GENDER DIMENSIONS IN CONFLICT MANAGEMENT INFLUENCING PEACEFUL COEXISTENCE BETWEEN POKOMO AND ORMA COMMUNITIES IN TANA RIVER COUNTY, KENYA

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A thesis submitted in partial fulfillment of the requirements for the award of the Degree of Doctor of Philosophy in Peace and Conflict Studies of Masinde Muliro University of Science and Technology

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DECLARATION

This thesis is my original work prepared with no other than the indicated sources and support and has not been presented for a degree in any other University or any other award.

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CERTIFICATION

The undersigned certify that they have read and hereby recommend for acceptance of Masinde Muliro University of Science and Technology a thesis entitled '*Gender Dimensions in Conflict Management Influencing Peaceful Coexistence between Pokomo and Orma Communities in Tana River County, Kenya'*.

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DEDICATION

This thesis is dedicated to my dear family for giving me invaluable support during my course of study.

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ABSTRACT

Increasing conflicts in many parts of the world are responsible for many losses of lives and destruction to property. In Tana River County of Kenya, conflicts have persistently occurred among the Pokomo and Orma communities with no durable solutions. Since men and women are affected by conflict diversely, a gendered approach to conflict management and peaceful coexistence is necessary. The overall objective of the study was to assess gender dimensions in conflict management and how they influence peaceful coexistence between Pokomo and Orma communities in Tana River County of Kenya. The specific objectives of the study were to: examine gender dimensions in conflict management; assess the strategies used by men and women to promote peaceful coexistence; and, evaluate perceptions of men and women in the approaches to peaceful coexistence. The study was anchored on two theories; social conflict theory and gender schema theory. The study adopted descriptive survey research design. The sample size was 384 respondents comprising of 182 female and 202 male heads of households. The key informants sample consisted of 22 respondents randomly selected. They included: 5 NGO managers; 4 CBO mangers; and, 15 area administrative chiefs. There were 70 participants in 7 FGDs drawn from women, youth and village elders purposively selected for the study. The study collected primary data using questionnaires, interview schedules and focus group discussions. Expert judgment was employed to determine content validity of data collection tools, and reliability was determined by test-retest method. Qualitative data was edited, coded and grouped into meaningful and relevant themes, categories and patterns. The study employed descriptive analysis for quantitative data, and presentation was done using frequencies, tables and charts. The study found out that: socially constructed ways of life negatively affected conflict management; strategies used by men and women to promote peaceful coexistence did not give women equal opportunities as the; and, a gendered approach to peace building was lacking in Tana River County in spite the five key areas that a gendered approach should embrace having been perceived to be gendered. The study concluded that the society's perceptions of men and women influence peaceful coexistence between Pokomo and Orma communities in Tana River County. These social constructs legitimize male dominance and suppression of women in conflict management and efforts towards peaceful coexistence. The study recommends: riddance of patriarchy, involvement of both gender in peaceful coexistence undertakings and, embracing of a gendered approach to peaceful coexistence.

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OPERATIONALIZATION OF KEY CONCEPTS AND VARIABLES

Conflict   Tension between men and women among the Pokomo and Orma communities where disagreements arise over access and use of resources.

Conflict Management The process where men and women among the Pokomo and Orma communities take control over their conflict in order to limit or eradicate its negative effects.

Gender Dimensions   Aspects of who men and women are; and how their socially assigned roles are perceived to play in conflicts management for peaceful coexistence among communities

Gender Perception   The labels that the society places on men and women to describe what they can do or not do in managing conflicts for harmonious living.

Peaceful coexistence   Having men and women of Pokomo and Orma communities being involved in activities that help bring harmony and prevent return to conflict.

Perception   The way in which the society thinks or sees issues and assigns them meanings in relation to their environment.

Violent Conflict   Use of physical force whether by the Pokomo farmers or Orma herders or

any other group to resolve their differences.

ABBREVIATIONS AND ACCRONYMS

CBOs	Civil Society Organizations
CEDAW	Convention on Eradication of all Forms of Discrimination against Women
FGDs	Focus Group Discussions
GAD	Gender and Development
GSDRC	Governance and Social Development Resource Centre
ICRA	International Centre for Development Oriented Research in Agriculture
IEBC	Independent Electoral and Boundaries Commission
IISS	International Institute for Strategic Studies
IRIN	Integrated Regional Information Networks
KIRA	Kenya Inter-Agency Rapid Assessment
NEMA	National Environmental Management Authority
NGOs	Non-governmental Organizations
NPPBCM	National Policy on Peaceful coexistence and Conflict Management
OHCHR	Office of the High Commissioner for Human Rights
PPPS	Public Private Partnerships
SPSS	Statistical Package for the Social Sciences
TRPDRC	Tana River Peace Development and Reconciliation Committee
UK	United Kingdom
UN	United Nations
UNDP	United Nations Development Program

UNHCR	United Nations High Commission for Refugees
UNMISS	United Nations Mission in South Sudan
UNODRR	United Nations Office for Disaster Risk Reduction
UNSC	United Nations Security Council
USA	United States of America
WID	Women in Development

CHAPTER ONE

INTRODUCTION

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

1.1   Background to the Study

The global state of conflicts and failed peace building processes is alarming. In the last few decades, effects have been felt in huge losses of lives, destruction of property and displacement of persons as indicated by Goldstein and Pavehouse (2018). The United Nations High Commission for Refugees (UNHCR) survey on worldwide displacements of persons due to conflict and violence related issues revealed that the highest levels of human displacements had been reached by the end of 2017 with staggering figures of 65.6 million compared to 51.2 million in 2014 and 37.5 million a decade ago and the situation is feared to worsen with time (UNHCR, 2018). According to the Armed Conflict Survey done by the International Institute for Strategic Studies (IISS), the World Bank estimated that around 2 billion people, which is about a quarter (1/4) of the world's population, had been affected by some form of conflict and insecurity by the year 2017 (IISS, 2018).

A study done by Oxford University between 2015 to 2016 focusing on the changing character of conflict in the 21st century done in countries in the global South found out that the conflict situation was increasingly worsening (Oxford University, 2016). This was due to the shift in actors of warfare where the state was ceasing from being the principal actor in the wake of non-state groups who were beginning to take over the conflict situation. Sivard

(2012) observes that these non-state groups and individual actors are spread across many parts of the world. They include: militia-groups; intolerant politicians and groups of people opposed to government regimes; and communities competing over scarce resources.

The continent of Africa has for many years played host to numerous conflicts happening among communities. The devastated and vastly underdeveloped newest state of Southern Sudan, for instance, has suffered decades of civil war that has claimed lives of over 2.5 million people with millions of others displaced and spread over the neighboring countries as refugees (UNMISS Human Rights Report, 2014). Despite her independence, South Sudan's political space continues to be constrained by persistent rebellions by splinter militia groups and community conflicts that contribute to unrelenting conflicts in the country. The recent conflict in the country is to be blamed on the tension between the Dinka and the Lou Nuer, the country's two main communities in Southern Sudan (Center for American progress, 2014).

The study by Sambou (2016) on understanding the Genocide in Rwanda unearths that Rwanda experienced the most unfortunate face of conflict during the Genocide when the country witnessed close to a million deaths from a total population of seven million people. The two main Rwandese communities, the Hutu and the Tutsi were embroiled in conflict that swept away one-seventh of the population in less than hundred days. Likewise, the Democratic Republic of Congo has not been spared by conflicts among communities. Kavanagh (2010) observes that the Tutsi ethnic community who feeling sidelined and unrepresented in the national government instigated one of the worst conflicts that ended in hundreds of deaths, thousands of women rapes and millions of people displaced and fleeing

their homes. Kenya, like most Sub-Saharan countries, has been embroiled in community conflicts whose origins are traceable back to the colonial administration (Kenya Red Cross Report, 2014). However, Kenya's worst experience is the 2007/8 Post Election Violence (PEV) that claimed over 1000 lives and 600,000 people displaced. Kenya has since then witnessed unparalleled spiral of conflicts in her history (UN Office for Co-ordination of Humanitarian Affairs, 2016).

According to Rummel (2010), this turbulent conflict scenario continues to present varied challenges for men and women in managing conflict for peaceful coexistence. The situation is further exacerbated by the manner in which the society describes and assigns gender roles to men and women in conflict management and peaceful coexistence (Klare, 2010). Gender aspects in conflict management such as; experiences of men and women in conflict management, differences in styles men and women prefer to use in conflict management; and how each category of gender is perceived by the society, have a potential to make subsequent peace building processes either a success or an uphill task. This study undertook to assess gender dimensions in conflict management influencing peaceful coexistence between Pokomo and Orma communities in Tana River County.

1.2   Statement of the Problem

Inter-ethnic conflicts between the Pokomo and the Orma communities in Tana River County have been a reoccurring problem for a long time with no durable solution (Kenya Inter-Agency Rapid Assessment, 2015). Sporadic conflicts between these two major communities in Tana River County date back to the 17th Century and took place mainly during the dry seasons (Mwajefa, 2012). However, Goldsmith (2012) observes that, the conflicts have

increased in frequency and intensity over the years. In a span of less than six months in 2012/2013, for example, unresolved conflicts claimed over 150 lives while 112,000 persons were displaced and over 700 animals were raided (Kenya Red Cross, 2013). The conflicts have also become more complex with the entry of new and numerous actors. The actors have come into the conflict enterprise with multifaceted motives which have aggravated conflict in the area making peaceful coexistence efforts more difficult and conflict management more complicated as observed by Weiss (2012).

Conflicts of the kind experienced in Tana River County contribute to: social breakdown; reduction of peoples' quality of life; and loss of lives and property. If appropriate approaches to peace building were adopted, this would promote reconciliation; prevent relapse to conflict and contribute to harmonious living which is good for sustainable development. In the processes of conflict management and peaceful coexistence, men and women are affected in uniquely different ways hence the involvement of each gender category is vital as upheld by the United Nations Security Council (UNSC) Resolution 1325 (Kofi, 2012).

The study proposes employment of gendered approach in conflict management as the strategy to realize peaceful coexistence among the Pokomo and Orma communities in Tana River. Previous related studies studies, for instance, Shaiye (2012), Kipkemoi (2017), Mwangi (2015) and Guyo (2009) did not adequately use the approach inspite of it having been found successful in conflict management and peaceful coexistence hence the gap.

1.3   Objectives of the Study

The general objective of this study was to assess gender dimensions in conflict management and how they influence peaceful coexistence between Pokomo and Orma communities in Tana River County, Kenya. The specific objectives of the study were:

i.   To examine gender dimensions in conflict management between Pokomo and Orma communities in Tana River County

ii.   To assess the strategies used by men and women to promote peaceful coexistence between Pokomo and Orma communities in Tana River County

iii.   To evaluate perceptions of men and women on gendered approaches to peaceful coexistence between Pokomo and Orma communities in Tana River County.

1.4   Research Questions

The study sought to answer the following research questions:

i.   What are the gender dimensions in conflict management between Pokomo and Orma communities in Tana River County?

ii. What strategies have men and women used to promote peaceful coexistence between Pokomo and Orma communities in Tana River County?

iii. What are the perceptions of men and women on gendered approaches to peaceful coexistence between Pokomo and Orma communities in Tana River County?

1.5 Justification of the Study

Justification of the study refers to the reasoning and logic as to why the study is being done (Hagwe, 2018). This study explored a number of aspects in justification for research. These are: academic justification; philosophical justification; and, policy justification.

1.5.1 Academic justification

This study was inspired by the gap in scholarship to provide an appropriate and effective approach to conflict management for peaceful coexistence between Pokomo and Orma communities Tana River County so as to avert destructive results. Literature search revealed efforts by scholars such as Abdulkadir (2018), Musembi (2018) and Guyo (2009) to study conflict management and peaceful coexistence among communities in Tana River County. Whereas these studies examined conflict management from a general point of view, none of them analyzed gender dimensions in conflict management and their influence on peaceful coexistence between Pokomo and Orma communities in Tana River County. This is despite the understanding that conflict and peace are gendered issues which affect both men and women in different ways and a gendered approach is needed to bring durable solution to conflicts and constructive outcomes as rightly put by Mckay (2014).

Further, scholarly works on conflict management for peaceful coexistence among communities in Tana River County are fragmented with many of them studying causes of conflicts and others researching on conflict resolution from a general point of view. Examples of these past researches range from Shaiye (2012) who studied factors influencing conflict between the Pokomo and Orma to Kipkemoi (2017) who studied natural resource

based conflicts, and, Mwangi (2015) and Guyo (2009) who focused on the women roles leaving out the men. Musembi (2018) paid attention to the need to have approaches that determine the context of conflict in order to have appropriate responses to manage conflict and thus not delving into gendered approaches to conflict management and peaceful coexistence between the Pokomo and Orma communities. Besides, Abdulkadir (2018) focused on specifically on women empowerment on community development projects paying little attention to men. These studies have not adequately studied a gendered approach to conflict management influencing peaceful coexistence among communities in Tana River County hence the gap. This is despite gendered approach having been found to be important in conflict management for peaceful coexistence.

The study was inspired by a desire to contribute towards the realization of gender equality in peaceful coexistence and reduction of mortality resulting from conflicts as found in the aspirations of the Global Sustainable Development Goals (SDGs) and the Sendai Framework for Disaster Risk Reduction post 2015-2030 development agenda respectively (UN Office for Disaster Risk Reduction, 2015). The study was in line with the Africa Agenda 2063 objective of seeing a peaceful and secure Africa. The study findings gave information necessary for handling issues of human insecurity and conflicts caused by direct resource competition due to scarcity of specific natural resources as claimed by USAID Climate-Resilient Development Framework (2015).

The gendered approach adapted by the study hopes to contribute to constructive outcomes in sustainable peace like it was the case in other places where it was used. A gendered approach was, for instance, used in Kosovo and the results were that gender was mainstreamed in the peace processes and women participation was enhanced (UN Women,

2015). This approach has also been used in Tegla Loroupe's peace races which include men and women among the conflicting Samburu, Marakwet and Pokot communities and the outcome has been that conflict cases among these communities have significantly reduced since 2003 (Atsiaya, 2011).

1.5.2 Philosophical justification

The study's philosophical justification adopted interpretivism research philosophy. As argued by Collins (2010), interpretivism research philosophy holds that meanings within the world share interdependence between objectivism and individual's perception. Creswell (2012) holds that in interpretive framework of research, the researcher's worldviews and interests cannot be separated from the study. Subsequently, this study was inspired by a desire to see a level ground for both men and women in conflict management for peaceful coexistence in church organizations where the researcher has worked for many years as part of the team of clergy.

From the leadership experience and service in the church, the researcher has observed paternalistic approaches taking a lead role in matters of conflict management and leaving out women even when the issues at hand were affecting both men and women. The male dominated leadership in church committees and projects, for example, has not given room for women to be admitted to the decision and policy making processes. Conflict management processes which should be a role for both men and women have not given attention to women contribution. Consequently, conflicts keep on recurring and sometimes the unresolved issues re-occur with greater complications and renewed momentum ready to take destructive courses. Inclusion of women like their male counterparts in conflict

management processes in the church committees where decisions and policies are made can help give gendered approach to finding solutions for conflicts.

1.5.3 Policy justification

The study offers perspectives that can benefit policy making processes at the county and national levels to establish ways of managing conflicts and peaceful coexistence for realization of national aspirations as found in the aims of the Kenya Vision 2030. The Kenya Vision 2030 seeks to promote sustainable peace, tolerance and harmonious co-existence among all Kenyan communities (Kenya Vision 2030, 2007).

Policy makers at national, county and grassroots levels can befit from this study if they ensured that at all these levels a gendered approach to conflicts management and peaceful coexistence that includes men and women is adopted. At the grassroots and County level, the agencies that can benefit from the findings of this study are; the '*Nyumba Kumi*' (ten households*)* initiative; community policing initiative; grass-roots NGOs and CBOs dealing with peaceful coexistence and conflict management; and county peace committees. The ministry of Interior and Coordination of National Government and the National Cohesion and Integration Commission of Kenya are bodies that can benefit from the findings of this study at the national level.

Finally, it is envisioned that the findings of this study are significant in adding knowledge on gender dimensions in conflict management influencing peaceful coexistence among communities in Tana River County, Kenya. This is done through specific contribution to

existing knowledge on gender dimensions in conflict management; gender roles in peaceful coexistence; and perceptions of men and women on approaches to peaceful coexistence.

1.6   Scope of the Study

The study focus was on Tana River County. The choice for Tana River County in this study was because of its experience in cyclic conflicts which have persisted despite various attempts to resolve. These conflicts date as far back as the 17th century when the Orma and the Pokomo from Ethiopia and Somalia respectively settled in the area (Mwajefa, 2012). The county was also considered unique by this study in that, while most inter-community conflicts over scarce resources in Kenya are commonly between communities who share similar occupations like the case of pastoralists; Turkana, Maasai, Pokot, Samburu, Marakwet, Degodia, and Gerre, the tension over scarce resources in Tana River County is between communities with different occupations where the Pokomo are predominantly farmers while the Orma are pastoralists by occupation. These two communities have had cycles of conflict competing for access and use of the limited resources around the River Tana. Further, the County enjoys a cosmopolitan set up with rural and urban settings. This kind of setting enriched the study by providing a wider comparison of the experiences of men and women who were drawn from a diverse ethnic composition of people with different value systems, beliefs and culture; a recipe for conflict.

Social cultural and religious practices in Tana River County have potential to contribute to marginalization of women in conflict management for peaceful coexistence. Mwanahamisi (2014) study on challenges facing the girl child education in Galole Sub-county of Tana River County observed that early marriages, childhood pregnancies and cultural

retrogressive practices like female genital mutilation affected the girl child's education while the boy child got more access to education. According to Abdulkadir (2018), low levels of education lead to low involvement and subsequent marginalization of women in conflict management. Patriarchal practices in Tana River County justified by culture and religion where men are expected to dominate decision making matters contribute to making the ground for conflict management and peaceful coexistence unlevelled for both men and women as posited by Shaiye (2012).

The study scope was limited to conflict management processes and peaceful coexistence activities in Tana River County occurring after the 2007-8 Post Election Violence (PEV) in Kenya to 2018 when the study was conducted. This is in spite of the fact that the conflicts between the Pokomo and the Orma date as far back as the 17th Century. The 2007-8 PEV is an important starting point for the study because of the subsequent spiral of conflicts which have been unparalleled in the history of Kenya (UN Office for Co-ordination of Humanitarian Affairs, 2016). The study does not include changes occurring after its conclusions.

The study scope did not address gender in general but was limited to looking at gender dimensions in conflict management; roles of men and women in peace building; and perceptions of men and women on gendered approaches to peace building in line with the specific objectives. These three objectives were important in drawing findings on gender dimensions in conflict management influencing peace building among communities in Tana River County.

The study adopted the UN Peace Initiative model (2009) to assess gender dimensions in conflict management influencing peace building among communities in Tana River County. This model was appropriate in that it recognizes that conflict and peace building are gendered issues whose management calls for a gendered approach. This gendered approach emphasizes on differences in experiences of conflict by men and women and appreciates their roles in peace building. The study found the model appropriate because it has a modern approach which is a break from the traditional models such as Natural Disaster Model and Postwar Stabilization and Restoration Model which emphasize on rapid stabilization of a country from the top government level paying little attention to grassroots gender issues (Speake, 2013).

