square tests indicated that there was no relationship between the sex of the respondent and number of years that they had been involved in peace building (X^2=0.828; df=3; P=0.889). This means that there was no variation in the level of peace building experience for male and female respondents in terms of years.

Figure 4.2: Number of Years as a Peace Builder
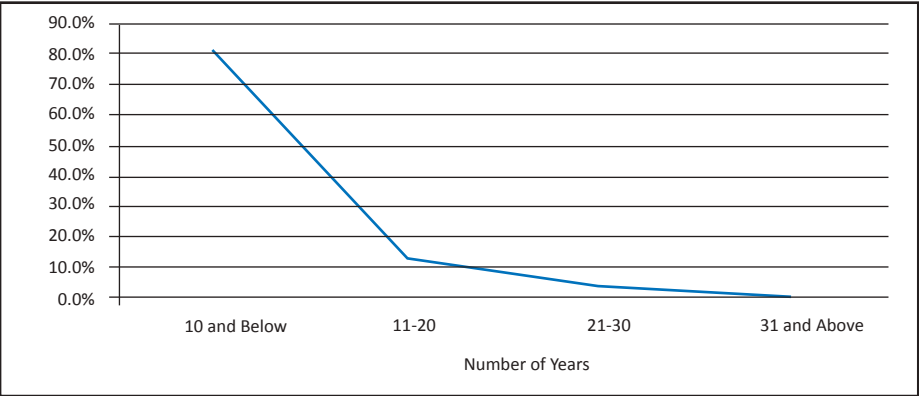
Source: Survey Data (2015)

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5   On the morning of 12 July 2005, armed raiders from the Boran ethnic group attacked the Gabbra ethnic group resulting in the death of about sixty people, twenty-two of them children. Approximately six thousand were displaced with many of them fleeing to Marsabit town.

4.2.6 Reasons for Engaging in Peace Building

The respondents were asked to outline the reasons why they engaged in peace building. This was significant in determining their level of commitment, which as a result will help in estimating the cost-benefit for developing/enhancing their capacity. As shown in Table 4.4, almost half (44.0%) argued that they had passion and recognized the importance of peace while 39.0% stated high conflict prevalence as their motivator. Around 13.0% stated that they were victims of conflict while religious beliefs and by association were each stated by 2.0% of the respondents. Chi-square test revealed no relationship between respondent's sex and reason for engaging in peace building (X^2=5.500, df=4, p=0.240). This finding indicates that there is benefit in building the capacity of the sampled peace builders given that most of them have passion for peace and understands its value. This means they are likely to engage in peace building even in the absence of apparent conflicts.

Table 4.4: Reasons for Engaging in Peace Building

	Frequency	Percent (%)
High conflict prevalence	39	39.0
Passion and importance of peace	44	44.0
Religious beliefs	2	2.0
Victim of conflict	13	13.0
By association	2	2.0
Total	**100**	**100.0**

Source: Survey Data (2015)

4.3 Roles of Women in Peace Building

The first objective of the study was to determine the roles of women peace builders in Marsabit County. It is critical to ascertain the specific roles of the women prior to determining their level of capacity. This is because the nature of their roles can be an indicator of their capacity and consequently help in defining the way forward. In an attempt to meet this objective, the respondents were first asked to identify peace building initiatives that were taking place in their community at the time of the study. As indicated in Table 4.5, 72.0% of them stated peace awareness forums, followed by 66.0% who outlined inter-communal

dialogue and reconciliation while 49.0% mentioned resource sharing declarations. Close to 47.0% mentioned community policing while peace training and education was identified by 24.0% of the respondents. A few of the respondents (13.0%) mentioned socio-economic empowerment.

Table 4.5: Current Peace Building Initiatives in the Area

	Community Policing	Peace Training and Education	Inter-communal Dialogue and Reconciliation	Resource Sharing Declarations	Socio-economic Empowerment	Peace Awareness Forums/ Meetings
Yes	47.0%	24.0%	66.0%	49.0%	13.0%	72.0%
No	53.0%	76.0%	34.0%	51.0%	87.0%	28.0%
Total	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

Source: Survey data (2015)

This finding shows that the main peace building initiative in the area was peace awareness forums. As one of the key informant alluded, this majorly included passing of peace information to the community members indirectly as opposed to practically addressing every root cause of the conflict. Literature argues that the best way of building sustainable peace is through socio-economic empowerment of communities with the aim of positively transforming their livelihoods, which in turn reduces conflict occurrence (Makau, 2012). Peace training and education, which is one of the main strategies of community empowerment was also low. Hence, this presents another dimension that needs to be explored.

When asked whether women participated in these initiatives, a large majority (97.0%) of the respondents said yes while only 3.0% said no. Many respondents 80.4% stated that women were humanitarians, followed by 63.9% who said women were advocates while 61.9% argued that women were facilitators. A further 59.8% reported that women were advisors while 58.8% said women were informants. Only 20.6% said women played decision making roles while 15.5% stated that women were trainers. Table 4.6 summarises these findings.

Table 4.6: Roles of Women in Peace Building Initiatives

	Informants	Advisors	Trainers	Facilitators	Advocates	Humanitarians	Decision makers
Yes	58.8%	59.8%	15.5%	61.9%	63.9%	80.4%	20.6%
No	41.2%	40.2%	84.5%	38.1%	36.1%	19.6%	79.4%
Total	**100.0%**	**100.0%**	**100.0%**	**100.0%**	**100.0%**	**100.0%**	**100.0%**

Source: Survey Data (2015)

When probed further, the respondents argued that women were humanitarians because they provided relief aid and counselling to victims of conflict. Others argued that women advocated for peace through songs and dance as well as for specific needs of women and children. Strengthening this statement, a key informant explained that women peace builders were mainly vocal on raising issues that affected women and children primarily because they suffered more during conflicts. Furthermore, women were thought to advise their husbands and sons against participating in livestock raids and the community on resource-sharing approaches. As facilitators, women spearheaded dialogue and reconciliation activities with other ethnic groups mainly by exchanging gifts and holding peace talks in common places such as markets and water points. Women were also reported to inform the local leaders and police on potential livestock raids and conflicts. For example one key informant explained that:

> *"Women spend ample time with their husbands and children and thus likely to get first-hand information on planned livestock raids and attacks...women peace builders pass such information to the relevant authorities for action."* (KI3, 21st February 2013).