1.7   Chapter Summary

This chapter outlined the background to the study, defined statement of the problem and subsequently drew applicable research questions and objectives. The need and justification of the study were outlined and afterwards the scope was shown. The next chapter presents literature review.

CHAPTER TWO

LITERATURE REVIEW

This chapter presents literature review on gender dimensions in conflict management influencing peaceful coexistence in line with the study objectives. The chapter further presents conceptual framework and concludes with a summary of the key research gaps.

2.1 Gender Dimensions in Conflict Management

Gender dimensions in conflict management are aspects of what men and women are as viewed and assigned by the society and how those aspects play during conflict management as posited by (Nobelius, 2017). This section discussed three of these gender dimensions: gender perceptions in conflict management; gender experiences in conflict management; and gender preferences in styles of conflict management. The three areas are considered by Speake (2013) as key aspects in gender dimensions.

2.1.1 Gender perceptions in conflict management

Gender perception is a term used to describe how the society views and assigns roles to men and women (Nobelius, 2017). While biological male and female sex aspects are common across the cultures of the world, the characteristics and behaviors attributed to each sex differ significantly in each culture (Speake, 2013). A man and a woman are viewed as male sex with culturally defined masculine attributes and a female sex with feminine socially defined characteristics respectively (Wangamati, 2012). Since men and women are different and viewed differently by the society, perceptions on conflict management and peaceful coexistence vary in relation to one's gender.

Thompson and Marshall (2008) contend that the society, for instance, constructs men to be perceived as leaders, owners of property and decision makers while women are viewed as weak, inferior and powerless. Perceptions influence the way in which men and women get involved in conflict handling and peace building. Besides, it also gives men an opportunity to dominate resources, leadership and power while women are bundled to the margins of the society where their contribution is either trashed or ignored completely.

The society's constructed perceptions on who men and women are; what their roles are; and how each is expected to behave, have implications on how each gender category experiences and handles conflict and subsequent peace building. Lindsey (2010) advances that gender perceptions mainly comprise of three key areas which are discussed on following the sub-headings: gender expectations; assigned gender roles; and programmed way of life for men and women.

2.1.1.1 Gender expectations in conflict management

Gender expectations of what men and women need to do and how they ought to behave has a way of influencing the mannerisms of men and women in conflict management (Puechguirbal, 2010). For instance, while women have the potential to rise up to an opportunity of service to handle conflict, the cultural expectation could be that they stay behind men. In this way they are inhibited from giving the much needed services even when they are fully able to do so. Under these gender expectations, men and women do what they do simply because they are complying to set expectations by the society.

The findings of the study by Njagi (2017) on the role of faith based organizations on gender based violence in Nairobi, Kenya has a nexus to what Puechguirbal (2010) posited that men and women are socialized within very rigid and strict gender expectations and biases which are perpetuated by institutions like faith organizations, family and law in their norms, rules and laws. Njagi's study found that cultural values and norms continued to condone, enforce and allow women to be abused, mistreated and marginalized as men enjoyed automatic leadership. Further, her study found that faith based organizations had not delinked themselves from the conventional behavior of institutions supporting either directly or indirectly the discrimination of women. Her study showed that many faith organizations had not allowed women to take meaningful leadership positions. Instead men assumed representation roles in decision makings forums that time and again left women issues unfairly addressed.

According to Birkoff (2010), the society continues to expect men to be superior patriarchs while the women are expected to be inferior matriarchs. At the society level, patriarchy is marked by generalized discrimination and injustices replicated in institutions and ideologies. Patriarchy, like other dictatorships controls reality, thought processes, and life experiences. However, these gender expectations on the positions and roles of men and women, in the society have been challenged by feminism campaigns which advocate for shift in thinking so that women find a fair play ground in the undertakings of life. Pettersen (2011) observes that these campaigns focus on reproductive rights, domestic violence, equal pay and equal participation in socio-economic and political representation. Besides, Pankhurst (2008) adds

that they push to have traditionally dominated male peace movements include women and engage them in conversations about gender and gender equality in issues of peace building as well as in socio-economic and political matters.

A comparative study on gender, human security and peace building by McKay (2014) done in war-torn countries of Afghanistan, Iraq and Sierra Leone found out that men and women have different conflict management experiences due to gender social constructs inculcated on the basis of a society's particular expectation of men and women in relation to their physical differences, tastes and capabilities. In these countries, the study further revealed that societies' expectations were that being a man was a symbol of power, strength, prestige and all that goes with priority while being a woman was viewed as powerlessness and inferior status. This gender construction and expectations lend to disparity in the way men and women are treated during conflict and in post conflict reconstruction. Women are marginalized, denied access to essential facilities and are neither trusted with leadership and decision making nor are they allowed to access ownership of property. While gender constructs in these countries are seen to shape what men and women are expected to do and behave in relation to their interactions in matters of conflict, this study sought to examine how gender expectations affected men and women in Tana River County during conflict management for peaceful coexistence.

2.1.1.2 Assigned gender roles in conflict management

Men and women in most societies of the world pay great respect to community assigned roles. Rarely would any one desire to violate those assigned roles whether in matters of conflict management or any other matter in life (Feinman, 2015). Besides, fear of violating

assigned roles continues to play a significant role in influencing the way men and women conduct themselves in matters of conflict management.

The socially defined roles and their interaction with male-female aspects that men and women play in conflicts and peace building (Gender dimensions) today have a relationship to the views of Aristotle (384- 322 BC) on gender (Stauffer, 2010). According to Aristotle, women do not have what it takes to take up leadership positions neither do they have rights to own property (Robinson, 2009). On the male-female relationships, Aristotle advanced that it is by nature a relation of superior to inferior and ruler to ruled just as the master rules over the slave.

In relation to socially assigned roles, Puechguirbal (2010) argues that the society assigns a superior position to men while women take an automatic inferior position in life. Men and women face unfavorable evaluation when they fail to keep up with the assigned roles. Men who violate society's expectations and behave like women lower themselves from the class of superiority or women who begin to want to move up from their assigned lower class to where men belong are viewed to work against the norm. It would rather be permitted that a women assumes a role of a man than a man taking up a role of women. The study sought to find out how fear of violating society assigned roles affected men and women in conflict management.

2.1.1.3 Programmed way of life in conflict management

Programmed way of life refers to a particular pattern of conducting one's life as determined by the culture of the society (Kavangah, 2010). Behaving contrary to this designed way of

life is assumed to bring confusion hence regarded as deviation from the norm and is never received with appreciation by the society. This programmed way of life is sometimes responsible for the manner in which men and women find access or lack of it in active conflict management roles.

Sirin (2013) on the issue of programmed way of life for men and women contends that women across many communities of the world have been pushed to the margins in matters of conflict management because that was what their cultures determined. He further asserts that social perception of males and females and programmed way of life revolves around issues of social status, sexual orientation and dissimilarity of value. The portrayed perceptions are most of the time tied to the culture and are consequently driven by the traditions of the people in the society. The society perpetually constructs people's way of thinking and accustoms them to take a specific direction when judging men and women and what they ought to do. The society is responsible for placing certain labels and expectations on men and women in terms of how they need to act or behave.

According to the East Africa Community Secretariat (2009), the Rwandan government has broken ranks with the normal practice in most countries of the world where women are programmed to take a back seat by the society. Rwanda has moved to mainstream gender, empower women and espouse gender equality as a pre-requisite for sustainable development. Enloe (2011) observes that after the 1994 Rwandan genocide which left unprecedented distortions in social relations and exacerbated the already existing imbalances

and inequalities, gender mainstreaming efforts brought women into the mainstream of decision making and acquisition of over 50% of positions in the national parliament.

The women empowerment in Rwanda weakened patriarchal social structure which had been a base of gender imbalances and inequalities (Puechguirbal, 2010). While beating the norms in Rwanda to empower the women against the back drop of a culture that supports male dominance and programmed way of life was a success, this remains an uphill task for many other communities in the region (Wangamati, 2012). The current study examines gender dimensions of programmed way of life in conflicts management for peaceful coexistence among communities in Tana River County.

2.1.2 Gender experiences in conflict management

The experiences of men and women in conflict management are unique and different as observed by Kofi in his report on women, peace and security submitted to the United Nations (UN) pursuant to the October, 2000 United Nations Resolution 1325 (Kofi, 2012). The report revealed that women and girls specifically suffer from increasing rape, abduction, early and forced marriage, unwanted pregnancies and sexually transmitted diseases during conflict while men get abducted, killed and demoralized. Different from men, women experience conflict as individuals in a personal way and as mothers, daughters and wives in the public sphere where they interface with patriarchal structures that limit their freedom and access to participation in decision making process (Sen, 2008). This study examines the different experiences of men and women in conflict management among the Pokomo and Orma communities in Tana River County. As asserted by Goldstein (2010), the key

experiences of men and women in conflict management include: hostility, marginalization, gender bias, inadequate skills, intimidation and mistrust.

2.1.2.1 Hostility in conflict management

Hostility is a gesture of hatred and unfriendliness emanating from deep seated ill-will between opposing parties (Ellonen, 2014). Hostility thrives where people, whether individuals, communities, nations or groupings of individuals choose not to resolve their differences but instead conceal them in their emotions. These people live with deep rooted emotional longings for retaliation and revenge. A small trigger of differences ignites the fire of violent animosity that burns with great fury in the conflicts between the opponent parties.

Ellonen (2014) studied the effects of hostility in managing conflicts among communities living together. He paid special attention to effects of hostility among healthcare services beneficiaries in a Finland community which revealed that hostility was a major predicament in managing community conflicts. Ellonen's study further showed that hostility affects relationships of opposing parties to a point of making it difficult to initiate discussions to end conflicts for peace. The obvious unfriendly gestures emanating from a background of unresolved issues make conflict management very difficult to undertake.

Hostility is not only an issue among the Finland healthcare services beneficiaries community but also a problem experienced in many parts of the world as observed by Ali (2011). Further, Ali posits that hostility has been responsible for the many challenges faced by attempts to handle conflicts since the warring communities refuse to allow talks to be initiated to end conflicts. The study having examined what Ellonen and Ali avowed, it

undertook to find out whether men and women experienced hostility in their conflict management endeavors in Tana River County.

2.1.2.2 Marginalization of men and women in conflict management

Marginalization is a process where a group of people, normally a minority group, is pushed to the edge of the society and not allowed to have active voice in the running of affairs that affect them (Stearns, 2012). Marginalization forces people to be relegated to the margins of the society and systematically blocked from, or denied access to participate in social and political processes which are basic to integrate with the society (Nigam, 2014).

In issues of conflict management, a group can experience marginalization by being forced to assume a backyard position as the superior group dominates and takes charge of all activities. Stearns (2012) posits that marginalization is experienced differently by men and women during conflict and peace building processes. Further, Nigam (2014) contends that marginalization affects women during and after conflicts more than their male counterparts. This is because women suffer thrice, first as members of the larger community; as a marginalized section within their own community; and again as relegated members of the family unit. The patriarchal and male dominated world has a way of pushing women to the margins due to systemic and structural discrimination within the society.

According to Goldstein (2010), marginalization is responsible for inhibiting a person, a group, a section or a community from enjoying rights, privileges, opportunities and resources that are normally available to members of a society. Goldstein further argues that norms, culture and customs in a male dominated world where capitalism and globalization

are in operation cooperate to discriminate and deny women of their basic rights irrespective of their hierarchical status, ranking or background. During conflict, marginalization causes women not to have equal access to food rations and healthcare as their male counterparts. While women suffer more than men during conflict due to marginalization as posited by Nigam (2014), there was need for this study to establish how marginalization affects men and women in Tana River County.

The observations from the study of Brinkman and Hendrix (2011) on marginalized groups in conflict management revealed that women are denied opportunities to enjoy rights and privileges in fully participating in issues of conflict that affect them. This happens when their male counterparts enjoy every bit of opportunity in managing conflicts. Besides, women have not only been denied opportunities to participate in managing conflicts but they also have not been given fair treatment during active violence. They are marginalized and kept from accessing basic and essential services like healthcare for them and their children while their male counterparts do not have to suffer this way.

Kishi (2014) studied conflict and inequality in developing countries as well as developed countries. She found that women had been pushed to the margins and their views, needs and concerns ignored by their male counterparts in the conflict management processes and peaceful coexistence activities in most parts of the world. She further asserts that across many cultures of the world, men do not seem to be remorseful about the issue of women having been pushed to the edges and treated as though they never existed. This was despite the general knowledge that women and children are the most vulnerable groups of people in the society during conflicts and violence and that, women need to be given opportunities to

make their most valued contribution towards ending conflicts in their communities. Peace processes that are destined for success are those which involve men as well as their women counterparts who also have concerns, needs and expectations. The study sought to find out whether men and women in Tana River County have been ignored and pushed to the margins in the process of conflict management.

2.1.2.3 Gender bias in conflict management

Gender bias refers to unequal treatment in access of opportunities and privileges due to attitudes based on the sex of an individual (Birkhoff, 2017). The study of Wallen (2015) observes that gender biases are witnessed almost in all human setups, whether at the workplace, religious places, or community service giving opportunities. Wallen making specific reference to the work place situation maintains that women are discriminated against and treated negatively different because of who they are in relation to their sex orientation.

Brinkman, Attree, and Hezir (2013) contend that men do not suffer same as women during conflicts because the later are more vulnerable to social exclusion, injustices and ethnic inequalities. This is because they are not given equal opportunities to participate in political, economic, social, security, justice, and cultural matters in conflict and post conflict scenario as their male counterparts (Cederman, Gledetch, & Buhang, 2013).

Morris (2012) avers that women are more discriminated against and treated in a worse manner during conflict compared to men because of sexuality, socially constructed stereotypes and prejudiced inflexible, irrational attitudes and opinions held against them. In politics, women are less preferred in taking up leadership positions. Citing the case of United States America which is a grown democracy, Lagon (2014) further argued that

women have not been admitted in   political leadership because of prejudices. Besides, data from the 2006 American National Election Studies pilot study confirms that both male and female voters regardless of their political persuasions expect men to perform better in political leadership than their women counterparts (Lagon, 2014). The study sought to find out whether women are treated in similar way as men in Tana River County during conflict management.

Convention on the Elimination of all forms of Discrimination against Women (CEDAW) is a strong voice against women discrimination. This initiative works to end any form of distinction, exclusion or restriction made on the basis of sex which has the effect or purpose of impairing or nullifying the recognition, enjoyment or exercise by women of human rights and fundamental freedoms in political, economic, social, cultural, civil or any other field (Olonisakin, 2011). Despite 186 states being signatories to CEDAW and committing to eliminate discrimination against women in all forms without delay, the Office of the United Nations High Commissioner for Human Rights (UNHCHR) notes that discriminatory laws, cultures and practices against women which continue to institutionalize second class status for women in regard to nationality, citizenship, health, education, marital rights, employment rights, parental rights, inheritance and poverty rights persist in many parts of the world (UNHCHR, 2015).   However, neither CEDAW nor UNHCHR allude to the situation of women in Tana River County and how they have been discriminated against hence the need for this study.

Stewart, Brown and Langer (2014) studied gender biases and inequalities in access to ownership of financial, human, natural resource-based and social assets as well as income

levels and employment opportunities. They found out that the playground was not level for men and women in accessing ownership and use of resources. Besides, there were social inequalities that included disparity in access to services like education healthcare and housing while political inequalities included distribution of political opportunities and power among groups as in control over local, regional and national institutions and people's access and participation in political processes (Stearns, 2012). The study sought to find out how socio-economic and political inequalities affect the participation of men and women in activities that promote peaceful coexistence in Tana River County.

According to Kanbur (2010), prolonged periods of conflict exacerbate poverty and diminish opportunities and supplies necessary for meeting basic needs since people's time and production capacities are inhibited. Women are affected by poverty and unmet basic human needs in a more serious manner than men since they are often bundled in concentration camps where they depend on rations for food and are sometimes sexually violated to access food and other essential supplies (Nathan, 2013).

John Burton (1932-2015) championing human needs theory argues that needs, particularly basic needs such as food, water, shelter and health cannot be traded, suppressed or bargained for and an attempt to do so leads to conflict. Okonya (2009) adds that poverty brings social strife and when the poor find no prospect for alleviating their poverty, they are bound to be restless and seek restitution through violence. Poor women who don't find justice and restitution continue to languish in suffering and poverty during and after conflicts while their male counterparts find a way of surviving (Seidman, Seidman & Mbana, 2009). The study

undertook to examine the experience of gender bias by men and women in conflicts management in Tana River County.

2.1.2.4 Inadequate skills in conflict management

Inadequate skills refer to inappropriate ways of managing conflict that exacerbate the conflict situation instead of helping to deal with it (Scott, 2017). Scott further argues that conflict which is virtually inevitable in relationships is not necessarily a sign of trouble but can erode into much trouble if mishandled.

The observations of Loehr (2017) who studied conflict management and relationships in the work place concluded that inadequate skills in conflict managing can lead to strained relationships, decreased productivity and creation of a hostile working environment. Further, Loehr contends that those managing conflicts need to be helped to have basic skills to enable the avert conflicts instead of fueling them up. Key to these skills is communication where men and women are introduced to communication skills and what to say when confronted with hostile situations. The study undertook to find out how inadequate skills affect men and women in conflict management in Tana River County.

2.1.2.5 Intimidation of men and women in conflict management

Intimidation has to do with scaring someone or a group of people through threats so that they do not actively become part of the processes of making accomplishments on tasks that benefit them and others (Omully, 2017). Besides, Omully (2017) argues that in conflict management situations where people are intimidated through threats of either being killed, hurt or taken through painful experiences in life, involvement in meaningful contributions

becomes limited. People are deterred from coming out to do anything in fear that their lives be in danger.

Katie and Galins (2017) argue that intimidations through threats have the potential to stall conflict management efforts and instead worsen the conflict situation. Affected parties have the option of retrieving to re-organize themselves for more serious attacks which again have the potential to complicate the conflict scenario. This argument is in line with the work of Giorgi (2010) who studied the underlying effects of bullying in the workplace advanced that conflict management among communities of people whether existing in the workplace or otherwise can be affected by intimidation and threats from sections of the community. Intimidated parties perceive that there is suppression of their freedom to express their concerns and emotions as well as access to opportunities where they can contribute towards conflict resolution. This situation harbors deeper unresolved emotional conflicts between the conflicting parties that pose a challenge to conflict resolution. These unresolved issues resurface with time causing more complicated conflicts that could manifest in hostile behaviors and violence.

 Besides, Katie and Galins (2017) contend that threats need to be defused to avoid confusion at the conflict managing talks. They propose that handlers of conflict need to study and analyze the basic tenets of the threats then seek an early understanding and alliance with the parties issuing the threats. The sole intention here is to try to neutralize the situation and move on quickly to gain ground in having some control in being able to propose a forward

progression towards conflict management. The study sought to find out whether men and women experienced threats in their efforts to manage conflicts in Tana River County.