As expected, only few women were reported to play decision making roles in peace building, a finding that has also been found by Itto (2006) in Sudan and Njambi (2014) in Northern Kenya. Given that decision making is the highest level of participation in any peace process, it is important to empower women and community in general on the value that women add to it.

To understand the allocation of peace building roles, the respondents were asked whether women and men's roles were different. About 53.6% of them said yes while 46.6% said no.

Those who said no argued that the community members had freedom to choose roles to play corresponding to their ability and conflict situation. However, the others stated that men and women roles were different in terms of intensity, level and type. With regard to intensity, women were said to be more vocal and active than men, with or without conflict, since they are disproportionately affected by conflict. It was also reported that women were confined to peace building activities around their villages or Manyattas while men mostly participated at the District, County and national levels. This is largely because of cultural traditions that restrict women from travelling outside their villages without the consent of their husbands. Lastly, women were mentioned to engage more in advocacy and humanitarian roles while men participated in negotiations and declaration meetings. This is partly because men are seen as protectors and heads of the community and hence have the primary responsibility of representing its members in both internal and external meetings. Women are rarely given a chance to share their views with men prior to the meetings.

When asked what/who determines men's and women's peace building roles, 29.0% of the respondents stated cultural factors; resource (time, knowledge and skills) was mentioned by 21.0% with 18.0% arguing that the conflict situation would be the determinant. About 14.0% stated law and constitution, 11.0% said personal interest while men was stated by 7.0% of the respondents. This finding illuminates the importance of culture, time, knowledge and skills in determining the level and nature of participation in peace building. The respondents were further asked whether there were roles in peace building that women were not playing but they would like them to play in the future. Majority of them (79.0%) said yes while 21.0% said no. Those who said no stated that they were either satisfied with the roles played by women or that women had many domestic duties and hence did not have time to participate in other roles. About 88.6% of those who said yes explained that women should be given more decision making opportunities while 81.0% said that they should be given more chances to participate and speak in peace forums. A further 74.7% stated that they would like to see women covering more areas other than their villages while 69.6% mentioned that women should be recognized and given an opportunity to work with formal structures such as government institutions. Interestingly, less than half (46.8%) of the respondents revealed that they would like to see women leading peace committees.

Table 4.7: Future Peace Building Roles for Women

	Decision making opportunities	Work with formal structures	Increased coverage	Increased participation and speaking in peace forums	Leaders of peace committees
Yes	88.6%	69.6%	74.7%	81.0%	46.8%
No	11.4%	30.4%	25.3%	19.0%	53.2%
Total	**100.0%**	**100.0%**	**100.0%**	**100.0%**	**100.0%**

Source: Survey Data (2015)

This finding implies that there is need to build the women's capacity for them to successfully participate in the identified roles in the future. This can be achieved through addressing the inhibiting cultural factors and enhancing their knowledge and skills given that these are the main determinants of their roles.

4.4 Women's Knowledge and Skills in Peace Building

The second objective of the study was to establish women's knowledge and skills in peace building. As outlined earlier, their knowledge and skills not only illustrate their capacity to participate in peace building but also determine the roles they play. To meet this objective, respondents were first asked to outline knowledge and skills that, in their own opinion, are required for meaningful participation in peace building. The main knowledge areas that were outlined include conflict history (such as the causes, effects and actors); importance of peace in the community; conflict prevention and management approaches; community's culture and traditions; and key stakeholders and their roles among others. The main skills outlined included communication, listening, non-discrimination, problem solving, resilience, patience, and mobilising among others. However, a few respondents reported that they were not aware of the requisite knowledge and skills. The respondents were then asked whether women peace builders in the area had the outlined knowledge and skills. Less than a quarter (20.8%) said yes while 79.2% said no. Those who said yes argued that some women had some skills due to their continuous engagement in peace building. This partly explains why some elders in Africa and beyond can successfully build peace despite their lack of formal training (Boege, 2011). They however noted that the skills needed to be enhanced and updated through training. Those who said no argued that women had no training on peace building and only a few of them had formal education.

When female respondents were asked whether they had received any training in the last one year, only 35.0% said yes while 65.0% said no. However, those who said yes stated that the training was short (3 days on average) and inadequate. The main providers of the training included the government through the office of the County Commissioner and NGOs such as Resilience and Economic Growth in Arid Lands (REGAL), Pastoralist Community Initiative Development and Assistance (PACIDA), and African Development Solutions (ADESO). The training focused on ethnic cohesion, Small Arms and Light Weapons (SALW) control, community policing, and resource management. Slightly over half (53.8%) of those who had not been trained in the last one year stated lack of training opportunities as the main reason, 33.3% stated lack of information on training opportunities while 12.8% revealed that they were busy with other activities when the training took place.

Furthermore, when asked whether women peace builders in the area currently needed training, all the respondents said yes. When asked to state the knowledge areas on which the training should focus on, 85.0% mentioned importance of peace building and approaches while 71.0% stated conflict analysis (including conflict types, causes, effects and actors). About half (48.0%) said community background (including culture and traditions) while 35.0% stated key institutions and stakeholders in peace building. A further 35.0% outlined national laws and policies on peace building while 4.0% said that they did not know any knowledge areas. Table 4.8 summaries these findings.