2.1.2.6 Mistrust in conflict management

Lack of trust refers to absence of one party's confidence in the other party's ability to do things right as well as live up to the tenets of the promises they make (Anderson, 2013). Where there is lack of trust, suspicion and doubts reign, making conflict management moves hard to get initiated. The study sought to find out whether mistrust was an experience of men and women in conflict management in Tana River County.

2.1.3 Gender preferences in conflict management styles

Men and women have different preferences for the styles they utilize to manage conflict. Different from men who prefer more direct and aggressive styles, women rather use indirect or avoid-it-altogether approaches as observed by Turner (2016). The Thomas- Kilmann mode instrument that discusses five styles of conflict management is used in this study to discuss the varied ways in which men and women manage conflict. The five styles are: accommodating, avoiding, collaborating, competing and compromising. The study considers this mode appropriate because of its wide range in covering varied personality behaviors in conflict management situations.

2.1.3.1 Accommodating style in conflict management

Accommodating style of conflict management is an approach where one party sacrifices, shows selflessness and low assertiveness always willing to surrender almost everything in order to keep the relationship with the other party (Chamine, 2013)**.** This style can be used

by the party that feels hopelessly outmatched in power by the other who uses competing strategy (Spangler, 2013). However, the powerless keep on feeling that their needs, opinions, and concerns are ignored and not acknowledged and with time the same issues resurface.

According to Kalish (2011), women in a conflict situation tend to take the accommodating approach as they let their male counterparts forcefully have their way. This assertion is shared by Birkoff (2010) who argues that women's unique experience of selfless sacrifice resonates with their inherent peace-loving attributes. The study assesses the use of this style by men and women in conflict management in Tana River County.

2.1.3.2 Avoiding style in conflict management

Avoiding style is a conflict management where one party chooses neither to pursue his own concern nor those of the other conflicting party (Hocker, & Wilmot, 2015). Here one does not deal with the issue but postpones it to a later and favorable time or simply withdraws from the threatening situation leaving the conflict unresolved (Miall, 2011). According to Kalish (2011), avoiding approach can be used by either men or women depending on importance of the issue at hand. The study examines men and women preferences on avoiding style of conflict management in Tana River County.

2.1.3.3 Competing style in conflict management

Competing style of conflict management is an approach where an assertive and non-cooperative party pursues his own interests and concerns at the expense of others (Spangler, 2013). This approach is power oriented and seeks to use whatever power available whether

ability to argue, economic power, military, position, sanctions or any other means to win ones position (Turner, 2016). Through this power, one party driven by authoritarianism and threated by disagreement seeks to control, outwit, coerce and subdue the other party. This selfish win-lose style does not care about the interests of the other parties or future relationships but its motivated by a desire to achieve ones immediate goals and needs as observed by Augsburger (2014).

A study by Brahnam (2015) on gender and conflict management styles conducted using the Thomas- Kilmann mode instrument of conflict styles in Midwestern University among male and female students of ages 18-24 revealed that unlike female students, the male students preferred assertive and competitive ways to manage conflicts and differences among them. Miall (2011) avers that men usually prefer forceful ways of managing conflict because of the way they are socialized. The study examines the use of competing style by men and women to manage conflicts in Tana River County.

Haun and Yazdanifard (2012) studied people's preferences in conflict management styles in resolving conflict in the work place and found out that competing style was rooted in the way people are socialized. They agreed with Thomas-Kilmann mode of conflict management styles that competing style starts at early age with children wanting to gain power and control over others. Children grow in school to discover that they can use their talents and energy to beat others in class, music and athletics in order to become champions and heroes. Sometimes the youth use their energy negatively to threaten, intimidate and control others. This attitude of seeing others as competitors and desire to want to defeat the

enemy so as to 'win all' as the enemy 'loses all' comes along with individuals into adulthood. This background has a way of informing men and women in conflict management and peace building among communities. The study sought to find out men and women preferences in the use of competing conflict management style.

2.1.3.4 Collaborating style in conflict management

Collaborating style of conflict management attempts to find solutions that fully satisfy aggrieved parties (Rama, 2012). It works best when the issues and relationships are important to each party and a creative end is desired by each party. It involves digging into an issue to unearth the needs and wants of the concerned parties (Spangler, 2013). This win-win approach ensures that the needs of each party are achieved.

A study carried by Margavio (2011) on gender differences in conflict management among Information Systems undergraduate students in South West Missouri State University found out that the female students preferred collaborative means to sort out conflicts. Since collaboration is generally considered more productive method to conflict management than competition which was common with male students, the female students in the study were seen to possess more conflict management attributes than their male counterparts. This collaborative aspect of women in conflict management is very effective in ending conflicts (Birkoff, 2010. Women's naturally flowing roles as shapers of the society ethics, caretakers and custodians of morality as well as peace makers are aspects that should never be ignored

in conflict management. The study examined how this style of conflict management has been preferred by men and women in Tana River County to manage conflict.

2.1.3.5 Compromising style in conflict management

Compromising style of conflict management seeks a quick middle ground that partially satisfies both parties. It does not dig deep issues like collaborating neither does it ignore issues like avoiding therefore sitting in between collaborating and avoiding styles of conflict management (Spangler, 2013). Compromise is described by Mouton Blake managerial grid as a situation where both parties get something out of what was intended so as to allow the other party to have a share. Here the pie is fixed and what one party gets, the other party loses (Margavio, 2011).

According to Eilerman (2010), when compromise is used to settle conflicts, the parties involved need to be consciously aware that the outcome can be less than what one had initially hoped for. While the final decision can be accepted across the board, it can actually not be the expected optimum. For compromise to be successful, the parties involved need to focus on what they receive as opposed to what they lose. The study looked into the use of this conflict handling style in Tana River County and whether it was preferred by men or women.

2.2.   Strategies used by Men and Women to Promote Peaceful Coexistence

Peaceful coexistence is promoted by getting together all the affected parties in a conflict situation to work together in activities that aim at bringing harmony between conflicting groups of people (Haig, 2011). It includes addressing the underlying root causes of conflict;

profiling the main actors and their multifaceted motives in conflict in order to transform them to prevent relapse to conflict as observed by Grewal (2009). Efforts are directed towards transforming the society's way of thinking; and proposing alternative options to finding solutions to their conflict other than harmful destruction. These efforts include; reconciliation, respect for human rights, institutional reforms, social change, fair political representation, equitable distribution of resources, all stakeholders' participation among others (Ryan, 2010).

Men and women play vital roles in activities that lend success towards peaceful coexistence and re-establishment of the social fabric in the post-conflict era (Barbera, 2015). Some of the key activities undertaken by men and women to bring about success in peace building include: advocacy; peace negotiations; reconciliation work; policy making; and, resource management. Keiffer (2010) argues that these are key strategies in promoting peaceful coexistence.

2.2.1 Men and women in advocacy for peaceful coexistence

Advocacy is an activity by an individual or group which aims at influencing decisions within political, economic and social systems and institutions (Obar, 2012). Further, advocacy undertakes to engage as many people as possible to push and influence policy and decision makers to effect service and practice changes in order to take care of the needs and concerns of persons who would otherwise be easily forgotten or pushed to the margins of the society. This works to create an environment that supports and enables people, especially those that are susceptible in the society to: express their views and concerns; access

information and services; defend and promote their rights and responsibilities; and, explore choices and options (Sean, 2016).

Advocacy activity for peaceful coexistence, just like other undertakings, requires a well thought through strategy. This strategy should spell out a clear road map to the desired goal that understands the steps to be taken together with the resources needed. Balsiger (2013) posits that advocacy strategy should clearly understand three crucial areas for it to be successful. These are: the nature of the advocacy; how it is expected to work; and, how its results are to be measured. Besides, successful advocacy strategy should pay attention to the environment in relation to the available opportunities to be exploited to meet expected goals as well as challenges that need to be overcome.

Advocacy and picketing were used to bring peace in Liberia during Taylor's rule which was characterized by killings, abductions, gender based violence and juvenile recruitment into the army as observed by Gbowee (2011). Christian and Muslim women united together for peace. Convinced that the future of Liberia was not in the hands of the army generals but in their hands, the women led by Gbowee staged non-violent peace campaigns, refused their men conjugal rights and moved to the streets wearing white t-shirts until there was peace in Liberia (Brown, 2010). These advocacy efforts mobilized through the organization of Women of Liberia Mass Action took on the warlords in Taylor's regime to win the unimaginable peace for their country in 2003 sending Taylor to exile and paving way for the first female president to take over power (Paul, 2011).

Nonviolent advocacy for social change led by Martin Luther King Junior in 1960's became so powerful that it pushed the US Congress to enact the Civil Rights Act 1964 (United for

Human Rights, 2016). These highly spirited protests against social inequalities and injustices influenced constitutional reforms in favor of African Americans and other minority groups. This study sought to find out the extent to which men and women have been involved in advocacy as a strategy for building peaceful coexistence between the Pokomo and Orma communities in Tana River County.

2.2.2 Men and women in negotiations for peaceful coexistence

Peace negotiation is a process of reaching to peaceful coexistence that brings together two or more hostile and conflicting parties to resolve their differences (Strasser, 2015). One of the key aspects of this process is that it does not involve a third party. The concerned parties on their own undertake to reach a compromise through communication, persuasion and mutual consensus. Successful negotiation depends largely on the willingness of the parties to relinquish their power, demands, rights and interests in order to accommodate others and make solutions possible because they do not want the conflict to continue (Nilson, 2010).

Negotiation should be distinguished from other similar approaches like mediation and arbitration. Mediation for example, seeks the help of a third party. The mediator's role as a third party is just to guide the discussions, open up the minds of the warring parties to think outside the box and see alternatives options and avenues of arriving at peaceful solutions (ICRA, 2012). One key aspect of the mediation process is that the prerogative of decision making is left with the parties involved.

One example of a successful mediation was one done by the former UN general secretary, Koffi Anan in Kenya between the warring Orange Democratic Movement and Party of

National Unity in the 2007-8 Post Election Violence. This mediation process helped solve the problem by introducing ideas that had not been practiced before such as a coalition government where each party would have a share and also coming up with the four agendas aimed at healing the past and charting a way for a possible peaceful future. The four agendas included: immediate action to stop violence and restore fundamental rights; addressing humanitarian crisis, and providing healing and reconciliation; overcoming political crisis and tackling long term issues (International Herald Tribune, 2008).

Negotiation is also different from arbitration. While in negotiation the parties involved in conflict attempt to solve their differences on their own, arbitration is a formal process that involves a third party. The third party's role in arbitration is not same as in mediation. As observed by Strasser (2015), arbitration demands that conflicting parties agree to relinquish all control and decision making to the arbitrator who makes final decisions on how the conflict should to be solved. A great weakness in this approach is that the arbitrator can be guided by facts to make a decision but miss on deep emotional facts which remain unattended to and thus pose as potential future triggers for more conflict (ICRA, 2012). These emotional aspects in peace building can be brought out better through a negotiation process where parties are engaged in communication and consensus building hence the need for the study to pay attention to negotiation approach to peace building.

Successful peace negotiation process should respond to issues of reconciliation; power and resource sharing; and political security in order to prevent relapse to violence (Nilson, 2010). The process should appreciate the need to transform the society's patterns of thinking, attitudes, perceptions, expectations and a willingness to embrace alternative

options in dealing with conflict where a supportive environment is created to enable the society to interrogate the underlying causes of its own problems and collectively seek solutions to these problems in order to build sustainable peace (Adler and Kwon, 2012).

The peace intervention by Peace Direct in Democratic Republic of Congo (DRC) is an example of success in negotiation work for peace building among warring communities. Peace Direct is an international charity organization that seeks to help warring communities in the world to stop fighting and settle down for meaningful and productive development (Peace Direct, 2018). They worked in Democratic Republic of Congo in building support systems to bring peace between militia groups; victims of war; and, ex-combatants to prevent relapse to violent conflicts. They wanted to transform the thinking, attitudes and perceptions of soldiers and militia groups to abandon fighting and accept to be re-integrated into the society. The negotiation work included sending teams of people into the forests to negotiate with the militia groups on matters disarmament, demobilization and re-integration into civilian life. To ensure success of this negotiation work, Peace Direct supported local peace forums to engage the ex-combatants in social and technical skills trainings in order to prepare them for proper re-integration to the society as civilians as well as ensuring that their thinking was transformed in relation to how to earn a living as they co-existed with other people in the community. These trainings also targeted victims of war especially women who had faced gender-based violence to accept to settle down and begin to engage in meaningful activities in life.

Ryan (2010) argues that to build a strong and coherent society that prides in trust, goodwill, tolerance and expanded willingness for peaceful co-existence, a transformed way of thinking and doing things is indeed important. This process of transformation becomes more successful when both genders are included in the negotiations. Courtwright (2011) posits that gender mixtures in the negotiation process opens up new sources of ideas to bring to the agenda and that women's involvement improves the outcome whenever there is an effort to settle conflict.

Negotiations for peaceful coexistence should underscore the importance of social capital which is about the institutions, relationships and cultural beliefs and norms that shape the quality and quantity of the society's social interactions with their collective value in the flow of benefits, trust, reciprocity, information and cooperation (Curle, 2011). Successful negotiation work opens ways for people to interconnect and cooperate to form networks and platforms that enhance cohesion and constructive response to underlying issues that cause conflict (Haig, 2011).

Since the end of Cold War, making negotiated peace between warring parties in a manner that terminates conflict and ensures it does not recur has been a standard approach to handle conflicts (Wallensteen, 2010). The Uppsala Conflict Development Program (UCDP) reports that in the period between the year 1989-2008, 175 peace agreements were negotiated and conflicts ended and peace sustained in most of the cases making negotiations and peace accords a victorious way of ending wars (Harborn & Wallensteen, 2010).

While men have largely dominated peace negotiations, women on the other hand have proven significantly that they have abilities to end conflicts through peaceful talks. This is

echoed by Nilson (2009) works who asserts that in Liberia women besieged negotiations until a deal was signed. In Guatemala women delegates from both government and the insurgent sides put pressure to have a peace accord signed while in Northern Ireland women placed the needs of victims and prisoners on the agenda after a winning role in peace negotiations (Mattes & Savun, 2012).

Keiffer (2010) observes that immeasurable female-male gaps exist in most societies of the world despite the understanding that an ideal situation should provide equal opportunities for both men and women to be involved in peace negotiations and decision making. Women absence at the decision making and negotiation table where the direction towards peaceful coexistence is shaped means that the end product excludes their needs, experiences, concerns and interests (Roy, 2011). Narasaiah (2012) avows that this exclusion of one gender from peace talks and decision making has caused many peace pacts to fail and warring parties to revert to violence. This study sought to assess the involvement of men and women in building peace through negotiations between Pokomo and Orma communities in Tana River County.

2.2.3 Men and women in reconciliation work for peaceful coexistence
Reconciliation is a process that seeks to bring harmonious living among people by consolidating peace, breaking the cycle of violence and strengthening newly established co-existence agreements (Keiffer, 2010). Further, Keiffer (2010) points out that reconciliation in peace building is usually associated with helping parties coming from a conflict situation to work through their past antagonisms and accept to live together harmoniously. It involves

evolution of relationships between conflicting parties. This evolution is not a guaranteed onward moving growth in peace because along the way, conflicts can recur if the parties involved disagree on key interest areas.

Reconciliation process should focus on backward-looking and forward-looking activities according to Bloomfield, Barnes, and Hayse (2013). The backward-looking reconciliation activity seeks to heal the emotions of survivors; pay reparations to past injustices; rebuild relationships between individuals and communities while the forward-looking dimension seeks to enable the victims and perpetrators to agree on future coexistence, establish civilized political dialogue and sharing of power.

The UN Peace building Commission proposes that successful reconciliation work for peace building should be pegged on change of past issues, attitudes and motivations responsible for breach of peace in the first place (Finegan, 2018). Attempts to peace building that do not pay attention to addressing past events that caused conflict end up failing and not producing the desired peace outcomes. Concerned parties must be willing to share the resources available; to keep the agreement commitments; as well as accept to take responsibility for past and future events related to harmonious co-existence.

According to Lederach (2015) a relationship transformative approach plays a key role in ensuring success in reconciliation work for peace building among communities. He further argues that people's minds and attitudes should be transformed so that they can stop thinking about attacking each in conflict times but instead think of how to attack the issues that cause them to differ. Attacking the issues and not the persons refers to a deliberate

action by the warring parties to work together to expose the causes of their conflicts and to find amicable ways of solving them.

Nagy (2012) advances that reconciliation for peaceful coexistence can be an exercise in futility if the concerned parties treat reconciliation as a past event that does not have relevance in today's life and one that only requires people to forgive each other and move on. Nagy further suggests that the appropriate approach to reconciliation for peace building among people should be one that looks at the past as part of people's experiences that affect their life today and one that requires people to build new relationships as they face the future. This kind of reconciliation appreciates restorative justice which is about addressing the needs and harms of the victims as well as holding the perpetrators accountable for their wrongdoings. The two parties must be given an opportunity to participate in the processes of reconciliation.

Rama (2012) argues that reconciliation work has to pay attention to critical aspects of relationships and governance for it to bare lasting fruits. These aspects include: truth acknowledgement where truth can be told in truth commissions without fear, reparation (compensation) or amnesty, apology and forgiveness. In the process, the offenders need to commit to do a number of things listed as follows: admit wrong doing, show sincere remorsefulness, readiness to apologize, commitment not repeat the wrong, agree with the offended on the manner of reparations, and enter into a healthy and mutually enriching relationship with the offended party.

The study by Monari (2015) on the role of the Church in promoting reconciliation during 2007-8 post-election violence in Kenya concluded that reconciliation was a vital tool in

building peace among communities coming from conflicts. The study further found that the Church using its traditional reconciliation methods of forgiveness and peace seminars was making headways in building peace among communities affected by the 2007-8 post-election in Kenya. While Monari's study establishes that reconciliation work is helpful in peace building among communities in Kenya, not much is said about how the church has used a gendered approach in this vital role. Whether this reconciliation work has been a role of men alone or a role that has also involved women is a discussion that the study did not pay attention to. This study sought to find out the involvement of men and women in reconciliation work for peaceful coexistence between Pokomo and Orma communities in Tana River County.

Scholars like Rama (2012), Lederach (2015), Nagy (2012) advance that reconciliation work where parties agree to deal with the past experiences, offenses and harms with a transformed mindset and attitude can work very effectively in building peace among communities. Successful reconciliation work ensures that all aggrieved parties are engaged to participate in the processes of handling the past offenses with a view of working to solve the present tensions so as to co-exist harmoniously in the future. Peace building processes should view the aggrieved parties as inclusive of men and women. The study sought to find out whether men and women were involved in reconciliation work for peaceful coexistence between Pokomo and Orma communities in Tana River County.

2.2.4 Men and women in policy making processes for peaceful coexistence
Policy formulation is the development of effective and acceptable basic principles and guidelines that direct particular courses of action in a political, social or business community

(Hayes, 2014). This process should include men and women since they have different needs and policy preferences as indicated by the United Nations Security Council Resolutions on women, peace and security which advocate for gender equality in all processes of peace building. UNSC Resolution 1325 (2000) which is the bedrock of the other resolutions about women, peace and security strongly emphasizes on the importance of women being given opportunities to actively and fully participate in matters of peace building and conflict resolutions. This notwithstanding, Beaman and Duflo (2011) observe that policy decisions in the world are predominantly made by men while women are excluded. These policies in many occasions do not reflect the policy priorities of women and their wellbeing hence the need to include both men and women in the processes.

In a study carried out by Juma (2010) targeting rebuilding of fractured communities in Burudi, Rwanda, Cambodia, Liberia, former Yugoslavia and Kenya, women were found to have proven abilities in the processes that influence policy formulation just like their male counterparts. Citing the current reality of governance in Africa where Liberia has a female president and Rwanda has 50% women representation in parliament, Juma's study further argued that women have made important strides in the area of leadership and policy making at the national levels. However, Juma's study submitted that despite women being able to make valuable contribution, their presence in the policy making platforms in these countries was minimal and blurred by the numbers of their male counterparts. This scenario where male dominance in policy making, leadership and decision making does not recognize and appreciate what women can bring on board is a common practice in many societies of the world that needs to be changed so as to have a level playing ground for men and women.

A report by Organization for Economic Co-operation and Development (OECD, 2019) on women, governance and policy making among their thirty seven member states submits that gender equality in political leadership and policy making has continued to be an ongoing challenge not only to the member states but also to many countries across the world. The report further shows that among the OECD thirty seven member states, only one third of the countries had made significant steps in giving women opportunities in political leadership, policy making and decision making at national levels. Rwanda was rated as one of the leading countries in allowing women to take up leadership positions at national levels. The need to have both men and women included in policy making processes remains an important matter for all peace builders.

This study accentuates that policy making is an important aspect in peace building processes because it addresses the needs, interests and concerns of both men and women. Since leaving out one gender in the processes may mean that its needs and concerns will not be incorporated in the final policies, it is crucial that both genders be involved so as to have their needs and concerns enshrined in the policies. The study undertook to assess how men and women between the Pokomo and Orma communities have been involved in peace and conflict resolution policy making processes.

2.2.4.1 Presence of men and women in decision making forums for peaceful coexistence

Whittington's study on the involvement of men and women in post conflict transitions discovered that women involvement in social economic and political spheres in East Timor and Solomon Islands was very minimal in comparison to men and that their absence in decision making was causing a concern in peace building (Whittington, 2011). In Solomon

Islands, the study revealed that women were not represented in peace negotiations despite the fact that they had played an integral role in bringing to an end the hostilities experienced in the Island.

Narasaiah (2012) argued that men and women ought to be given equal opportunities in socio-economic and political undertakings because they play an integral part in building and maintaining peace in the post conflict society. However, many societies of the world do not avail equal gender opportunities for economic and political participation (Barnes & Ikpe, 2010). Sen (2010) observes that by the year 2000, women in Japan, accounted for only 8 percent of the total administration and managerial positions, 4 per cent in the Republic of Korea, 11.5 per cent in Malaysia and 12.5 per cent in Thailand.

Successful peaceful coexistence process calls for participation of both men and women in socio-economic and political activities. Whereas these findings are true about the situation of power play between women and their male counterparts in socio-economic and political participation in East Timor and Solomon Islands which are outside of Africa, it is invaluable to discover whether or not the same results would be arrived at if the study was done in Africa and particularly in Tana River County.

2.2.4.2 Presence of men and women in peace committees for peaceful coexistence

Peace committees are community representative institutions that facilitate peace forums at various governance levels and bring together traditional dispute resolution mechanisms involving elders, women and religious leaders; and modern mechanisms for conflict resolution according to Peace Building and Conflict Management Directorate (PBCMD),

(2016). The main roles of these committees range from promoting peace education and building a culture of non-violence mechanisms in conflict management; enhancing early warning and response preparedness; and supporting initiatives to eradicate firearms; to overseeing implementation of peace agreements and social contracts (PBCMD, 2016).

The peace committee model for peace building has succeeded in both pastoralists and non-pastoralist communities. The study of Adan and Ruto (2010) on the success of peace committee model in communities living in North Eastern, Upper Eastern and North Rift regions of Kenya found out that these committees were instrumental in peace building efforts. However, the study found out that the committees failed terribly in ensuring gender representation in their formation and activities since they were male dominated. This study undertook to assess gender representation and participation in the peace committees in Tana River County.

2.2.4.3 Presence of men and women in political leadership for peaceful coexistence

Gender and political representation is a discourse that pays attention to the manner in which men and women are represented both at the local and national levels of political undertakings (Dahlerup, 2015). The presence of men and women in political debates plays a big role in enhancing diversity of viewpoints and experiences given that each category of gender represents unique and different needs, concerns and experiences. Women political visibility for example increases their status, reduces gender inequalities and expands their sphere and influence in making consequential decisions in an environment overly dominated by their male counterparts (Paxton & Hughes, 2013).

Over the years, political, cultural and socioeconomic changes have put pressure on balancing gender representations. Rosen (2016) avers that the global parliamentary seats held by women have risen from 13.1 % in 1999 to 21.8 % in 2014. For instance, by 2014, the parliamentary women representation in Brazil was 8.6%, India 11.4%, Russia 13.6% and USA which is a leading democracy was 18.3% as further observed by Rosen (2016). While remarkable progress was noted in the area of balancing gender in political undertakings, women continue to be underrepresented in many societies of the world (Dahlerup, 2015). This study undertook to assess gender representation in political undertakings in Tana River County.

2.2.5 Men and women in resource management for peaceful coexistence
Resource management in an environment where men and women find fairness and evenly leveled ground to access and own property can enhance peace building as averred by Barrett (2015). This section looked at fairness in access to wealth creation opportunities and rights to property ownership.

2.2.5.1 Fairness in access to wealth creation opportunities

Fairness in access to wealth creation opportunities has to do with level-headedness in the manner in which men and women can find openings to activities and jobs, whether formal or informal, to create affluence (Derrah, 2017). A report by (Barrett, 2015) commissioned by the Asset Funders Network to identify ways to close gender wealth gaps found out that women earned lower wages than men during their productive career years and this continued into their retirement life. This was as a result of restricted access to wealth creation

opportunities during their career years hence unlike men, women were more likely to rely on social welfare funding in their retirement.

The Minority Rights Group International (2011) report on a study that assessed conflicts among East Africa communities due to natural resources competition revealed that patriarchal systems took a center stage in managing conflicts at the expense of women being sidelined. The report further revealed access and use of available resources remained a major struggle between men and women among the communities. Further revelations were that this situation was similar to that of the Ogiek, the Maasai, the Turkana, and the Samburu of Kenya together with the Iteso, the Karamajong and the Tepeth of Uganda together with the Dinka, the Kachipo, and the Nuer of Southern Sudan. In all these cases, it was shown that deeply entrenched patriarchal norms were responsible for perennial discrimination of women in peaceful coexistence activities.

A study by Tino (2016) on gender and agriculture production in post conflict greater Gulu in Uganda found that the ground was not level for men and women in accessing and using land resource. Just like many societies of the world, Tino's study revealed that women had been marginalized and ignored by their male counterparts in matters of access and use of resources courtesy of the patriarchal systems. While the study among the Gulu people revealed that women were contributing to the growing demand of food, their involvement and contribution in resource management continued to be rated very low in comparison with the men. Women had limited access and use of resources needed for fair competition with their male counterparts.

Tino's findings are in congruence with what Arora and Rada (2013) submitted about intra-household ability to access wealth in Sub-Saharan Africa. They observed that gender rights to access wealth creation are far from being equal owing to the dictates of strict social norms. This unequal intra-household allocation of resources and access to wealth creation was particularly observed in Ethiopia where women disproportionally continue to be poorer than their male counterparts in terms of income and assets (Arora, *et al.,* 2013). This study sought to assess fairness in access to wealth creation opportunities by men and women of Pokomo and Orma communities in Tana River County.

2.2.5.2 Rights to property ownership

Property ownership is the ability to assume full proprietorship and access to total benefit from a resource without seeking permission from outside authority to use or dispose (Arora, *et al.,* 2013). A research carried out by Galie, *et al.,* (2015) explored gender perceptions on resource ownership and its implications for food security among livestock owners in Tanzania, Ethiopia, and Nicaragua.

The findings from the female respondents were that men generally owned the larger types of property like livestock, land and other resources. The women respondents further stated that they only were allowed to own small-time portions of resources such as milk and chicken. However, the male respondents argued that the woman as viewed by the society does not have the right to own large portions of property like their male counterparts who are seen as heads of families and custodians of property. Thus, as far as the men were concerned they did not seem to see any problem related to the existing property ownership arrangements. While the study by Galie, *et al*., (2015) reveals that women among livestock keepers in

Tanzania, Ethiopia and Nicaragua had constrained rights to resource ownership, this study sought to assess the rights to property ownership by men and women of Pokomo and Orma communities in Tana River County.

2.3 Perceptions on Gendered Approaches to Peaceful coexistence

Several approaches have been used in peace building processes. While there are general approaches to peace building, this study focuses on gender specific approaches which include: practical needs approach; protection approach; instrumentalist approach; participative approach; and transformative approach. Speake (2013) argues that these are key aspects in a gendered approach to peace building as espoused by the UN Peace Initiate Model (2009).

2.3.1 Practical needs approach to peaceful coexistence

The UN Peace Initiative Model (2009) adopted in this study for use acknowledges that men and women have different needs and experiences and recognizes that both men and women have key roles to play in peace building (Speake, 2013). The practical gender needs relate to access to physical conditions and immediate needs such as food, shelter, work, water and security as well as access to employment, inheritance, political and social participation. The approach is cognizant of the fact that access to these basic needs affects the amount of control one has in decision making (Clifton & Gell, 2012).

Rehn and Sirleaf (2011) argue that undertaking to respond to the immediate practical gender needs of populations in the post-conflict situation is one of the most important steps in a gendered approach to peaceful coexistence. Since this task is carried out in a community

with gendered power structures, the process needs to ensure that it does not reinforce existing inequalities and disadvantage either gender.

Clifton and Gell (2012) assessed whether humanitarian agencies paid attention to practical needs of men and women in conflict zones and refugee camps. They observed that there was disparity in the manner in which practical needs of women and women were being addressed. For example, women and girls did not access equal food portions as men due to their low status in the society. Further, they were forced to give sexual favors to men in exchange for food and in many cases their reproductive and sexual health practical needs were largely overlooked. The study assessed whether men and women perceived practical gender needs to peaceful coexistence between Pokomo and Orma in Tana River County to be a gendered approach.

2.3.2 Protection approach to peaceful coexistence

A protection approach to peace building is one that acknowledges gendered vulnerabilities in conflict and its aftermath and seeks to offer the needed protection to men and women knowing that each category of gender suffers differently during conflict as well as during peace building (Strickland & Duvvury, 2013). While men suffer as captives of war, human war shields, targets for execution and merciless mutilations, women suffer from rape, deaths and being forcefully taken to be sex objectives to the enemies of war. This is meant to violate the honor of the opponent men as well as undermine their exclusive rights to sexual possession of their women hence humiliation and subjection to shame.

The Geneva Convention and its additional protocols seek to define and provide protection the sick, injured, persons not participating in war, prisoners of war, detainees, civilians and civilian property. While the member states agreed to provide protection to men and women victims of war by signing to prohibit murders, killings, mutilations, taking captives hostage, carrying out executions or wounding the sick, implementation of this agreement among the member states as well as other countries across the world remains an on-going challenge with many people especially women and children continuing to be unprotected during conflicts and post conflict times (International Committee of the Red Cross, 2015).

Chhetri (2015) observes that the atrocities against women during and after war are numerous. During the period following end of a conflict for example, gender based violence remains a persistent issue and more so within the domestic sphere. Engaging more women staff in the male dominated peacekeeping activities and decision making processes provides security and protection to women and girls in a big way.

Campell (2015) contents that female presence in peacekeeping and police force in East Timor helped to promote protection needs for women and girls. This presence of female peace keepers helped create an environment where women felt safe and free to report rape and other gender related offenses. The study sought to establish whether protection approach to peaceful coexistence between Pokomo and Orma communities in Tana River County was perceived by men and women to be gendered.

2.3.3 Instrumentalist approach to peaceful coexistence

Instrumentalist approach to gendered peace building rests on the premise that men and women are affected differently by conflict hence conflict management and peace building

actors should view each group as a separate entity and cardinal instrument with specific needs to be addressed (Onslow & Schoofs, 2010). These differences must be understood so as to target aid properly to men and women in emergency and conflict times.

Barnett *, et.,al, (*2013) explained that failure to understand the unique differences and needs of men and women means that help would be misdirected and consequently become irrelevant. In this approach, existing gender differences and inequalities where men are seen as the main drivers of decision making processes need to be identified and leveled in order to enhance effective peaceful coexistence (Olivius, 2014).

Onslow and Schoofs (2010) advances that gender roles need to be identified and divisions of labor done in order to target both gender appropriately for full participation in peaceful coexistence. Women, just as men, need to be described as strategic partners, important actors and key stakeholders in the role of planning, design and implementation of peace building. The study undertook to find out how the respondents perceived handling men and women distinctly and their needs in different and unique ways as a gendered approach to peaceful coexistence processes in Tana River County.

2.3.4 Participative approach to peaceful coexistence

A participative approach to management is a style that ensures that decisions are made with most feasible amount of participation from those who are affected by the decisions (Armstrong, 2010). Participation in peace building and conflict resolution requires that both men and women be involved at all levels and stages of the peace building process because conflict affects them all. This approach recognizes that men and women in the community

play different roles and have unique insights and knowledge about conflicts that can be helpful in the process of peace building (Gurtner, 2011).

Rehn and Sirleaf (2011) observe that while men assume all the roles in peace building, women are well gifted in noticing early warning signs of looming conflict in the change of day- to-day activities such as availability of cheap light weapons in the market, intolerance, hate speech and village gossips. These are details that are overlooked by international actors because what they look for are prestigious and high-tech surveillance which misses out on the small details on the ground as observed by Gizelis (2011). Besides, Pankhurst (2010) avers that women participation in the peace building process is of necessity for two main reasons: first that victims of sexual violence get an opportunity to open up and share more freely if those in the truth and reconciliation commissions were women; and secondly that more women police officers help reduce cases of rape which are perpetuated by their male police counterparts.

Despite many attempts to see gender parity in participation in peace building, women continue to be under represented as men continue to dominate the formal roles in peace building as posited by Diaz (2010). While women stand out in providing day-to-day support to the communities and their ability to bring help in peace building, they have not been fully admitted in formal processes (Arberdi, 2010). Besides, they have remained marginalized and relegated to the peripheries. The current study sought to establish whether men and women between Pokomo and Orma communities in Tana River County perceive participation approach to peaceful coexistence gendered.

2.3.5 Transformative approach to peaceful coexistence

According to Lederach (2015), transformation is that fundamental change in attitude and behavior of individuals in a conflict. This shift in thinking and behavior goes beyond the immediate situation and to alter the way in which the disputing parties see themselves and the world and how they need to treat each other for a long time.

Goldsmith (2012) contends that transformation requires change in the current way of relating so as to have healthy individual and community relationships necessary for ending conflicts. This argument is shared by Schade (2012) who points out that a crucial aspect of transformation is found in the society's approach to conflict management that is directed towards embracing alternative options to finding solutions to conflict. Besides, the underlying root causes of conflict are addressed and transformed to bring about sustainable peace for development as posited by Wadhams (2010). Further, Duvail, Medard, Hamerlynch & Nyingi (2011) aver that conflicts are transformed from being destructive and are directed to take a constructive peace building path that aims at reconciliation, respect for human rights, institutional reforms, social change, fair political representation, equitable distribution of resources and all stakeholders' participation.

A gender transformative approach to peace building should acknowledge a fundamental shift of gendered power relations (Puechguirbal, 2010). This is so that the patriarchal structures that elevate masculinity traits of egotism, aggression, dominance and competition easily linked to violent behavior can undergo transformation. Enloe (2012) contends that post war period need to serve as good environment to transform gender roles and gender

power relations and not simply reinforce the attendant gender norms and discriminatory attitudes and practices which disadvantage women and violate their human rights.

Adler and Kwon (2012) argue that transformation that is necessary for peace building and conflict management needs to not only target change in personal attitudes but also transform structures that traditionally discriminate, oppress and marginalize. The study sought to assess the perceptions of men and women on transformative approach to peaceful coexistence between Pokomo and Orma communities in Tana River County.

2.4. Conceptual Framework

A conceptual framework is a logically developed description and elaborated network of interrelationships among variables deemed an integral part of the dynamics of the situation being investigated (Krueger & Casey, 2011). The development of framework of the study was based on two theories, social conflict theory and gender schema theory.

2.4.1 Theories relevant to the study

The study used social conflict theory and gender schema theory to develop its conceptual model. Karl Marx (1818-1883) is the key proponent of the social conflict theory; while Sandra Bem (1944-2014) is the key proponent of the gender schema theory.

2.4.1.1 Social conflict theory

The three main tenets of this theory are: society is composed of dominant and subordinate groups that compete for resources; power struggle exists between social groups as they pursue their own interests and work to maintain control over specific resources and means of

production; social groups use resources to their own advantage in pursuit of their own goals (Bartos & Wehr, 2013).

Those who lack control are taken advantage of and in turn fight with other groups either for liberation or in attempt to gain control also. The dominant group in most cases retains power because it has resources to maintain it (Rummel, 2010). A branch of this theory called critical criminology as advanced by Karl Marx argues that fundamental causes of crime are found in oppression where social and economic forces operate unjustly within a given society as systems favor the powerful and oppress the poor (Sinisa,2010).

The theory's tenet that dominant social groups strive to maintain power and exploit or oppress the subordinate group relates to the gender context in Tana River County. In this context, men are understood to be attempting to maintain power and privileges at the expense of the women. Bartos and Wehr (2013) posit that men are naturally perceived to be a dominant group that works to maintain power and status over women. This causes social problems as the subordinate women agitate for freedom from the controlling men hence the enduring contestation for gender equality as alluded to by the second tenet of social conflict theory.

The assertion by the social conflict theory that those with power use it to pursue their own goals paying less attention to the powerless opens a window for the study to understand objective two which seeks to assess the roles played by men and women in peace building. Men who are believed to have power can take advantage over women who are less powerful by discriminating and pushing them to the margins. Men can succeed in doing this because they have the power which enables them to take control over resources unlike their women

counterparts as averred by Giddens *et al.* (2011). Boundless (2014) compared women and men in the society to the poor proletariat and rich bourgeoisie saying that women have less power than men because they are dependent. Men are seen as a dominant and controlling group that holds majority of authority and power over the subordinate lower class women as posited by MacDonald *et al.,* (2012).

Social conflict theory brings light in the attempt to understand the study's general objective which looks into gender dimensions in conflict management influencing peace building among communities in Tana River County. The theory's claim that society is composed of dominant groups that compete with subordinate groups for resources resonates with the perpetual competition between the Pokomo and the Orma over access and use of scarce resources of water and grass. The theory also alludes to the struggle of women to access and use resources in a male dominated society in light of objective two of the study which sought to assess the roles of men and women in peace building.