Table 4.8: Knowledge Areas

	Conflict Analysis	Importance of Peace Building and Approaches	Community Background	Key Institutions and Stakeholders	National Laws and Policies
Yes	71.0%	85.0%	48.0%	35.0%	35.0%
No	25.0%	11.0%	48.0%	61.0%	61.0%
I Don't Know			4.0%	4.0%	4.0%	4.0%
Total	100.0%	100.0%	100.0%	100.0%	100.0%

Source: Survey Data (2015)

In regards to skills, 79.0% stated relational skills (these are communication, listening, non-

discrimination, honesty, resilience, patience and respect), followed by 75.0% who mentioned action skills (including mediating, negotiating, problem solving, counselling, presentation, advocacy, persuasion, and facilitating/training) while coordination skills were mentioned by 55.0% (including planning, mobilising, leadership, teamwork, and reporting). Only 4.0% stated that they did not know any skills. The majority mention of relational skills as an area for training focus could be partly attributed to the lack of ethnic affability in the region (Makau, 2012). Most of the key informants revealed that there was a lot of tension and suspicion between the main ethnic groups (mainly Borana and Gabbra) chiefly over political supremacy and resources. With this scenario, it is no wonder that majority of the respondents outlined relational skills as one area that the training should focus on.

Table 4.9: Skills Gaps

	Relational Skills	Coordination Skills	Action Skills
Yes	79.0%	55.0%	75.0%
No	17.0%	41.0%	21.0%
I Don't Know	4.0%	4.0%	4.0%
Total	**100.0%**	**100.0%**	**100.0%**

Source: Survey Data (2015)

Table 4.10: Sex by Preferred Training Approach

	Training Approach		
Sex	Mixed Training Approach	Women Only Training Approach	Total
Male	36	4	40
Female	47	13	60
Total	**83**	**17**	**100**

Source: Survey Data (2015) X^2=1.562, df=1, p=0.211

There were various reasons for mixed training approach. Just over half (53.0%) of the respondents stated that it would foster mutual learning and understanding, 26.5% mentioned equal opportunity and appreciation and the fact that men and women have a common goal for sustainable peace was mentioned by 16.9% of the respondents. Interestingly, a few respondents (3.6%) stated that it was a consent seeking strategy. A key informant affirmed

this by explaining that:

> *"The training should be mixed but skewed in favour of women...men need to be sensitized that women too can successfully contribute to peace building...empowering women alone will have a social implication on their relationship with their husbands and male relatives and will risk the criticism that faced the Beijing conference...other men will only give their wives consent to participate if themselves or other male friends or relatives are part of the training and empowerment process...husband's consent is critical in this area..."* (KI11, 23rd February 2015).

This finding on the significance of mixed-training approach in peace building confirms what Alaga (2010) found in West African. Nonetheless, of all those who preferred women-only training approach, 47.1% stated that women have been excluded from training for a long time and hence it was their time to catch up. About 35.3% stated that the approach fosters openness as women can amenably express and share their opinions in the absence of men. However, 17.6% stated that women were active in peace building and hence should be the only ones considered for the training because of the impact they are likely to create.

4.4.1 Knowledge and Skills Assessment for Women Peace Builders

To get a glimpse of the women's level of knowledge and skills in peace building, the female respondents were asked to give their opinions on a selection of statements as shown in Table 4.11. The response options for assessing their knowledge included 'True', 'False' or 'I don't know'. In general, most of the women were knowledgeable on the overall goal of peace building; the value of gender inclusion in peace building; community's responsibility in peace building; and that peace building is a long term exercise. However, the women were less knowledgeable on the need to consider feelings of all parties in peace building; the presence of international frameworks that guide peace building; and conflict analysis. The latter strengthens previous findings that conflict analysis was one of the suggested areas for training.

Table 4.11: Knowledge Assessment

Statement	True	False	I Don't Know	Total
The overall goal of peace building is to enhance local capacity so as to manage conflicts without violence **(T)**	78.3%	20.0%	1.7%	100.0%
Including both men and women in peace building is irrelevant for sustainable peace **(F)**	13.3%	83.3%	3.3%	100.0%
Effective peace building process is one that focuses on the needs and not the wants of conflicting parties **(T)**	43.3%	30.0%	26.7%	100.0%
Mapping the causes and actors of conflicts is critical for an effective peace building process **(T)**	61.7%	11.7%	26.7%	100.0%
Peace building is a short term exercise **(F)**	18.3%	75.0%	6.7%	100.0%
Peace building is a primary role of the government and not the local community **(F)**	21.7%	75.0%	3.3%	100.0%
Peace building entails considering one's feelings as well those of other party to the conflict **(T)**	46.7%	35.0%	18.0%	100.0%
There are no international frameworks that give guidance to peace building processes **(F)**	30.0%	28.3%	41.7%	100.0%

Source: Survey Data (2015)

On the other hand, the response options for assessing the skills of the women included 'Not at all', 'Sometimes' and 'Often'. The study established that most women often applied skills such as teamwork, advocacy, respect for diversity, communication and problem solving in peace building activities while skills such as listening, negotiating and mediating were applied some of the times. A few women also indicated that they did not apply listening, communication and respect of diversity skills. The latter confirms earlier findings that relational skills were one of the suggested areas for training.

Table 4.12: Skills Assessment

Skill	Statement	Not at all	Some-times	Often	Total
Listening	I listen even when I disagree	8.3%	46.7%	45.0%	100.0%
Advocacy	I speak for myself as well as for others	1.7%	38.3%	60.0%	100.0%
Teamwork	I work with others in a team to solve conflicts in the community	3.3%	30.0%	66.7%	100.0%
Problem-solving	I analyse sources of conflict and propose solutions	5.0%	38.3%	56.0%	100.0%
Communication	I communicate without violence	6.7%	33.3%	60.0%	100.0%
Negotiation/ mediation	I differentiate between a want and a need and help conflicting parties reach a compromise	5.0%	46.7%	48.3%	100.0%
Respect for Diversity	I work well with people from diverse backgrounds	6.7%	31.7%	61.7%	100.0%

Source: Survey Data (2015)

4.5 Other Capacity-related Factors and Women's Participation in Peace Building

Apart from knowledge and skills, the study acknowledges that there are other capacity-related factors that could determine women's participation in peace building. Some of these factors include physical and financial resources, culture, and women's attitude and perceptions. This section discusses the extent to which these factors influences women's participation in peace building in Marsabit County.