The theory's argument that while societies may portray a sense of cooperation, a continual power struggle exists between social groups as they pursue their own interests and work to maintain control over specific resources and means of production seems to explain why conflicts in Tana River County have persisted despite many attempts to bring peace between the agriculturalist Pokomo and the Orma herders. This continued struggle to dominate and control access and use of resources usually creates an environment for attacks and counter attacks as is the case among the Pokomo and Orma.

In terms of gender relations, the theory reveals that men can dominate, control and suppress women causing an unending conflict as women perpetually fight for their freedom. Besides,

women can be side-lined in decision making and important discussions about conflicts and peace building. The women's absence in key decision making forums can as well mean that their needs, concerns and feelings will not be incorporated in the overall strategy of peace building.

Social conflict theory opens a window for the study to understand the power play between social groups as they compete for scarce resources and where the dominant groups suppress and control the less powerful. However, the study found the theory not adequate in addressing issues of gender dimensions and perceptions raised in objective one and three hence the need to adopt an additional theory to address these issues. The issues are addressed in gender schema theory.

2.4.1.2 Gender schema theory

Starr and Zurbriggen (2016) posit that gender schema theory by Sandra Bem (1981) was advanced as a response to the shortcomings of the 1960s and 1970s theories that focused on the influence of child's anatomy on gender development. Bem proposed that there was need to combine a child's mental growth with influences of the society on their patterns of thought (schema) that inform their male and female traits.

Gender schema theory operates on key principles. Some of the key tenets of this theory are: individuals in the society become gendered so that they learn about male and female roles from childhood in the cultures in which they live and grow; individuals align their thoughts and behavior patterns to match gender norms and expectations of their culture right from

early stages of their social growth; the behaviors and patterns of thought (schemas) learned at childhood affect the individual for the rest of their lifetime.

This reasoning proposes that an individual develops a framework or schema that helps him to sieve through information and events in life so as to determine what corresponds to the socialized behavior and what does not. When confronted by issues of life that demand that decisions be made, individuals use the schema to determine what choices to make. The most likely thing to do in those situations is to accept what cultural norms approve and decline to take up what the society disregards.

For instance men would easily take up leadership roles as women are sidelined in conflict management and peace building in conformity with the underlying cultural expectations. Weston (2011) observes that patriarchal ideologies that work to subordinate and block women from public participation are rooted in and legitimized by customary practices. These patriarchal systems justify men's dominant presence in public and private sectors and create boundaries and obstacles for women success and achievement (Rummel, 2010). This causes social problems as the subordinate women agitate for freedom from the controlling men hence the enduring contestation for gender equality in social, political and economic participation (Sinisa, 2010).

Gender schema theory opens a window to understand the study question which looks into gender dimensions in conflict management influencing peace building among communities in Tana River County. The theory's claim that individuals are socialized into gendered patterns of thought and behavior that define and influence their male and female roles from childhood through their lifetime mirrors the situation in Tana River County. Men in Tana

River County informed and preoccupied by patriarchal thinking struggle to accommodate women in conflict management and peace building processes as examined by the study in objectives one and three.

This theory's tenet that individuals align their thoughts and behaviors to the set norms and expectations of the culture resonates with the perpetual struggle by men and women among the Pokomo and the Orma communities to delink themselves from practices that legitimize male dominance and female marginalization in conflict management and peace building processes in light of the third objective of the study which seeks to evaluate perceptions of men and women on gendered approaches to peace building. In terms of gender relations, the theory implies that the behavior of men to suppress women, to dominate and control conflict management and peace building activities continues to be an unending conflict where men fight to retain their supremacy as women perpetually fight for their freedom. This is in line with what Sara (2015) observed in her assessment of issues of women liberty in the societies of the world. Her observation was that societies are constructed to take a false belief that women are not as good as men thus resulting to women ending up being kept at the margins as men continue to rein in all spheres of life. Further, men and women do not end up with equal opportunities to contribute towards peace building neither are their needs and concerns incorporated in the processes.

As the struggle of gender supremacy ensues, women are side-lined more and more in decision making and important discussions about conflicts and peace building. As Goldfrank (2010) asserts, women's absence in key decision making forums on conflict management

and peace building continue to imply that their needs, concerns and feelings are ignored and not incorporated in the overall strategy for peace building.

2.4.2   Conceptual model of the study

The conceptual model of the study is shown in (Fig. 2.1). The model presents interactions between independent variables and dependent variable. Independent variables namely: gender perceptions in conflict management; gender experiences in conflict management; and, gender preferences of styles in conflict management have potential to affect efforts towards peaceful coexistence. The intervening variables are: patriarchy; stereotypes; and, reproductive roles, culture and religion. Crossman (2019) posits that intervening variables mediate between independent and dependent variables to cause indirect influence on the dependent variable. As a control measure, these intervening variables were included in the study and respondents given an opportunity to give their views on them. Success on the efforts towards peaceful coexistence is demonstrated by gender participation in activities that promote peace; gender inclusion in policy making processes for peaceful coexistence; and gender parity in political representation. Besides, it is also shown by increased women participation and gender equality in social, political and economic spheres.

Independent Variables   **Dependent Variable**

Gender dimensions in conflict management		

Gender dimensions in conflict management

•Gender perceptions in conflict management,

→

Gender experiences in conflict management

→

Gender preferences in conflict management styles

→

Patriarchy		
Stereotypes		
Culture		
Religion		

Peaceful coexistence

•Gender participation in peaceful coexistence activities such as: advocacy, negotiations, reconciliation,

•Gender inclusion in policy making processes.

•Presence of men and women at decision making tables, presence at peace committees, political leadership

•Gender equity in resource management fairness in access to wealth creation opportunities, rights to property ownership

Intervening Variables

Figure 2.1: Conceptual Model on gender dimensions in conflict management influencing peaceful coexistence between Pokomo and Orma communities in Tana County.

Source: Researcher (2019)

2.5   Summary of Research Gaps

The study identified and worked to fill three key gaps in line with the objectives. First, on the gender dimensions in conflict handling; previous related studies like Kofi (2012); McKay (2014); Nigam (2014); Goldstein (2010); Mwangi (2015) and Morris (2012) focused on different experiences and conflict management styles related more to women and omitting the part of men. The current study focuses on experiences of both genders in conflicts management. Second, on strategies used by men and women to promote peaceful coexistence, previous related studies like: Narasaiah (2012); Juma (2010); Whittington (2010); Nilson (2009); Strasser (2015); and Gbowee (2011) found disparity in strategies used by men and women in peaceful coexistence in general. This study however sought to establish specific strategies used by men and women to promote peaceful coexistence. Third, on gender perceptions of men and women in approaches towards peaceful coexistence; previous studies like: Clifford & Gell (2012); Rehn & Sirleaf (2011); Onslow & Shoofs (2010); and Chhetri (2015) focused on general approaches towards peaceful coexistence. This study focused on gender specific approaches to peaceful coexistence. Fourth, many of the previous studies like: Campell *et al.,* (2015); Puechguirbal (2010); and Speake (2013) had their focus on the global scene. This study focuses on Kenya and particularly Tana River County. A summary of these gaps is shown in Table 2.1.

Table 2.1: Summary of Research gaps

	Previous studies	Examples	Gaps filled	Gap current study fills
1	Gender dimensions in conflict management	Kofi (2012); McKay (2014); Goldstein (2010); Mwangi (2015)	Studies focused on women more than men	Study focused on both men and women
2	Strategies used by men and women to promote peaceful coexistence	Beneria (2014); Juma (2010); Whittington (2010); Musembi (2018); Strasser (2015); and Gbowee (2011)	General gender participation in activities of peaceful coexistence	Specific gender participation in Tana River County
3	Perceptions of men and women in gendered approaches towards peaceful coexistence	Clifford & Gell (2012); Rehn & Sirleaf (2012); Onslow & Schoofs (2010); and Chhetri (2015).	General approaches to peaceful coexistence	Specific gender approaches to peaceful coexistence
4	Locale	Campell *et al.,* (2015); Pankhurst (2010); Puechguirbal (2010);	Studies were in the global scene: US, Europe etc	Study was in Kenya and Tana River County in particular

Source: Researcher (2019).

2.6   Chapter Summary

This chapter presented literature review on gender dimensions in conflict management influencing peaceful coexistence in line with study objectives. The chapter also presented conceptual framework, theories and conceptual model as well as summary of the key research gaps. The next chapter presents research methodology.

CHAPTER THREE

RESEARCH METHODOLOGY

This chapter presents the procedure and methodology of the study. It presents research design; study area; study population; sampling; data collection; validity and reliability of data collection tools; data analysis and presentation; ethical considerations; delimitation; limitations; and, assumptions.

3.1. Research Design

A research design refers to the overall plan chosen to put together the different parts of the study in coherent and logical way to ensure that it effectively addresses the research problem (De Vaus, 2010). It contains the collection, measurement, and analysis of data (Creswell, 2014). The study adopts descriptive survey research design.

Shields and Rangarjan (2013) observe that descriptive survey design describes the characteristics of a phenomenon as they naturally occur without changing or manipulating them and helps with information about the attitudes, behaviors and specific details of the subjects being studied. Through the method, information is obtained using questionnaires and interviews to a selected sample rather than the whole population (De Vaus, 2010).

Descriptive survey research design is appropriate for the study because it is used to obtain information about the attitudes, behaviors and specific characteristics about the Pokomo and the Orma communities in relation to their conflict history and facts about conflicts experiences and involvement of men and women in peace building processes. The design is

therefore ideal because the study endeavored to gather information on what exists concerning gender dimensions in conflict management; the roles played by men and women in peace building; and, perceptions of men and women on gendered approaches to peaceful coexistence. The study objectives, variables and variables are shown in Table 3:1.

Table 3.1: Study objectives and variables

S/N	Specific Objective	Variables
1	To examine gender dimensions in conflict management	Independent: gender perceptions gender experiences, gender preferences in styles of conflict management Dependent: peaceful coexistence
2	To assess roles played by men and women in peaceful coexistence	Independent: gender participation in peaceful coexistence, inclusion in policy making and resource management Dependent: peaceful coexistence
3	To evaluate perceptions on gendered approaches to peaceful coexistence	Independent: perceptions on approaches adopted in peaceful coexistence Dependent: peaceful coexistence

Source: Researcher (2019)

Table 3.1 shows the specific objectives of the study and variables. The speccific objectives were: to examine gender dimensions in conflict management; to assess strategies used by

men and women to promote peaceful coexistence; and to examine perceptions of men and women in gendered approaches to peaceful coexistence.

3.2 Study Area

The study area was Tana River County which is one of the forty seven counties in Kenya (Fig.3.1). It is a county in the former Coast province of Kenya with an area of 38,862.2 square kilometers and a coastal strip of 76km. The county lies between latitude 0°0'53" and 2°0'41'' South and logitudes 38°30' and 40°I5′ East (Tana River County Government, 2018). The county borders Garissa to the North, Isiolo to the NorthWest, Lamu to the North East, Kilifi to the South East, Taita Taveta to the South, and Kitui to the West. The county has three sub-counties namely; Tana River; Tana North; and Tana Delta. Its total population as per last census was 240, 075 with 47% being males and 53% being females (Kenya Open Data, 2011).

According to the Tana River County Integrated Developmen Plan, the County is situated in a semi-arid area with an average annaul temperatures range from 30°c to a highest 41°c around January-March while the lowest gets to 26°c in the the months of June and July (Tana River County Government, 2018). Besides, the County receives very low and erratic rainfall which is
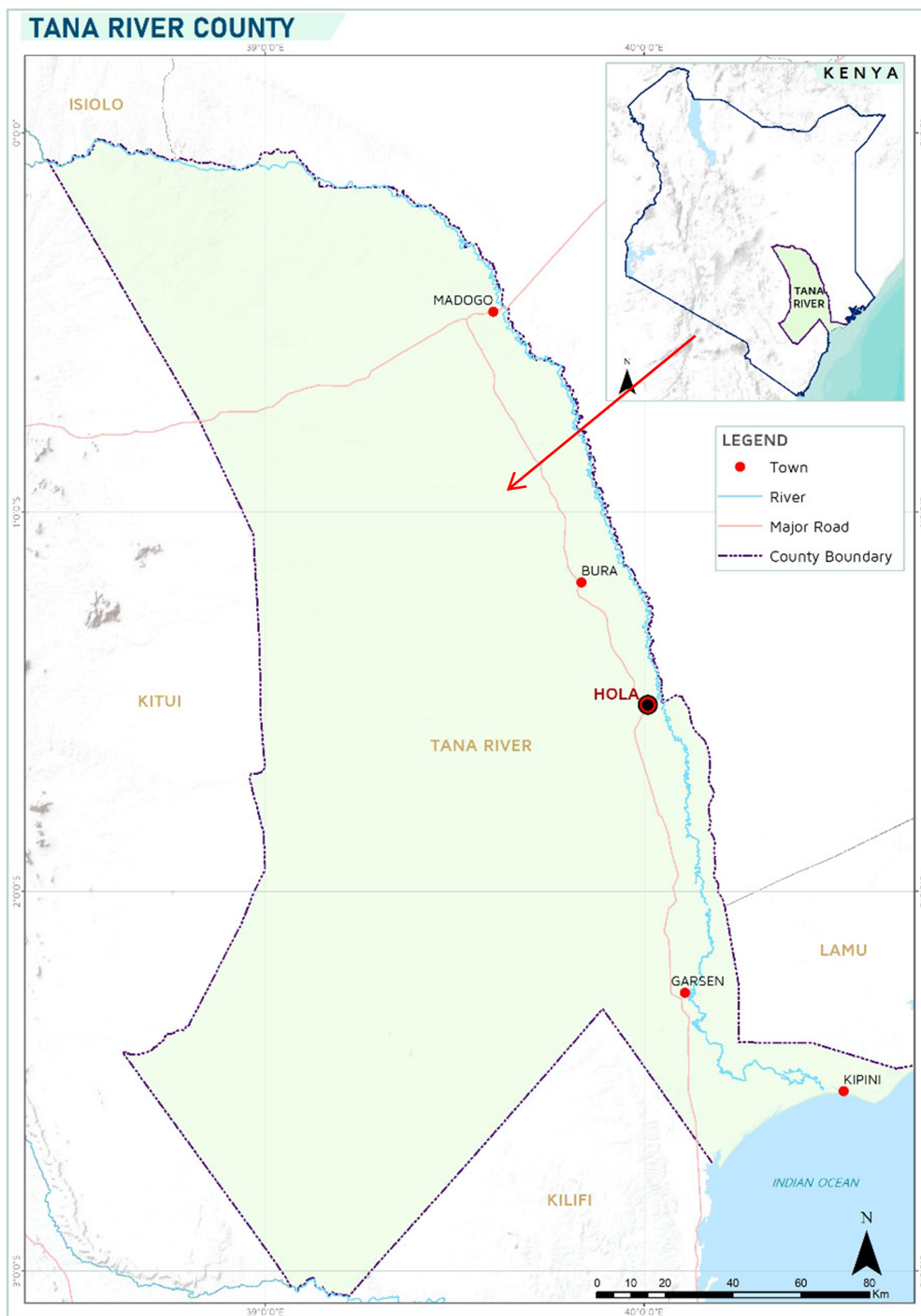
Source: Kenya National Bureau of statisctics (2013)

Figure 3.1: Map of Tana River County

conventional in nature. The total annual rainfall ranges from 280mm and 900 mm with the months of April and May receiving long rains while October and November receive the short rains. November is usually the wettest month. The dry climate in the hinterland can mainly support nomadic pastoralism.

The major soils in the County range from sandy, dark clay and sandy loam to alluvial deposits which support both farming and grazing activities for the Pokomo and Orma communities. The soils are deep around the Tana River bank areas but highly vulnerable to erosion by wind and water. Trampling by livestock causes the shallow hinterland soils to be easily eroded during the rainy seasons. According to Kenya Open Data (2011), a key physical feature in Tana River County is the rising and falling plain that is interrupted in a few places by the low hills at Bilbil around Madogo and Bura. The land in Tana River generally slopes south eastwards with an altitude that ranges between 0m and 200m above sea level at the top of the Bilbil hills.

The most prominent geographical feature is the River Tana that navigates the County from the Aberdares in the North through the Tana Delta to the Indian Ocean in the South covering an expanse of approximately 500 kilometers. The River Tana supports the main economic activities in the area which are mainly centered on crop production for the Pokomo agriculturalists and the Orma livestock keepers. Its river bed is the most appropriate site for shallow wells, sub-surface dams as well as earth pans during the dry season since it has high ability to retain water (NEMA, 2010).

The population density of Tana River County is estimated at 6 persons per square kilometer according to Population and housing census of Kenya, 2009 (Kenya National Bureau of Statistics, 2009). Besides, populations are highest in Tana Delta Sub-County with 96,664 (40.4%) people, followed by Tana North Soub-County with 82,545 (34.3%) people and Tana River Sub-County with 60,866 (25.3%) people as shown in Table 3.2.

There are two dominant ethnic communities living in Tana River County namely the Pokomo and the Orma. The Population Census of Kenya, 2009, showed that the Pokomo community accouted for the 40% (94,965) while the Orma accounted for 28% (66,275) of the total 240,075 County population (Kenya National Bureau of Statistics, 2009). However, Guyo (2009) observes that there are also other smaller tribes in the County such as: the Munyoyaya; the Watta; the Waillwana; and, the Gadsan whose presence has not featured predominantly in the history of the Tana River County conflicts as is the case with the Pokomo and Orma. The Pokomo are Bantus who are mixed Christians and Muslims while the Orma are Cushites who are predominantly Muslims (Mwajafa, 2012). The main occupation of the Pokomo is farming while the Orma are livestock keepers. Among the the Orma community, there is a sub-tribe called the Wardey who are viewed as one with the Orma community because they share similar characteristics in religion, language, ancestral decent in the larger Oromo tribe, and socio-economic interests as observed by Karimi (2013).

Conflicts as a result of competition for access and use of the Tana delta for pasture and farming between the agriculturalist Pokomo and the pastoralist Orma have persisted over the years (County Government of Tana River, 2015). These conflicts have caused destruction on

property and loss of lives (Mwajafa, 2012). Peace building efforts have not succeeded to reverse this trend hence the need for this study to assess gender dimensions in conflict management influencing peaceful coexistence between Pokomo and Orma communities in the County.

3.3 Study Population

A study population is described as inclusion of all individuals or units with the characteristic that one intends to understand (Mellenberg, 2010). The study population comprised of respondents from male and female heads of households as shown in Table 3.3; and key informants drawn from managers of community based organizations (CBOs); managers of non-governmental organizations (NGOs); and administrative Chiefs shown in Table 3.4. There are 18 NGOs, 12 CBOs and 45 locations in Tana River County according to the First Tana River County Integrated Development Plan (2013).

Male and female household heads were found suitable to give first-hand information because of their personal observations and experiences of the happenings on the ground. The suitability of NGO managers, CBO mangers was pegged on the fact that they had understanding of the community problems; experience in handling some of the community problems; and that they provided in-depth information when probed as posited by Krueger and Casey, 2011). Further, the administrative chiefs were found suitable in giving informed first-hand information on the happenings on the ground due to their rich experiences in their day to day interactions with the people in matters related to conflicts and peaceful coexistence.

3.4 Sampling

Trochim (2012) describes sampling as the process of selecting units from a population of interest so that by studying the sample, one may generalize the results back to the population from which the units were initially taken. Sampling is needed because usually data cannot be collected from the entire large population (Wilkinson, 2013). This study's sampling frame included; individual male and female heads of households; managers of NGOs; managers of CBOs; and administrative chiefs.

3.4.1 Sample size determination

Sample size determination refers to the act of choosing the number of observations that one includes in a statistical sample while a sample size denotes the number of units to be studied in a population (Borg & Gall, 2013). The study's sample size was 384 respondents who included male and female heads of households as shown in Table 3.2. Besides, the study also included 22 key informants as shown in Table 3.3.

The number of 384 respondents was arrived at using Fisher's formula for getting sample size of populations greater than 10,000 and which sample size is adequate for generalization of results in areas that have similar characteristics (Boim, 2014).

$$n = \frac{Z^2 \, pq}{d^2} \quad \text{(when target population is greater than 10,000)}$$

where: n= required minimum size

z= standard normal deviate at the required confidence level = 1.96

p= the proportion of the target population estimated to have characteristics being measured (p=0.5: the value that yields maximum possible sample size)

q= 1-p

d= the set level of significance (0.5 in this study)

The area covered by the target population was large and therefore sample size in this study was estimated as;

$$n= \frac{(1.96)^2 (0.50)}{(0.05)^2} = 384$$

Table 3.2 gives a summary on the sample size for the study.

Table 3.2: Sample Size

Population per sub county (N)		Sample size per sub county (n)		Percentage (%)
Tana Delta	96,664	Tana Delta	155	40.4
Tana North	82,545	Tana North	132	34.3
Tana River	60,866	Tana River	97	25.3
Total	**240, 075**		**384**	**100**

 Source: Researcher (2019)

Table 3.1 shows that the sample size of 384 respondents was drawn from male and female heads of households in the three Sub-counties of Tana River County. The table further gives the gender distribution of male and female respondents in each Sub-county.

The respective number of respondents in each Sub-county was arrived at using the following formula:

$$\frac{\text{Sub-county population}}{\text{Total county population}} \quad X \quad 384 = \text{Sub-county sample size}$$

Further, the sample size included 22 key informants. The number 22 was a total of the 30% sample size in each category of key informants as shown in the following formula:

$$\frac{30\%}{100\%} \quad x \quad \text{Total category units} = \text{Category sample size}$$

A summary of the key informants is shown in Table 3.3.

Table 3.3: Key Informants Sample Size

Category	Total number (N)	Sample size (n) (30% of total number
NGO managers	18	5
Administrative chiefs	45	13
Community based NGO Managers	18	4
Total	75	22

Source: Researcher (2019)

Table 3.3 shows that there were 22 key informants; 5 drawn from managers of NGOs, 4 from managers of CBOs; and 13 from administrative chiefs. The number of 22 key informants was arrived at by taking 30% of the total number of each key informant group (Table 3.3). Borg and Gall (2013) aver that a sample size of 30% of the total population is adequate for research. The study's total sample size was therefore 406 which included 22 key informants and 384 male and female heads of households.

3.4.2 Sampling strategy

A sampling strategy is the plan a researcher uses to ensure that the sample used represents the population from which the sample was drawn (Streubert & Carpenter, 2013). The study used multi-stage sampling technique in its sampling strategy. Thompson (2016) points out that multi-stage sampling refers to sampling procedure where sampling is carried out in stages using smaller units at each level. It is appropriate where the population is too large

and scattered for it to be practical to make a list for the entire population from which to draw a simple random sample (Wilkinson, 2013). The study found this technique appropriate in selecting a sample in the large and scattered population of Tana River County where a list of the entire population could not be done to make random sampling possible.

Trochim (2012) argues that in multi-stage sampling, the entire population is divided into naturally occurring clusters and sub-clusters from which the study selects the sample. This study had seven cluster stages in sampling. These were: sub-counties; locations; villages; households; heads of households; managers of NGOs; and, managers of CBOs. To determine which characters to be selected, both probability and non-probability strategies were used. In probability sampling, samples are randomly selected in such a way that each unit has equal chance to be selected as argued by Kerlinger and Lee (2011). Non-probability sampling technique does not use random selection of units but selection is rather done based on subjective judgment of the researcher and it is useful in cases where random probability technique may not adequately yield the desired results (Orodho, 2010).

The first stage of sampling involved selection of Sub- counties to participate in the study. The study used stratified random sampling strategy to stratify the County into three sub-counties as they administratively occur. These are namely: Tana North; Tana Delta; and Tana River. Stratified random sampling is a method that involves the division of population into smaller sub-groups based on members' shared characteristics (Hayes, 2018). Besides, stratification helps place members of a population into homogeneous subgroups before sampling (Sarndal, 2012). It is useful when the subpopulations within an overall population vary hence sampling each sub-population independently becomes necessary (Wilkinson,

2013). Separately, each sub-population is sampled and individual elements randomly selected as argued by Trochim (2012). The study's sub-populations were the three Sub-counties.

The second stage of sampling involved selection of locations from each Sub-county to participate in the study. Tana River County has 45 locations which are spread in the three Sub-Counties as follows: Tana North (Bura), 14 locations; Tana River (Galole or Hola), 16 locations; and, Tana Delta (Garsen), 15 locations (Tana River County Development Planning Office, 2012). The study sampled 13 locations for data collection. The number 13 is equivalent to 30% of the total 45 locations in the County. A sample size which is 30% of the total population is considered adequate in research as averred by Borg and Gall (2013).

Locations in each sub-county were sampled in relation to population size as shown in Table 3.2. The study for instance, sampled 5 locations Tana North (Bura); 3 locations in Tana River (Hola/Galole); and; 5 locations in Tana Delta. The study used the following formula to arrive at the number of locations for each sub-county;

% sample size per sub-county

_____   X   13 locations = no. of locations per sub-county.

100 %

In each Sub-county, simple random sampling was used to sample the locations to participate in the study. Simple random sampling is a type of probability sampling where members of a

larger population are selected randomly and entirely by chance and each individual has equal chances to be chosen (Hayes, 2019). The study made a list of locations in each sub-county and gave them numbers which were picked randomly until the required size was reached. The administrative chiefs in these randomly selected locations were interviewed to give in-depth information.

Stage three involved selection of villages to participate in the study. Villages in the locations selected in stage two were identified and listed down. The study worked with 30% of the villages identified in the sampled locations. Systematic random sampling was used to select the villages. Systematic random sampling selects members from a start point and flows with a fixed interval until the required number is reached. The study identified the first village and selected every other 3rd village until required number of villages was reached.

In stage four, households were selected to participate in the study. Modified Expanded Program of Immunization (EPI) sampling technique was used to select households. Taherdoost (2016) argues that Modified EPI sampling technique is applicable where a list of characters being studied is unavailable. Further, this technique works by identifying a central location in the area being studied and choosing a random direction which is followed in a straight line direction selecting characters randomly until the required number is reached. The study identified a central household in each of the selected villages. A random direction was chosen by spinning a pen. The direction pointed was followed on a straight line towards the outer boundary where every 3rd household both on the right and left sides was selected to participate in the study until the required number was reached.

Stage five involved selection of heads of households. Purposive sampling technique was used to select the male and female heads at the households. Purposive sampling aims at studying particular characteristics of a population of interest to the researcher in order to answer the research question and does not need to generalize to the entire population (Dudovskiy, 2011). The number of male and female heads of households in each sub-county was relative to population sizes. Hayes (2018) argues that sample sizes can be chosen in proportion to the size of the population where the higher population attracts the larger sample size. The male and female heads of households in each Sub-county are shown in Table 3.2.

The sixth stage in the sampling involved selection of NGO managers to take part in the study. Simple random sampling was used to select 5 managers in the 18 NGOs. Simple random sampling is a method where each member of the population has equal chance to be included in the sample (Hayes, 2018). The study made a list of all the characters and randomly selected those to be included in the sample. From each category of managers, the study selected a sample size of 30% of the category total population. Thus, 5 out of the 18 NGO managers were selected to be part of the study.

Finally, the seventh stage involved selection of CBO managers to participate in the study. Simple random sampling was used to select the managers in the 12 Community Based Organizations. The study made a list of all the characters and randomly selected those to be included in the sample. From each category of CBO managers, the study selected a sample size of 30% of the category total population. This means that 4 out of the 12 CBO managers were selected.

3.5 Data Collection

Data collection is the process of gathering and measuring information on targeted variables in an established systematic fashion which then enables one to answer relevant questions and evaluate outcomes (Sapsford & Jupp, 2011). This study relied mainly on primary data. Primary data consists of original data collected directly from first-hand experience with research subjects by the researcher (Roopesh, 2015). The primary data was collected using questionnaires, interview guides, and Focus Group Discussions.

3.5.1 Data collection instruments

The study used questionnaire to collect first-hand data from male and female heads of households. Interview schedules were used to collect in-depth data from key informants drawn from NGO managers, CBO managers and administrative chiefs. Further, Focus Group Discussion (FGD) guide was used to collect information from groups of the youth, women and village elders as directed by the key themes of study.

3.5.1.1 Questionnaires

The study developed and used one type of researcher administered questionnaire to collect data from 384 male and female heads of households (Appendix 5). A questionnaire is a research instrument consisting of a list of questions for the purpose of gathering information from the respondents (Mellenberg, 2010). The use of questionnaires to collect data for this study was informed by Orodho (2010) observation that questionnaires are suitable in a study that seeks to reach out to a large sample within a short time.

The questionnaire had four sections. Section (A) sought demographic information of the respondents; Section (B) sought information on gender dimensions in conflict management; Section (C) sought information on strategies used by men and women to promote peaceful coexistence while Section (D) sought information on perceptions of men and women on approaches to peaceful coexistence. Both open-ended and closed-ended questions were included on the questionnaire. Open-ended questions are those which require more than a simple one word answer while closed-ended questions are those which require a simple yes or no answer (Cate, 2015). On the open-ended questions, the respondents had an opportunity to freely give information. This was expected to yield a wide range of views.

The study used a four-point formulated scale in the closed-ended questions as opposed to the traditional five-point scale. The decision to adopt a four-point was guided by observation by Lazano, Garcia-Gueto and Muniz (2010) that respondents misuse the five-point scale by choosing the middle number without much thought because it is the easy thing to do. The questionnaire mainly targeted the male and female heads of households in the county. Research assistants were engaged to help in administering the questionnaires.

3.5.1.2 Interview schedule

The study used interview schedules to gather in-depth information from key informants. Interview schedule is a set of questions asked by the interviewer and filled in on the spot in a face to face interaction with the respondent to probe for deeper and more accurate information (Streatfield, 2013). Administrative chiefs' interview schedule (Appendix 6) sought in-depth information from their personal interaction with conflict and peace building as administrators in their respective locations.

The interview schedule (Appendix 7) was mainly was used to collect information on particular experiences of Key Informants in managing conflicts and peace building related issues in their day to day business operations. Interview schedules helped the researcher in directing the conversation towards topics and issues of concern in order to get in-depth and useful information. The questions in the interview schedule answered specific research questions and sought to find information on gaps and issues raised by the researcher during the literature review.

Key informants in this study gave more analytical and in-depth information on gender dimensions in conflict management influencing on peace building than questionnaires yielded. Krueger and Casey (2011) aver that key informants have first-hand information useful in an in-depth inquiry in a study and their input goes beyond the general data collected by use of a questionnaire. Considering the technical nature of the interviews, the researcher administered all the interviews.

3.5.1.3 Focus group discussion

Focus group discussions (FGDs) were used to collect data from youth, women and village elders (Appendix 8). Each group had ten participants. This number was guided by the observation of Streatfield (2013) that a FGD gathers a group of two to ten participants who share similar characteristics, backgrounds, experiences and common interests to discuss issues and concerns based on a list of key themes drawn up by the researcher. The study allowed the participants to share freely and spontaneously their different opinions on themes presented for discussion being guided by the moderator in order to remain focused on the topics and themes relevant to the study.

The study had seven FGDs in total. The study conducted FGDs both for the youth and for the women in each of the three Sub-counties. Then, there was one FGD for the village elders. The village elders, drawn from all the three Sub-counties, had attended a peace building meeting at the County headquarters in Hola. Purposive sampling was used to select participants into the FGDs. Purposive sampling guides the researcher to select participants with helpful information in relation to study objectives as asserted by Dudovskiy (2011).

3.6 Validity and Reliability of Data Collection Instruments

The study subjected the data collection instruments to validity and reliability checks to establish their suitability for the study.

3.6.1 Validity of data collection instruments

Validity is the degree of accuracy between what a tool measures and what it claims to measure (Wiley, 2010). It is the quality of being correct, true and factually sound. Content and face validity of the instruments were determined. Content validity refers to the extent to which a measure represents all the facets of a given subject of study while face validity examines whether the test looks usable to those who take it (Holden, 2010). Reliability on the other hand is the ability of the data collection instruments to consistently yield the same results if the study is repeated (Trochom, 2012).

Expert judgment from the supervisors and colleagues in the Department of Peace and Conflict Studies, Masinde Muliro University was employed to determine content validity of the data collection tools. This ascertained suitability of the questionnaires to the target respondents. Validity was assessed by checking if the questionnaire, Focus group discussion

guide, and the interview schedule measured what they claimed to measure. The results of the assessment showed that the information being sought; the nature of questions asked; and, language used were appropriate for the target respondents.

3.6.2 Pilot study

In order to determine validity and reliability of the instruments, a pilot study was conducted. A pilot study is a small scale preliminary study conducted to evaluate feasibility, time and cost in order to predict an appropriate sample size and improve upon the study design prior to the large scale research (Shuttleworth, 2012). The pilot study assessed validity and reliability of research instruments.

The pilot study was undertaken in Samburu County among the Turkana and Samburu communities living in Ngaramara and Archers Post locations of Samburu East Sub-County. Ngaramara and Archers Post locations are between Isiolo town and Archers Post shopping center along the Great North Road. The decision to have these two communities involved in the pilot study was informed by observation of Shuttleworth (2012) that a pilot study is usually conducted in areas that are not part of the full- scale study. Besides, the study chose these two communities for piloting since they have perennially engaged in conflicts similar to those in Tana River County.

The pilot study used multi-stage sampling to select the participants. This sampling procedure involved seven selection stages namely: Sub-county; locations; villages; households; household heads; NGO managers; and, CBO managers. Both probability and non-probability strategies were used to arrive at the required number of participants.

Modified EPI sampling strategy was used in the pilot study to choose a central household in each of the two locations. A random direction was chosen by spinning a pen. The direction pointed was followed on a straight line towards the outer boundary where every 3rd household both on the right and left sides was selected and the heads of households found there whether male or female were purposively selected to participate in the study until the required number was reached.

In the pilot study, questionnaires were administered to 20 participants who were not part of the full-scale study. Hertzog (2010) asserts that a pilot study's sample size normally ranges from 1%-10 % of the total sample size of the study. The 20 questionnaires administered in the pilot study is equivalent to 5.2% of the total sample size of 384 which lies within the acceptable range of a small-scale pilot study. Through the help of research assistants, the questionnaires were administered to the respondents. Responses were recorded by the research assistants and returned for subsequent analysis and interpretation.

3.6.3 Reliability of data collection instruments

A reliable data collection instrument is one that consistently yields the same results if the study is repeated (Trochom, 2012). Once the data collection instruments had been validated, reliability check was undertaken using the test-retest reliability technique. Test re-test technique refers to the closeness between the results of successive measurements of the same measure carried out under the same conditions (Bland & Altman, 2009). The study administered the same instrument to the pilot group and repeated after two weeks. Gay *et., al*, (2013) aver that the time gap between the tests is best if kept close to each other because factors within a particular construct do no change much within short intervals of time like

two weeks. To ensure that the same group did the retest, their names were recorded and retained.

The responses from the two tests were computed using Pearson Product Moment Correlation Coefficient analysis. Cronbach's Alpha coefficient value was calculated from the responses using Statistical Package for Social Sciences (SPSS) software version 24. Calculation of Cronbach's Alpha coefficient of the two tests yielded value at index 0.87 (Appendix 9). The study considered the data collection instruments reliable because the value was above the minimum acceptable index of 0.70 as posited by Sekaran (2013).

3.7 Data Analysis and Presentation

Tabachnick and Fidell (2012) define data analysis as a process of inspecting, cleaning, transforming and modeling data with the goal of discovering useful information suggesting conclusions and supporting decision making. The study used both qualitative and quantitative approaches for data analysis. Qualitative analysis uses a naturalistic approach that seeks to understand phenomenon in context-specific settings where the researcher does not have to manipulate the phenomenon of interest in order to extrapolate to similar situations. Quantitative analysis seeks a causal determination, prediction and generalization of findings (McLeod, 2018). The study used Statistical Package for Social Studies (SPSS) software version 24 to aid in data analysis and interpretation. SPSS program was chosen by the study because of its ability to handle and analyze large amounts of data as was collected in this research

Data collected in this study from the questionnaires, interview schedules, and focus group discussion were edited; and errors and completeness of the questions asked checked. Information was coded and grouped into meaningful and relevant themes, categories and patterns. Coding classifies the data into meaningful relevant categories for orderliness (Gibbs, 2009). The responses were translated into specific categories and themes. A code label was assigned to each question in the questionnaire and interview schedule. Coded data was the screened. Data screening was necessary to identify miscoded, missing or messy data as well as find possible outliers as guided by Odom & Henson (2012). The data was entered into the computer for subsequent analysis.

Trochom (2012) asserts that quantitative data is better analyzed when it is grouped in view of the four levels of measurement; nominal; ordinal; interval; and ratio. The study's nominal measurements went with data which just named aspects of a variable such as gender, tribe, and religion as was found in the demographic information of the study. Ordinal scales measured non-numeric concepts which have logical ranked order as found in the study's Likert scale multiple choice questions. Ratio data as found in the age of the respondents was also analyzed and interpreted. Descriptive statistics was used to summarize quantitative data and find patterns. Variables were described using characteristics distribution frequency ranges and percentages. Data was interpreted and presented using frequency graphs, tables, charts and percentages.

3.8 Delimitation of the Study

The study assessed gender dimensions in conflict management influencing peaceful coexistence between Pokomo and Orma communities in Tana River County. The study's

specific focus on Pokomo and Orma communities was on the basis of their being the dominant ethnic groups. Besides, conflicts in Tana River County have historically been mainly between these two tribes (First Tana River County Intergrated Development Plan, 2013).

3.9 Limitations of the Study

Limitations refer to those characteristics that cannot be controlled by the researcher yet have potential to influence methodology and conclusions (ChungChow *et al.*, 2009). Non-responsiveness was one foreseen limitation to this study. This is where a whole unit may not participate in answering the survey questions or where participants may fail to answer part of the survey questions (Groves & Dillmam, 2010). The study safeguarded against non-responsiveness by ensuring that the participants understood the value and the purpose of the study.