4.5.1. Financial and Physical Resources

The study sought to establish whether the women peace builders had the subject resources and the extent to which they influenced their participation. To begin with, the women were asked whether they required funds for their peace building activities, 94.0% said yes while 6.0% said no. Of those who said yes, 72.0% further revealed that the women had no financial support, 16.0% said women had financial support while 11.7% said they did not

know if they had. Various reasons were stated for lack of financial support. Over half of the respondents (61.8%) stated lack of donors interested in supporting women's activities in the area, 32.4% stated lack of knowledge among women on how and where to seek the support and 5.9% mentioned the costly nature of the application process. This finding was reinforced further by a key informant who explained that many NGOs that used to support local initiatives had left the county since the introduction of devolved system of governance in Kenya. The expectation was that the county government would support the initiatives but so far it had failed to do so. Furthermore, some respondents reported that the main focus of most organizations in the area was on priority needs such as addressing food insecurity and water scarcity. The challenge was that they had failed to integrate peace building aspects in their activities. The few respondents who said that women had financial support identified government institutions and NGOs as the main providers with transport and daily subsistence allowances as the main support. This only constitutes funding for operational costs and not capital for peace building projects.

When asked whether the women had received any physical resources for peace building operations (such as office spaces, meeting venues-rooms/halls, vehicles, and writing materials among others), 13.0% said yes, 77.0% said no, and 10% said they were not aware. Those who said yes mentioned that area chiefs and NGOs occasionally provided them with meeting venues free of charge. Some reported that IGAD had established common markets in Sololo sub-county for Borana and Gabbra women, which doubled as peace discussion and interaction platforms.

When respondents were asked whether lack or availability of above mentioned resources influenced women's decision to participate in peace building, 67.0% said yes while 33.3% said no. Those who said yes argued that women required financial support to meet the actual peace initiatives/projects and operation costs including transport, communication, venue, and administration. For example, one of the respondents argued that:

> *"Peace building is an expensive task and most of us are economically poor...women need funds for establishing peace projects such as shared boreholes and business enterprises."* (Respondent 88, 22nd February 2015).

Another one stated:

> *"Most women have been walking long distances, as far as Ethiopia, to bring peace... they require financial support for sustainable peace building."* (Respondent 15, 18th February 2015).

In addition, others argued that the women required financial help for motivation purposes. The explanation was that women would only participate actively in peace building if they had been given money for household maintenance while they are away. This argument could be attributed to the fact that, as care givers, women have a role to ensure that the household has most of the essential needs in her absence. This is aggravated by the high poverty rate (83.2%) and drought levels (lasting for about eight months annually) in the region, which make fulfilment of basic needs difficult (GoK, 2011). However, others argued that women did not necessarily require resource support given that the pitiable conflict impacts forced them to bring peace. Some stated that women were passionate and altruistic about peace and hence were willing to voluntarily engage in peace building. Lastly, few stated that the subject resources did not hinder women's participation but other factors such as domestic chores, culture and inadequate knowledge and skills did.

4.5.2 Cultural Factors and Women's Participation in Peace Building

The role that culture can play in not only enabling people to solve conflicts but also in determining gender roles and participation in peace building need not be emphasized. It was against this backdrop that the study investigated how cultural factors in Marsabit County influenced women's participation in peace building. When respondents were asked about the cultural perception of women peace builders in their community, 48.0% stated that they were accepted, 37.0% said they were not accepted while 15.0% reported that they were slowly being accepted. As shown in Table 4.13, chi-square tests revealed no significant relationship between respondent's sex and their view on cultural perception of women peace builders (X^2=0.631; df=2; p=0.729). This means that the opinion of both male and female respondents was not considerably different.

Table 4.13: Sex by Cultural Perception of Women Peace Builders

Sex	Cultural Perception of Women Peace Builders			
	Accepted	Slowly Accepted	Not accepted	Total
Male	21	5	14	40
Female	27	10	23	60
Total	**48**	**15**	**37**	**100**

Source: Survey Data (2015) $X^2=0.631$; df=2; p=0.729

The study further sought to find out who makes decisions in peace building processes in the community. Slightly over half (52.0%) of the respondents said men, 45.0% stated both men and women while interestingly 3.0% stated women. Those who said men argued that they were culturally the heads of the households and hence had the responsibility to make decisions that will protect the household. Others argued that elders, who are mostly men, culturally had the responsibility of making peace decisions. Some said that majority of peace committees and meetings attendees were men and hence had higher voting and bargaining power over women. Writing on Burundi, Goransson (2013) highlights the same reasons for male dominance in peace decisions.

However, those who said both men and women, expounded that conflict affected women and men differently and hence a joint decision making process ensured that all their interests were considered for effective resolution. This confirms what Arino (2010) found in Sri Lanka and Northern Ireland. Additionally, others said that the law and constitution provided for holistic inclusion while a few stated that women were increasingly enlightened and educated and hence were fighting for their right to participate in decision making processes. The few who said women were the main decision makers, argued that women participated indirectly by advising their husbands, sons and male relatives on the decisions to make. Unexpectedly, the chi-square test revealed no significant relationship between the sex of the respondent and opinion on who made decisions in peace building processes in the community ($X^2=2.422$; df=2; p=0.298). Given their continued exclusion, it was expected that more female than male respondents would argue that men dominated the decision making process while in defence male respondents would say both men and women participate. However, this was not the case.

The study also sought to establish whether there were cultural factors that promoted or hindered women's participation in peace building. On promoters, 68.0% said yes while 32.0% said no. Those who said yes argued that as mothers and caregivers women socialized their children and advised their husbands on the importance of peace. It was also argued that this social role enabled women to get first-hand information on potential livestock raids, which they passed to relevant authorities for timely intervention. Women were also reported to interact and spread peace messages through traditional songs and dance; in the course of their daily chores (fetching firewood and water and in the market); through their social networks (including merry-go round), and by virtue of intermarriages that facilitate dialogue, mediation and reconciliation among ethnic groups. This finding illustrates that, based on their social and cultural roles, women in fact have numerous opportunities and strong platforms for building peace. These platforms need to be explored, acknowledged and reinforced further as one of the key informant stated:

> *"If there is anyone who can build peace, it is a woman. Her social roles and responsibilities give her power to either build peace or break it."* (KI1, 18th February 2015).

Conversely, 63.0% of the respondents agreed that there were cultural factors that hindered women's participation in peace building while 37.0% disagreed. Of those who agreed, 36.5% stated that women were culturally viewed as weak and inexperienced and hence believed to be incapable of contributing meaningfully to critical issues of peace and security. About 33.3% said women were seen as subordinate and inferior to men and hence were not allowed to discuss issues or talk in front of men. A key informant confirmed this by stating:

> *"In this area, women are likened to children and therefore not allowed to speak in the presence of men and warriors...if a woman has to speak she must ensure that her back rather than her front faces the audience."* (KI14, 23rd February 2015).

Almost a quarter of the respondents (20.6%) said that women were believed to have many domestic chores as part of their cultural roles and therefore hardly have time to participate in peace building. In fact, some of the respondents argued that women peace builders were stigmatized and labelled by use of derogatory names such as 'prostitute' and 'big-headed'. Sometimes, their husbands were also ridiculed for being unable to 'tame' their wives. Lastly, a few respondents (9.5%) reported that women were openly excluded from peace processes

because they were believed not to be involved in fighting. Juma (2000) identified a similar finding in another study on Kenya. Nevertheless, some respondents disputed this belief and warned that often women were the main instigators of conflict and livestock raids. They did this by mocking men who neither participated in raids nor killed, and praising and rewarding those who brought livestock home from raids. Usually, the mocking and praising were done through songs and dance while rewards were given in form of bangles, beads, camel and women among others (KI10, 23rd February 2015).

4.5.3 Women's Perceptions and Attitudes on Peace Building

Apart from women's knowledge and skills and resource support, literature argues that their perceptions and attitudes could also influence their decision to participate in peace building initiatives (Goransson, 2013). Against this milieu, the study sought to determine perceptions and attitudes of the women peace builders and the extent to which they influenced their participation. Of all the respondents, 82.0% agreed that women's view of peace building influenced their decision to participate while 18.0% disagreed. The majority of the respondents argued that women with positive views of peace building were likely to participate more than those with negative views. However, some respondents argued that other factors such as culture, funding and knowhow greatly influenced women's participation more than their perceptions and attitudes. Overall, all respondents (100.0%) stated that women had a positive view of peace building in the region.

When asked about women's general view on their inclusion in peace building, 92.0% said that women's views were positive, 5.0% stated that some women had positive while some had negative views and only 3.0% reported that women's views were negative. Those who said women's views were positive argued that women were ready and willing to participate in peace building mainly because they understood the value of peace and their responsibility for its sustainability. Nonetheless, most respondents stated that the women required empowerment and support to participate wholly. Few respondents argued that some women had negative views because they believed peace building was a men's role and also because some women initiated conflicts in the community. This challenges the belief that men are exclusive perpetrators of conflicts, a finding that has also been found by Mohamed (2004) in the Darfur region of Western Sudan.

In order to gauge the respondent's perceptions and attitudes on women's inclusion in peace building, they were asked to give their opinions on a variety of statements as shown in Table 4.14. The initial opinion options included 'Agree', 'Somehow Agree', 'Somehow Disagree', and 'Disagree'. However, for easy analysis 'Somehow Agree' and 'Somehow Disagree' responses were merged to form 'Somehow Agree/Disagree'. In any case, the main focus of analysis was on those who totally 'Agreed' or 'Disagreed'. Overall, the perceptions and attitudes of majority of the respondents (over 60.0%) were positive. However, a notable number of respondents either 'agreed' or 'somehow agreed/disagreed' with statements which in an ideal situation they should have 'disagreed'. For example, 13.0% of respondents 'agreed' while 9.0% 'somehow agree/disagree' with the statement 'domestic chores of women are too many for them to be included in peace building processes'. This confirms the earlier finding that one of the main cultural inhibitors was the view that women had too many domestic duties to participate in peace building. On the other hand, some respondents 'disagreed' or 'somehow agreed/disagreed' with statements which they should have 'agreed' with in an ideal situation. For example, 8.0% of the respondents 'disagreed' while 10.0% 'somehow agreed/disagreed' with the statement 'women are intelligent and strong enough to participate in peace building'. Briefly, these are some of the perceptions and attitudes that should be addressed.

Table 4.14: Perceptions and Attitudes on Women's Inclusion in Peace Building

Statement	Agree	Somehow Agree/Disagree	Disagree	Total
Women are intelligent and strong enough to participate in peace building **(A)**	82.0%	10.0%	8.0%	100.0%
Women should not be included in peace building because they do not partake in conflict **(D)**	6.0%	13.0%	81.0%	100.0%
Women should be trained so that they can perform effectively in peace building **(A)**	94.0%	1.0%	5.0%	100.0%
Women are capable of making effective peace building decisions **(A)**	82.0%	13.0%	5.0%	100.0%

Peace building can be done by men alone **(D)**	5.0%	3.0%	92.0%	100.0%
Including women in peace building will prolong the process because women are naturally slow **(D)**	9.0%	22.0%	69.0%	100.0%
Domestic chores of women are too many for them to be included in peace building processes **(D)**	13.0%	23.0%	64.0%	100.0%
Women should be included in peace building processes so that their views are incorporated **(A)**	83.0%	9.0%	8.0%	100.0%

Source: Survey Data (2015)

In an attempt to determine whether there were differences between the perceptions of female and male respondents on women's inclusion in peace building, chi-square tests were conducted. In order of correlation strength, it was established that there was a relationship between respondent's sex and their opinion on the following statements.