Accessibility to the area because of poor roads, unpredictable means of transport especially into the remote areas posed a challenge. The study overcame this challenge by using locally available means of transport like motorbikes which were terrain user friendly. Besides, there was the challenge of insecurity where some areas were feared to be impenetrable. The study overcame this challenge by seeking the accompaniment of administrative police officers from the chiefs' camps.

Respondents' lack of ability to read and write was seen as a limitation to the study. This had potential to yield inappropriate responses and faulty conclusions as argued by John (2011).

The research overcame this limitation by training local guides as research assistants to fill in information in the questionnaires as received from the respondents.

3.10 Ethical Considerations

Ethics in research refers to questions of what is acceptable and unacceptable or what is right or wrong in relation to conducting a particular study (Resnik, 2015). Ethical issues in research may mainly touch on: informed consent, right to privacy, protection of information and professional misconduct (Lo, 2011).

As a safeguard to informed consent, respondents were requested to read the letter of consent (Appendix 4) and give their consent through signing. The letter gave adequate information on the purpose of the study and how the information was to be used. Nancy (2009) avers that respondents have a right to information about the study and deserve to be given an opportunity to express their willingness to participate. To ensure rights to privacy, respondents contributions were kept anonymous and for the purposes of the study only as conveyed in the cover letter.

To protect the participant's information from unauthorized access, names were not written on questionnaires and participating institutions were not allowed access to the information on the completed questionnaires. Moore (2016) posits that removing all possible identifiers is one way of ensuring protection of information. To safeguard against professional misconduct, the researcher did not use trickery to obtain information nor did he use the information for other purposes other than that of this study. Lo (2011) argues that use of trickery to obtain information amounts to professional misconduct.

The researcher, through the Board of Post Graduate Studies (BPGS), Masinde Muliro University of Science and Technology, applied to the National Council for Science, Technology and Innovations (NACOSTI) for permit to collect data from Tana River County (Appendix 9). Further permission was sought from the County Commissioner conduct research in areas of interest. Then, permission was sought from Sub-county commissioners and chiefs (Appendix 3).

3. 11 Study Assumptions

The study made the following assumptions:

1. The respondents were going to be available and willing to participate in the study.

2. The respondents were going to be honest to give sincere responses.

3. The data collected was going to be accurately recorded and analyzed.

4. The chosen sample size was going to be representative of the total population.

3.12 Chapter Summary

This chapter presented the procedure and methodology of the study. It presented research design; study area; study population; sampling; data collection; data analysis and presentation; ethical considerations; limitations; and assumptions.

The next chapter presents analysis of gender dimensions in conflict management among communities in Tana River County.

CHAPTER FOUR

GENDER DIMENSIONS IN CONFLICT MANAGEMENT BETWEEN POKOMO AND ORMA COMMUNITIES IN TANA RIVER COUNTY

This chapter presents data analysis and findings of the first objective of the study which sought to examine gender dimensions in conflict management between Pokomo and Orma communities in Tana River County. Data was collected using questionnaires, interview schedules and focus group discussions. The questionnaires got information from the 384 respondents of the study; interview schedules targeted the key informants drawn from administrative chiefs, NGO mangers; and CBO managers while focus group discussions sought information from youth group, women group and village elders group.

4.1 Response Rate

The study targeted 384 respondents who included 202 male heads of households and 182 female heads of households drawn from the Pokomo and Orma communities living in the three sub-counties of Tana River County namely: Tana River; Tana Delta; and Tana North. Research assistants were used to administer and fill in all the questionnaires. There was 100 % return rate.

4.2 Demographic Data of the Respondents

This section presents discussions on demographic characteristics of the respondents. These are: gender, age, main source of livelihood, marital status, religious affiliations, and ethnic groups.

4.2.1. Gender characteristics of the respondents

The study sought to find out the gender characteristics of the respondents. The findings are as shown in Figure 4.1.
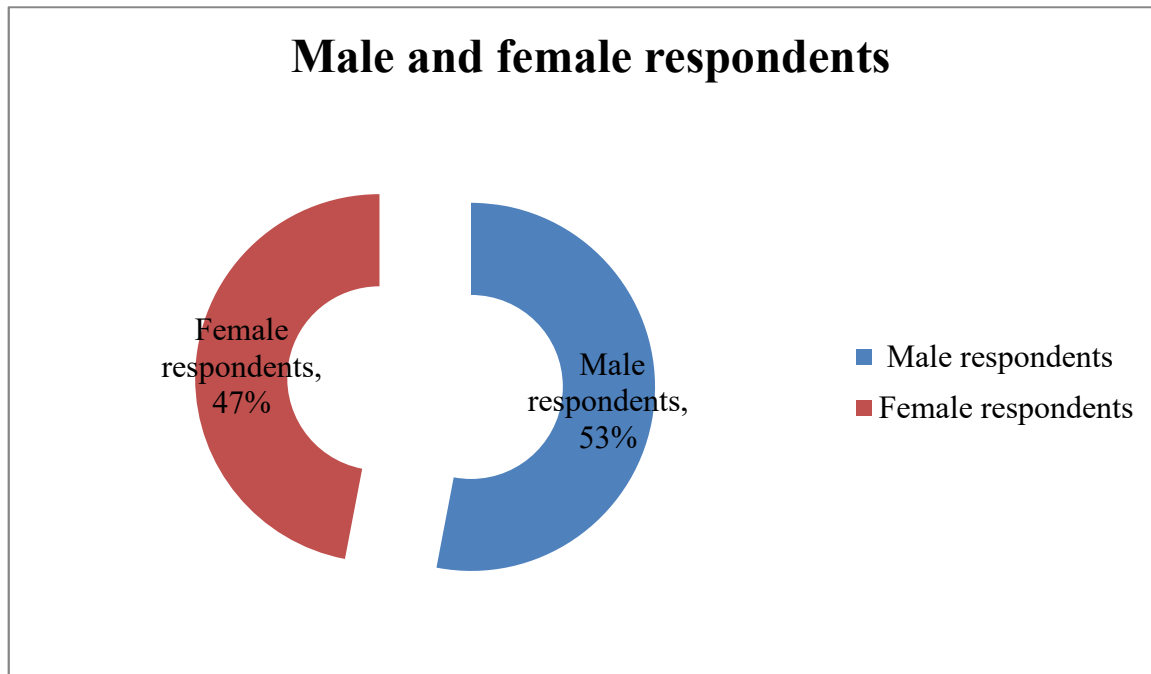
Source: Researcher (2019).

Figure 4. 1: Male and female respondents

Figure 4.1 shows that out of the total 384 respondents, there were 202 (53%) male heads of households and 182 (47%) female heads of households who participated in the study. The responses demonstrated that more men than women participated in the study. This situation where more male respondents than women participate in a study had resemblance though not identical to what Kipkemoi (2017) observed in his study on Natural Resource Based

Conflicts in Tana River County. He found that out of 140 respondents, there were 87 (62.1%) male respondents and 53 (37.9 %) female respondents showing that more men than women did participate. Kipuri and Ridgewell (2010) aver that men are more likely than women to give their responses in a study that targets heads of households because they perceive themselves as the obvious heads as is the case with Tana River County. The researcher considers the case of more male than female responses in Tana River County as normal because men usually consider themselves the de facto household leaders.

The study considered the views of men and women important because they are differently exposed to, and affected by conflict. They also play unique and important roles in conflict management of as well as peace building. This is largely advanced in the UN resolution 1325 on the fact that women as well as men have a role to play in conflict management and peace building.

4.2.2 Age of the respondents

The study sought information on the age of the respondents. This was important considering that different age groups may have different perceptions in conflict management and peace building. Besides, such information normally helps in making recommendations and suggestions for further study (Mohanty, 2009). The findings are shown in Figure 4.2.

Age of the respondent

- 18-25yrs, 33.6% (18-25)
- 26-35yrs, 31.4% (26-35yrs)
- 36-45yrs, 16% (36-45yrs)
- 46 yrs and above, 18% (46 yrs and above)
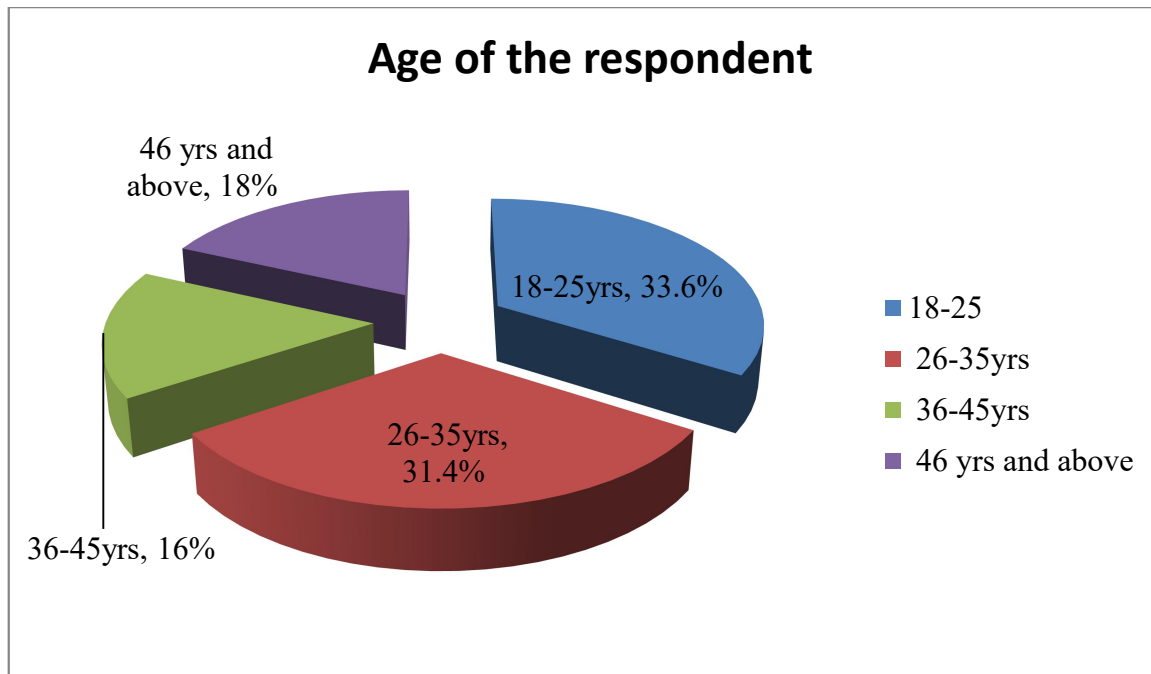
Source: Researcher (2019)

Figure 4.2: Age of the respondents

Figure 4.2 shows that 250 (65%) respondents were aged between 18-35 years while 134 respondents (34%) were 36 years and above. The study found that the majority of the respondents who gave information were youthful male and female heads of households. Shaiye (2012) in his study which looked at factors influencing conflicts between the Orma and Pokomo communities in Tana River County observed that majority of the responses were obtained from respondents aged between 18-35 years, hence concluding that majority of those who responded were of a youthful age. A situation where more respondents of youthful age are likely to be recorded is in line with the Africa Youth Charter (2017) findings which showed that 65% of the total population of Africa is youthful.

4.2.3. Main source of livelihood of the respondents

The study sought to establish the respondents' main source of livelihood. People's main sources of livelihood have a potential to influence conflicts management and peace building processes (Kipkemoi, 2014). The findings are shown in Table 4:2.

Table 4. 1: Main source of livelihood of the respondents

Occupation	Number of respondents	Percentage %
Keeping animals	161	41.9
Farming	150	39.1
Business	15	3.9
Employed	27	7.0
Others	31	8.1
Total	**384**	**100**

Source: Researcher (2019)

Table 4.2 shows that 311 (81%) respondents depended on farming as the main source of livelihood which included keeping of animals and growing of crops. This means that the community's main source of livelihood is agriculture. These findings concur with what the Commission on Revenue Allocation, Kenya (2019) ascertains that farming together with nomadic pastoralism are the main economic activities in Tana River County.

The study considers information on the main sources of the respondents' livelihood essential because responses obtained are likely to be influenced by the perceptions of the participants in relation to their occupations. Access and use of water and land resources in Tana River County are crucial matters in the economic activities of both the agriculturalist Pokomo and Orma herders which can shape how each community perceives conflict management and peace building in the area.

4.2.4   Marital status of the respondents

The study sought to establish the marital status of the respondents. Information on the marital status of the respondents was essential because it reflected on the overall objective of the study. The findings are shown in Figure 4.3.
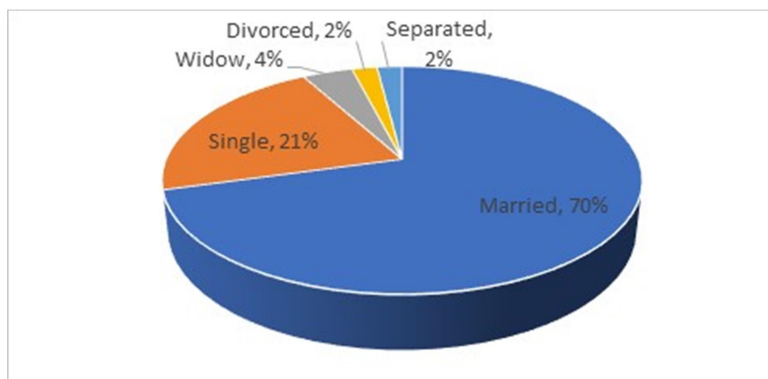
Source: Researcher (2019)

Figure 4. 3: Marital status of the respondents

Figure 4.3 demonstrates that 269 (70%) respondents were married and the rest single, widowed or separated. This indicates that majority of the respondents were mainly made up

of family units. A similar study by Naibei (2015) was done among the communities living in Mount Elgon area, Kenya targeting heads of households. The findings were that out of the total 379 respondents, 282 (74.4%) were married thus concluding that married men and women were more likely to give responses in a study that targeted heads of households. The current study concludes that majority of the respondents were married people. This was important in relation to the overall objective of the study which targeted both female and male heads of households.

4.2.5 Religious affiliations of the respondents

The study sought to find out the religious affiliations of the respondents. Religion plays a big role in influencing the way people think and act. The findings are shown in Figure 4.4.
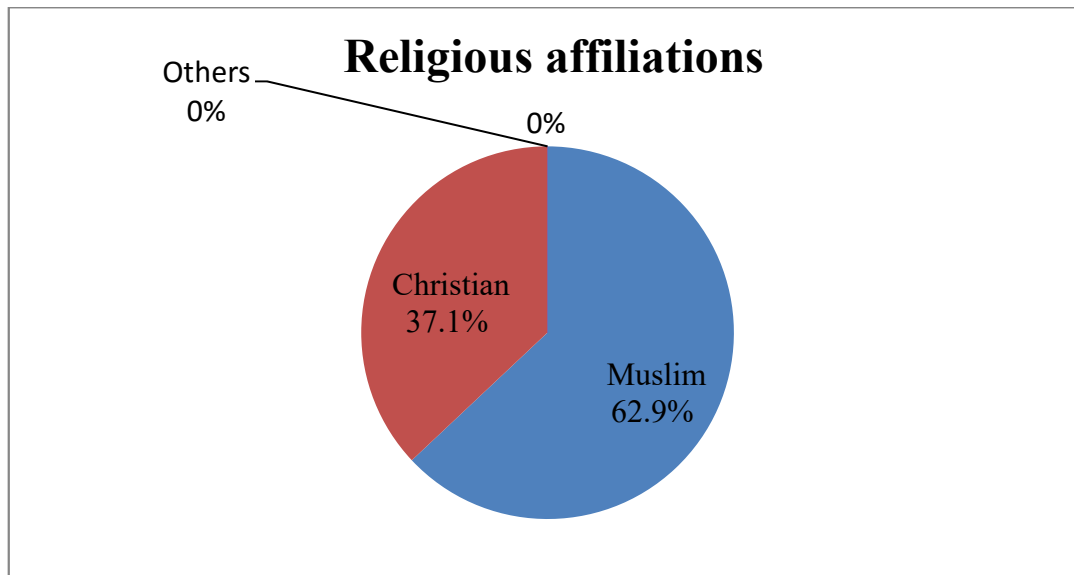
Source: Researcher (2019)

Figure 4.4: Religious affiliations of the respondents

Figure 4.4 shows that 242 (62.9%) respondents were Muslims, 142 (37.1%) respondents were Christians and no respondent claimed to belong to any other religion. The responses demonstrated that majority of the people who gave information in this study were from Islamic religious background. Information on the religious affiliations of the respondents is important. This is because religion shapes the belief systems of a people and justifies why those people find it right to do some things while others are considered wrong.

Religion has a crucial role in informing either the Pokomo or the Orma on the choices and actions to take when dealing with conflicts and peaceful coexistence in the area. Besides, religion can promote violence or become a tool to foster peaceful coexistence as Svenson (2015) avows hence the reason why the study sought to find out the religious affiliations of the respondents. The study infers that the behaviors and judgments of the Pokomo and the Orma in relation to conflicts and peaceful coexistence were likely to be influenced by their religious teachings, values and aspirations.

4.2.6 Ethnic group of the respondents

The study sought to find out the respondents' ethnic groups. The study considered ethnic affiliations to have potential to influence people's thoughts and judgments when undertaking conflict management and peaceful coexistence activities. This was in line with what Azarya (2010) observed in his study on conflict handling in postcolonial Africa that ethnic affiliation largely affected a person's decisions and preferred outcomes in conflict management and peaceful coexistence processes in most parts of Africa. Further, he observed that ethnic groups in Africa harbor deep seated hatred emanating from historical competition over resources, power struggles and selfish desire to control sources of

production which in turn fuel inter-ethnic conflicts. The respondents were asked to indicate their ethnic group and their responses are as shown in Figure 4.5.