Table 4.15: Sex by Perception on Inclusion of Women

Statement	Chi-square results
Domestic chores of women are too many for them to be included in peace building processes	$X^2=16.042$, df=2, p=0.00
Women are capable of making effective peace building decisions	$X^2=9.927$, df=2, p=0.007
Women should not be included in peace building because they do not partake in conflict	$X^2=8.659$, df=2, p=0.013
Women are intelligent and strong enough to participate in peace building	$X^2=6.921$, df=2, p=0.031
Including women in peace building will prolong the process because women are naturally slow	$X^2=6.729$, df=2, p=0.035

Source: Survey Data (2015)

To expound on the chi-square results, it was established that more female than male respon-

dents agreed that women are intelligent and strong enough to participate in peace building and also that they are capable of making effective peace building decisions. In addition, more female than male respondents disagreed with the views that women should not be included in peace building because they do not partake in conflict; including women in peace building will prolong the process because women are naturally slow; and that domestic chores of women are too many for them to be included in peace building processes. It was also established that the proportion of female and male respondents that agreed, somehow agreed/disagreed, or disagreed with the following statements was not significantly different: 1) women should be trained so that they can perform effectively in peace building; 2) peace building can be done by men alone; and 3) women should be included in peace building processes so that their views are incorporated. The conclusion is that more female peace builders had positive attitudes towards women's inclusion in peace building than their male counterparts. Therefore, there is a greater need to change the attitude of male peace builders.

4.6 Influence of Women's Peace Building Knowledge and Skills on their Participation

Thus far, the study has discussed a number of factors that could influence women's participation in peace building in Marsabit County. Based on the main focus of this research, it was critical to establish the extent to which women's knowledge and skills in peace building influence their participation amidst the additional factors. This also helps in determining the main factor that influences women's participation from the respondent's perspectives. The information gathered is useful in strategizing the way forward with regards to enhancing the women's participation in peace building.

The first question that was asked was whether women's knowledge and skills in peace building affected their decision to participate. Majority of the respondents (97.0%) said yes while the rest (3%) said no. Those who said yes argued that most of the active women peace builders in the area were those with some knowledge and skills in peace building. Such women had the motivation to participate because they somewhat understood the value of peace building, its process and what was expected of them as peace builders. Those who said no explained that regardless of their knowledge and skills, women participated in peace building due to the disparaging nature of conflicts to their households. Others argued that peace building knowledge and skills were useless amid cultural beliefs that hindered women's participation.

Furthermore, when respondents were asked whether enhancement of women's knowledge

and skills in peace building would affect their decision to participate, 92% said yes while 8.0% said no. Those who said yes argued that this would be an opportunity for women to advance their understanding of peace building. As a result, they can be able to make informed contributions in peace processes even on issues which men alone are likely to ignore (such as sexual and gender based violence). Others highlighted that improvement of women's knowledge and skills will help them explore ways in which they can participate in peace building without disrespecting their culture. One key informant also suggested that enhancement of knowledge and skills will promote women's sustained participation in peace building stating that:

> *"Unlike men, women are likely to utilise the knowledge and skills gained to change their community positively. This is because women are naturally caregivers and will only rest when the community is stable."* (KI4, 22nd February 2015).

In an effort to establish the significance strength of the four factors of interest in this study, the respondents were asked to indicate the level of importance on each of them as required for women's participation in Marsabit County. As shown in Figure 4.3, most respondents (92.0%) indicated that women's peace building knowledge and skills was mostly important. This was followed by financial and physical resources (67.7%), cultural factors (65.0%) and women's attitudes and perceptions at 40.0%. In addition, women's attitudes and perception were also indicated by a notable number of respondents (45.0%) as somehow important and not important by 15.0%. This validates the assumption that women's attitudes and perceptions on peace building and their inclusion was positive.

Figure 4.3: Level of Importance to Women's Participation in Peace Building
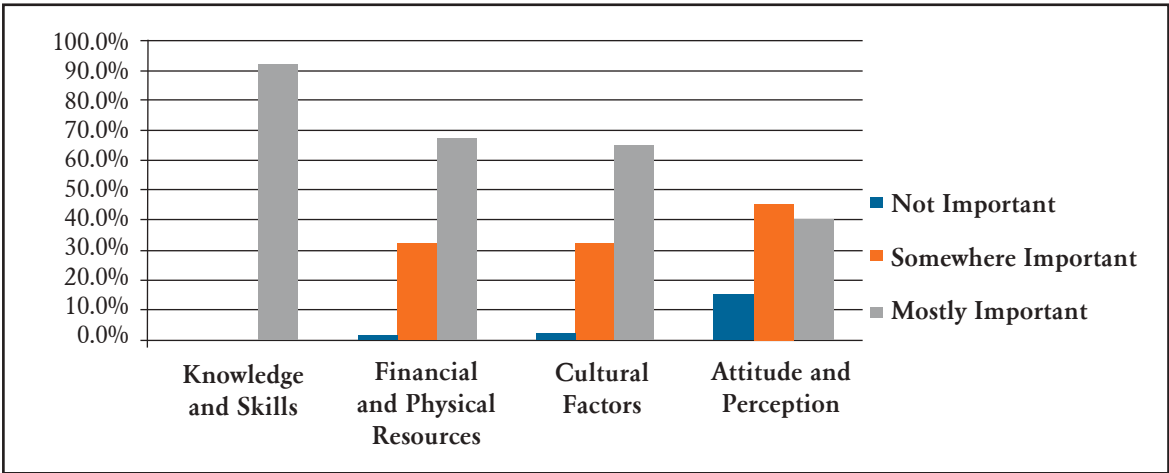
Source: Survey Data (2015)

Further, out of the four factors, the respondents were asked to choose one that mainly influenced women's participation in peace building in the region. A vast majority (79.0%) stated women's peace building knowledge and skills, followed distantly by cultural factors (11.0%), financial and physical resources at 8.0%, and women's attitude and perceptions by 2.0% of the respondents. This implies that women's peace building knowledge and skills is the most important factor and the primary determinant for women's participation in Marsabit County. Though financial and physical resources are the second most important factor, it is the third determinant for women's participation after cultural factors. Women's attitudes and perceptions are the least/fourth most important factor and determinant for women's participation. This means that women require peace building knowledge and skills and supportive culture to meaningfully contribute to peace building.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Overview

This study sought to investigate women's capacity in peace building in Marsabit County. The primary focus was to establish knowledge and skills of women peace builders and the extent to which they influence their participation in peace building. Additional capacity related factors that were also investigated included cultural factors, financial and physical resources, and women's attitudes and perceptions on peace building. This chapter gives a synopsis of the findings, conclusions and recommendations.

5.2 Summary of the Findings

The respondents reported multiple roles of women in peace building. These included women as humanitarians (80.4%), advocates (63.9%), facilitators (61.9%), advisors (59.8%), informants (58.8%), decision makers (20.6%) and trainers (15.5%). In addition, the respondents reported numerous roles/activities that they hoped women would be involved in the future. They included decision making opportunities (88.6%), working with formal structures (69.6%, participation in peace forums (81.0%, increased coverage (74.7%), and leaders of peace committees (46.8%). Cultural factors (29.0%) and women's knowledge and skills (21.0%) were stated as the main determinants of gender roles in peace building in the region.

Most respondents (79.2%) argued that women lacked the required knowledge and skills for peace building while 20.8% were against this assertion. Only 35.5% of female respondents said they had attended training in the last one year while 65.0% had not. Lack of training opportunities and information on training opportunities were found as the main reasons for their non-attendance. All the respondents stated that women required training and proposed multiple training areas which included: conflict analysis (71.0%), community background (48.0%), key peace building institutions and stakeholders (35.0%), national laws and policies (35.0%), and importance of peace building and approaches (85.0%). The skills

proposed included relational (79.0%), action (75.0%) and coordinating skills (55.0%). In addition, mixed approach to training (83.0%) was preferred to women-only training (17.0%).

Only 16.0% of the respondents argued that women peace builders had financial support, 94.0% said they did not have while 11.7% said they did not know. In terms of physical resources, 13.0% of the respondents said women had the support, 77.0% said they did not have while 10.0% said they were not aware. Over half (67.0%) argued that lack or availability of these resources influenced women's decision to participate while 33.3% disagreed. In terms of cultural factors, 48.0% of the respondents said that women peace builders were accepted in the community, 15.0% said they were slowly accepted while 35.0% said they were not accepted. Most respondents (52.0%) stated men as the main decision makers in peace processes, 45.0% stated both men and women, while 3.0% stated women. About 68.0% reported that there were cultural factors that promoted women's participation in peace building while 32.0% disagreed. Nearly 63.0% revealed that there were cultural inhibitors of women's participation in peace building but 37.0% disagreed.

About 82.0% of the respondents stated that women's perceptions and attitudes influenced their decision to participate in peace building while 18.0% disagreed. All respondents claimed that women had positive views on peace building. Whereas, 92.0% of the respondents said that women's attitudes and perception on peace building were positive, 3.0% said they were negative, while 5.0% said some had positive and some had negative. A further assessment showed that more male than female respondents had negative views on women's inclusion in peace building.

Finally, 97.0% of the respondents stated that women's peace building knowledge and skills influenced their participation while 3% disagreed. About 92.0% said that enhancement of women's knowledge and skills would influence their decision to participate while the rest disagreed. On the level of importance, peace building knowledge and skills (92.0%) was stated as the most important factor for women's participation, followed by financial and physical resources (67.7%), cultural factors (65.0%), and women's attitudes and perceptions at 40.0%. On the other hand, 79.0% of the respondents stated knowledge and skills as the main determinant of women's participation in peace building in the area, followed by cultural factors (11.0%), financial and physical resources (8.0%), and women's attitude and perceptions (2.0%).

5.3 Conclusions

A number of conclusions can be drawn from the findings of this study. First, women peace builders play critical roles in peace building in Marsabit County. The main ones include: as humanitarians, advocates, facilitators, advisors and informants. Although they may be considered minimal, these roles are significant for successful and sustainable peace building. In future, the hope is that the women peace builders can engage more in roles such as decision making, participating and speaking in peace forums, working with formal structures, and covering larger areas with their initiatives. In addition, the main determinants of gender roles in peace building are knowledge, skills and time that an individual has as well as cultural factors. Indeed, these are the factors to be addressed to enhance the level of participation women.

Second, women peace builders lack adequate knowledge and skills for peace building mainly because of lack of training. The respondents stated lack of training opportunities or lack of information on training opportunities as the main reasons why women have not been trained. The women require training on five main areas: conflict analysis; importance of peace building and its approaches; key institutions and stakeholders in peace building; background information on their communities; and national laws and policies. They also require training on relational, action and coordination skills. A mixed training approach is preferred to women-only training. The main reasons being that the former fosters mutual learning and understanding and provides equal opportunity for both men and women peace builders.

Third, women peace builders do not have adequate financial and physical resource support for peace building. The main reason for the inadequate support includes lack of donors in the area who are interested in supporting women's peace building activities. This is attributed to the fact that many NGOs have left the area since the introduction of the devolved system of governance. The NGOs that are presently on the ground focus on 'basic needs' such as provision of food and water. Another reason for inadequate support for the women is their lack of knowledge on how and where to seek assistance. However, although lack of these resources influences women's participation in peace building, others would still participate based on their passion and value for peace.

Fourth, women peace builders have not been fully accepted in the local communities and consequently men are the main decision makers in peace processes. The latter is also attributed to men's cultural position as household heads and the fact that they are the majority in all peace meetings. Although there are cultural beliefs that inhibit women's participation, there is also an array of opportunities where women could greatly participate in peace building. These opportunities, which emanate from women's social roles, need to be recognized and enhanced further as platforms for peace building.

Fifth, women's perceptions and attitudes towards peace building were positive as they were willing and ready to participate in the process. A further assessment however revealed that the perceptions and attitudes of male peace builders on women's inclusion were negative. For instance, few male respondents agreed that women were capable of making effective peace building decisions while majority agreed domestic chores of women are too many for them to be included in peace building processes. Therefore, there is need to raise awareness among men on the importance of women's inclusion in peace building.

Lastly, women's knowledge and skills is the most important and primary determinant of their participation in peace building. Though financial and physical resources are the second most important factor, culture is the second main determinant. Women's attitude and perception is the least most important factor and least determinant. This means that in order of priority, the factors that need to be addressed to enhance the women's participation are their peace building knowledge and skills, cultural factors, and financial and physical resources. It is important that for meaningful and sustainable participation of women, all the factors should be addressed simultaneously.

5.4 Recommendations

The findings of this study have important implications for the improvement of women's capacity in peace building in Marsabit County and other parts of the world. They also provide directions for further research.

5.4.1 Recommendations for Training Institutions (IPSTC)

Given the unique context of Marsabit County, this study recommends development of a specific training package for peace builders from the region. The following aspects should be considered during the design and delivery of training.

- **Training Audience** – It should comprise both men and women peace builders from Marsabit County. This will not only foster mutual learning and appreciation of roles played by both genders in peace building but also enhance the chances of women's participation in the training. This is based on the fact that women are likely to be given consent, by their husbands, to participate if the training is for both men and women. Furthermore, given resource constraints, only active peace builders should be trained with the aim of making them agents for change in their own communities.

- The selection of the target audience should be done with the help of the County Commissioner's office in collaboration with the local NGOs. This is because the Commissioner's office is conversant with most of the peace builders in the area and hence will ensure that all sub-counties and ethnic groups are represented. The office is also better placed to convince the local communities of the significance and importance of the training.

- **Length of Training** – The training should be feasible and sustainable. For example, the respondents complained that most sponsors offered 3-day training, which to them was unrealistic and unsuitable. The study recommends 1-2 weeks long training that will ensure maximum coverage of the main areas of knowledge and skills required for effective peace building. Subsequent to this, should be a follow-up exercise to monitor and evaluate whether the training has enhanced the trainees' effort in building peace. Where possible, the peace builders should be grouped according to their sub-counties and assisted with resources to start or expand on already existing peace building initiatives. The resources can be obtained by networking with practitioners on the ground and also with interested development partners.

- **Training Content** – The peace builders should be trained on: conflict analysis (including conflict types, causes, effects and actors); community history and background (in-

cluding culture and conflict/peace links, and traditional mechanisms for peace building); key institutions and stakeholders for possible collaborations; international and national laws/policies that guide peace building processes; and the concept of peace building, its importance and approaches. The training should also enlighten the trainees on fund raising mechanisms such as proposal writing. The goal is to apprise them of the importance of having a qualified person who can help in sourcing for funds. The training should also aim at changing the attitudes of both men and women about peace building and women's inclusion in the process. In addition, relational, action and coordinating skills that are vital for successful peace building should be imparted. However, the content should be customised to meet the specific needs of Marsabit County.

- **Training Methodology** – Kiswahili is recommended as the main language of instruction, with intermittent translations in local languages. Moreover, for exposure purposes, the training should be held outside Northern Kenya. This is because most of the women have not travelled outside their communities and hence this would be a chance for them to see what others are doing in peace building. It is expected that this will motivate them to contribute more in building peace. Local case studies and scenarios should be utilised to promote relevance and acceptability of training content. However, external case studies that the trainees can relate with, such as those from South Sudan, Ethiopia, Somalia and Uganda, can be used. Role plays are also recommended to instil practical peace building skills. Lastly, syndicate exercises are critical to foster cooperation, teamwork and appreciation among the peace builders. Caution must be taken to ensure that each group comprise individuals of different genders and ethnic extraction.

- **Training facilitators** – The facilitators should be drawn internally from the community and externally from the training institutions. This can be done by using local role models and hence, fostering acceptability. The facilitation team should also comprise women and men with knowledge on the County, Kenya and peace building in general.

5.4.2 Recommendations for Government and NGOs

- The relevant government institutions, such as County Commissioner's office, should ensure that women are involved in peace building. They can do this by recognizing and involving women peace builders in formal peace processes and by respecting the third-gender-rule when calling for peace meetings and seminars. They should also ensure that women are involved in decision making processes for their views and interests to be incorporated. The inclusion of women is likely to enhance the community's confidence and appreciation of women's roles and capacity in peace processes.

- The county and national government should assist the women peace builders with financial and physical resources for their peace building initiatives. This is particularly critical given the minimal presence of NGOs in the area. The governments, national and County, can do this by funding the women's projects such as shared boreholes, schools and markets. Such common projects have been found to foster dialogue and reconciliation among different ethnic groups. In addition, the county government should encourage NGOs to continue working with the local communities.

- Government institutions should collaborate with NGOs to raise awareness on the critical nature of peace building and the importance of including all stakeholders. They should also sensitize the communities to change their attitudes from that of conflict instigation to peace building.

5.4.3 Recommendations for Future Research

There is need for additional research in the subject area owing to the emerging gaps that were outside the scope of this study. The study established a number of opportunities, such as informal networks (merry-go rounds), that women could use as platforms for peace building. Further research is required to deeply investigate the extent to which such opportunities are/can be used by women to bring peace to their communities. In addition, the study focused only on men and women peace builders. It would be interesting to inquire from women who are not engaged in any peace building activities the reasons for their non-participation despite the prevalence of conflicts in the area.

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