Ethnic group

Others, 19%

Pokomo, 41.2%

Orma, 39.8%
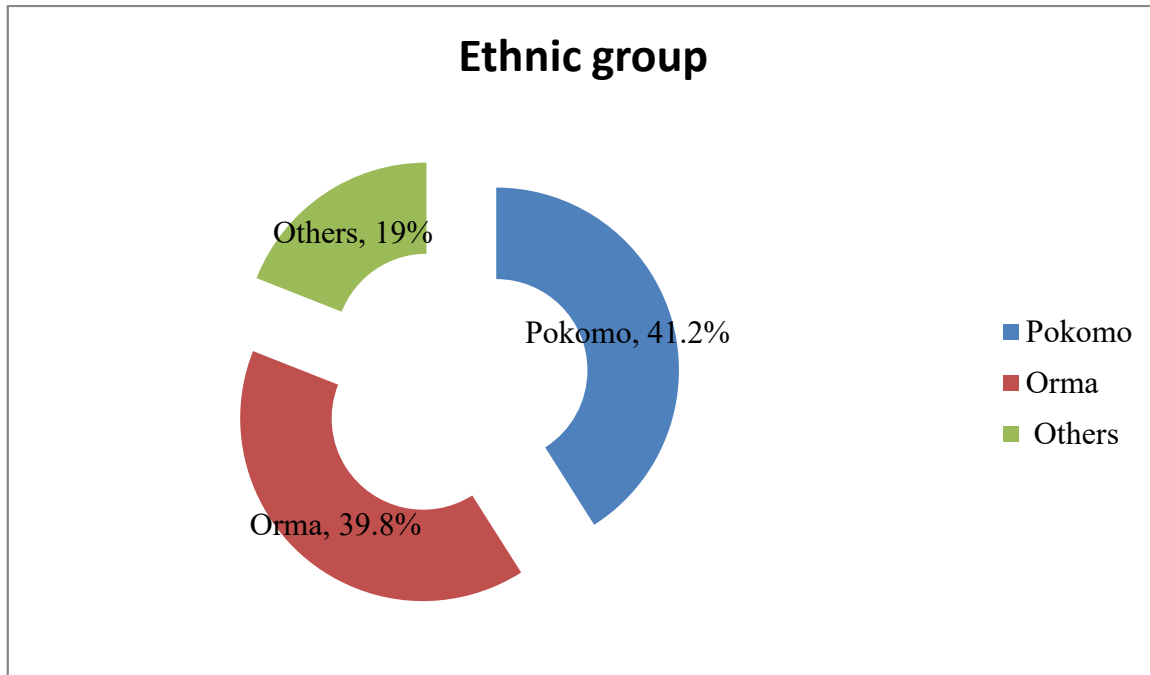
- Pokomo
- Orma
- Others

Source: Researcher (2019)

Figure 4. 5: Ethnic group of the respondents

Figure 4.5 shows that 157 (41.2%) of the respondents were from the Pokomo community, 153 (39.8%) were from the Orma community while 72 (19%) were from other communities and were in the area either because of employment or entrepreneurial activities. Thus, the study concludes that majority of the respondents were mainly from Pokomo and Orma ethnic groups.

The study posits that ethnic affiliation of the respondents is likely to inform the responses obtained. The Pokomo and the Orma are likely to make judgments and have perceptions on conflict handling and peace building that favor their individual community's interests thus

ignoring the interests of the other community. This was echoed by Naibei (2015) who studied peace building and ethnic cohesion among communities living in Mount Elgon area and inferred that responses obtained had a relationship with the ethnic affiliation of the respondents.

4.3   Analysis of Gender Dimensions in Conflict Management among Pokomo and Orma Communities in Tana River County

The study sought to analyze gender dimensions in conflict management. Gender dimensions in the study were defined as aspects of men and women in relation to who they are as seen through the lenses of the society and how those aspects show up when managing conflicts. Data were analyzed and discussions done under the sub-headings: gender perceptions in conflict management, gender experiences in conflict management; and gender preferences in conflict management styles. The three areas are considered by Speake (2013) as key aspects of gender dimensions in conflict management.

4.3.1 Gender perceptions in conflict management among Pokomo and Orma communities in Tana River County
Gender perception is described as the way in which the society designs how men and women should be viewed; how they should be assigned roles; and how they are expected to perform those roles (Nobelius, 2017). The study used gender perception to refer to what the Pokomo and the Orma communities perceive men and women to be capable of doing and what their role is in solving their cyclic conflicts.

The study sought to establish gender perceptions in conflict management. Gender perceptions are normally assumed to have potential to influence the way men and women manage conflicts in their communities (Lindsey, 2010). Further, Lindsey (2010) argues that

gender perceptions mainly comprise three key areas: gender expectations; assigned gender roles; and, programmed way of life.

4.3.1.1 Gender expectations in conflict management among Pokomo and Orma communities in Tana River County

The study sought to find out the gender expectations in conflict management. Society's expectations are likely to influence the way each gender category manages conflicts as observed by Lindsey (2010). Respondents' views were sought on the place of women in conflict management. They were asked to state whether the place of women was expected to be behind men in conflict management processes. Taking a place behind men was understood to mean that women were acting in accordance with what the society expected. The views are summarized in Figure 4.6.
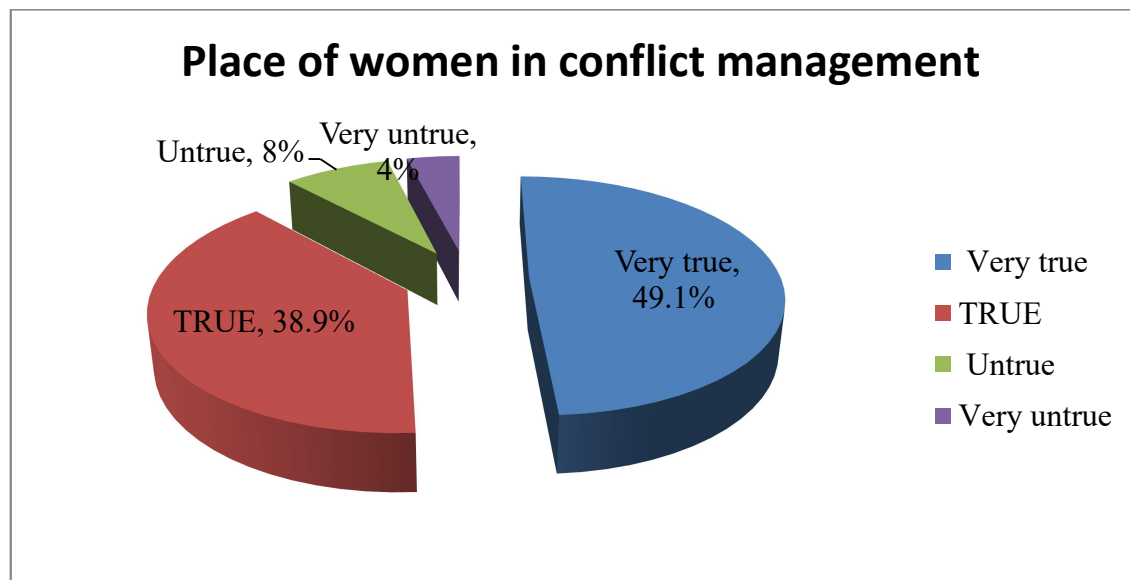
Source: Researcher (2019)

Figure 4. 6: Place of women in conflict management among Pokomo and Orma communities in Tana River County

Figure 4.6 shows a vast majority of respondents 338 (88%) agreeing that women were expected by the society to take a place behind men in conflict management matters. This implied that while acting in compliance to gender expectations by taking a place behind men, the women would end up being less involved in conflict management compared to the men.

Besides, the study sought to establish the place of men in conflict management as expected by the society. This was to further examine gender expectations in conflict management. Respondents were asked to give their views on whether men were expected to take a lead role in conflict management to prove their superior position as expected by the society. The responses are summarized in Figure 4.7.
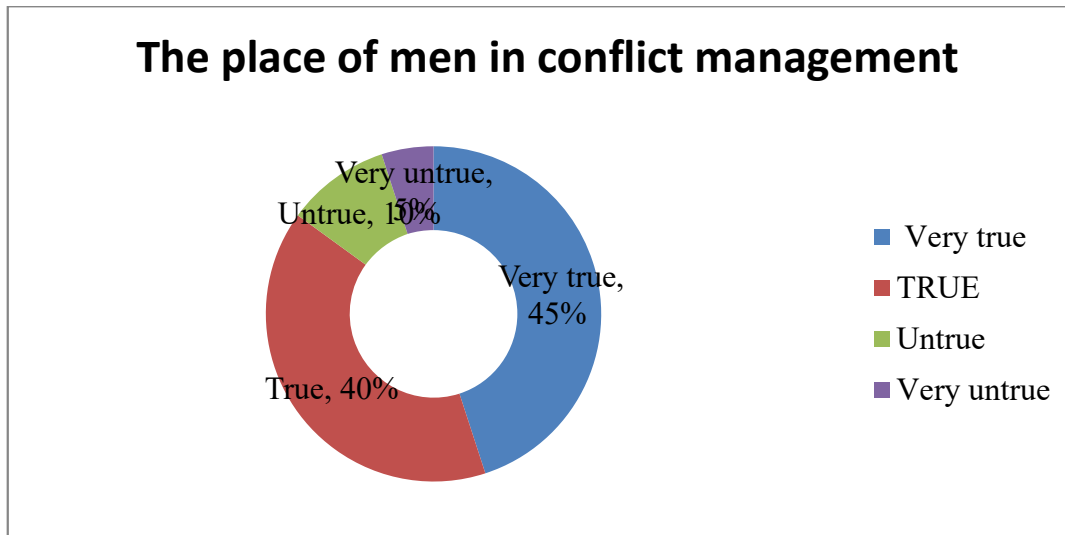
Source: Researcher (2019)

Figure 4.7: Place of men in conflict management among Pokomo and Orma communities in Tana River County

Figure 4.7 shows 326 (85%) respondents admitting that men took a lead role in conflict management to prove their superior role as expected by the society. This means that while men took a lead role as per gender expectation, women remained less involved in conflict management. This position supposes that the society plays a great role in influencing gender involvement in conflict management between Pokomo and Orma communities in Tana River County where male participation is encouraged and women participation downplayed.

Discussion from women FGDs on gender expectations in conflict management revealed that the society is responsible for inculcating a culture where women become less involved in conflict management compared to their male counterparts. This inequality is not as a result of the women being unable to help in conflict management but it is as a result of culturally set expectations that guide how men and women ought to behave when managing conflict. One of the women said:

> I strongly believe that our society has played a big role in allowing our men to take a lead role in solving conflict in the County while leaving women out. Whereas this position has been accepted as the norm, it has created a big problem for us women because we find ourselves not admitted in discussions for peace and conflict management even when we feel that we have what it takes to redeem our county from unending conflicts. We have been pushed behind the scenes even though we feel that we have important ideas that we can contribute towards ending conflicts in our county (Field data, 2019).

While women state clearly their expected position in the society in relation to their involvement in conflict management where they have to stand behind men, the study of Buvinic, Gupta, Casabonne and Verwimp (2013) argues that this gender expectation only

curtails women's ability and opportunities to do great things. Buvinic, *et al.,* (2013 further argue that where women defy the cultural expectations, they move very ably to take active roles in either perpetrating violence or keeping peace. Women have in many occasions been perpetrators of conflict through direct participation in violent activities or indirect involvement where they encouraged their men to go to war. Besides, women have also participated in peaceful coexistence activities.

Despite Buvinic, *et al.,* (2013) observing that women have not always been victims in conflict situations but that sometimes they have been actors in direct or indirect conflict activities, the findings of this study do not allude to women defiance to the gender expectations while managing conflict in Tana River County. Instead, the situation is that men and women do not have equal opportunities in conflict management processes. Gender expectations where women take a back seat as their male counterparts take a lead role in conflict management continues to be a great obstruction to women participation. Women have the potential to successfully engage in matters of conflict management without reservations when given an opportunity. However gender expectations continue to give men justification to dominate conflict management situations as they keep the women at marginal levels.

4.3.1.2 Assigned gender roles in conflict management among Pokomo and Orma communities in Tana River County

The study enquired on the issue of assigned gender roles and how it influences the participation of men and women in conflict management. Commitment to gender assigned roles and fear of violating these roles can very likely influence the level of involvement in conflict management by men and women as averred by (Feinman, 2015). The respondents were asked to give their views on whether they perceived women shying away from conflict management as a fulfillment of gender assigned roles. Shying away of women from conflict management was understood by the study as a commitment to fulfill assigned gender roles. The views are presented in Figure 4.8.
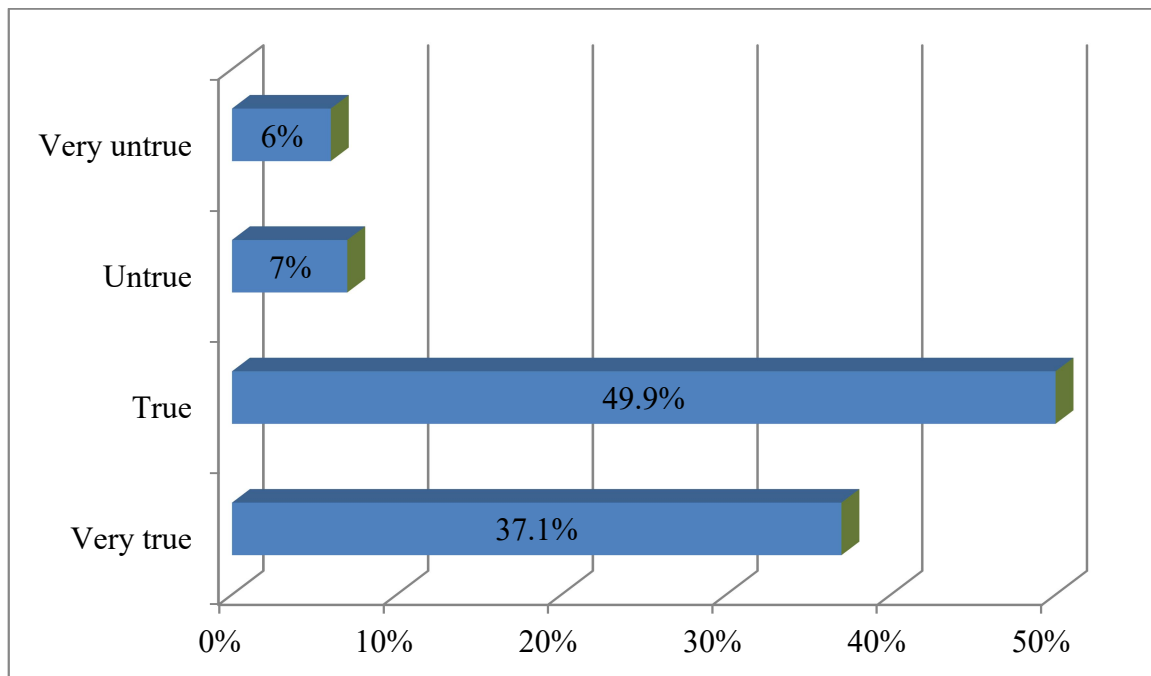
Source: Researcher (2019)

Figure 4.8: Women fulfillment of gender assigned roles among Pokomo and Orma communities in Tana River County

Figure 4.8 presents 334 respondents (87%) acknowledging that women shied away from conflict management as a fulfillment of gender assigned role. This indicates that women in Tana River County are likely not to participate fully in conflict management because of their commitment to gender assigned roles which dictate them to stay behind men.

The study postulates that women participation in conflict management in Tana River County is limited by society's gender perceptions which expect women to operate at fringe levels. This was echoed by the findings from the interview with NGO managers who admitted that gender perceptions were responsible for creating limitations for women in conflict management. One of the managers said:

> I admit that gender perceptions have played a big role in influencing the way men and women take part in conflict management. Gender perceptions determine the ways in which men and women are expected to do things and violation of those expectations is condemned by the society. Where roles are assigned and men and women are supposed to comply, involvement levels are affected. Women, for example, are expected to stay behind men and shy away from leadership because that is their assigned position in the society. As it were, non-compliance to the assigned roles is deemed to bring disorder and confusion to the smooth running of day-to-day life. When women comply to these assigned roles because they have to, their involvement in conflict management activities is reduced (Field data, 2019).

Having established that compliance to gender assigned roles reduces women involvement in conflict management, the study sought views of the respondents on men's participation in conflict in relation to their assigned roles. This was meant to find out whether assigned roles influenced men's involvement in conflict management as it were the case with women. Information was sought on whether the respondents perceived men's involvement in conflict

management as a commitment to a society assigned role to protect the community. The responses are presented in Figure 4.9.
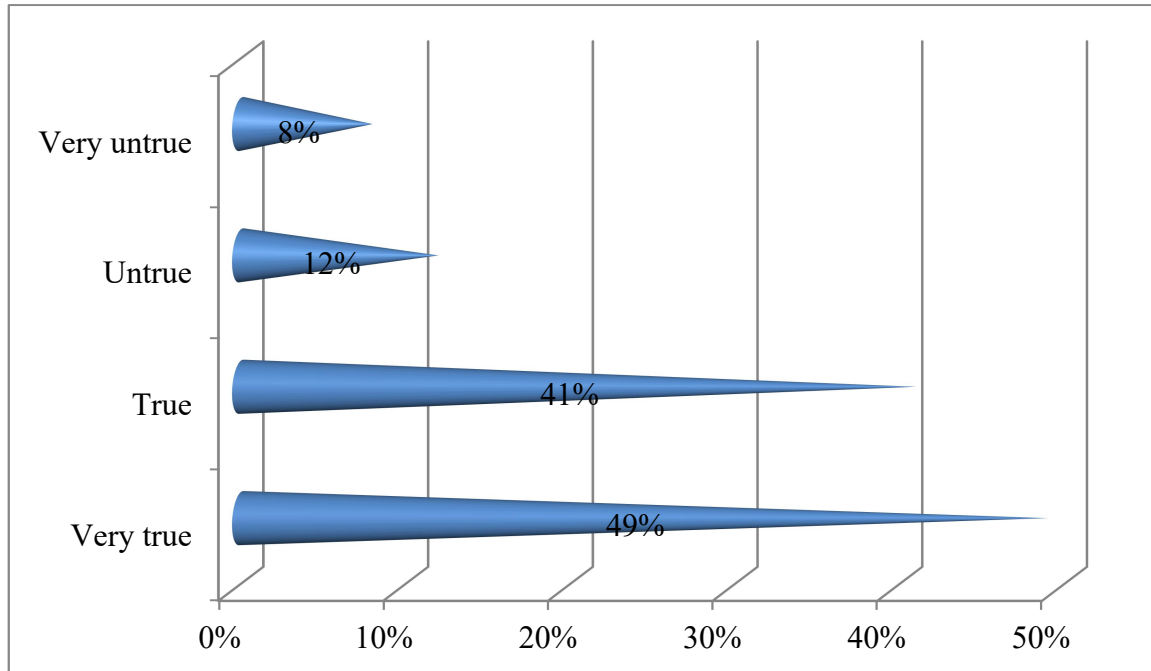
Source: Researcher (2019)

Figure 4. 9: Assigned gender role of protection for men among Pokomo and Orma communities in Tana River County

Figure 4.9 shows 356 (90%) respondents acknowledged men play a protection role as assigned by the society. This demonstrates that men's participation in conflict management in Tana River County was influenced by the society's assigned role to protect the community from enemies. This concurs with what Puechguirbal (2010) observes that men normally perceive defending their community from outside attacks as their gender role. Informed by this perception, men can easily push women to marginal points even when the women have valuable contribution to offer in conflict management.

The study infers that gender perceptions are responsible for the manner in which men and women participate in conflict management. For fear of violating the society assigned roles, men can do whatever thing at their disposal to defend their community because that is what is expected of them. As they do this, women are pushed to marginal levels. This means that men dominate conflict management processes as women contribution continues to be reduced or ignored.

4.3.1.3 Programmed way of life for men and women in conflict management among Pokomo and Orma communities in Tana River County

The study sought to find out how the society's programmed way of life for men and women influenced how each gender category went about issues of conflict management. Programmed way of life refers to a particular pattern of conducting one's life as determined by the culture of the society. According to Feinman (2015) behaving contrary to this designed way of life is assumed to bring confusion and is regarded as deviation from the norm which is never received with appreciation by the society. Respondents were asked to state whether they perceived women as being pushed from active roles in conflict management as programmed by the culture. Their views are summarized in Figure 4.10.
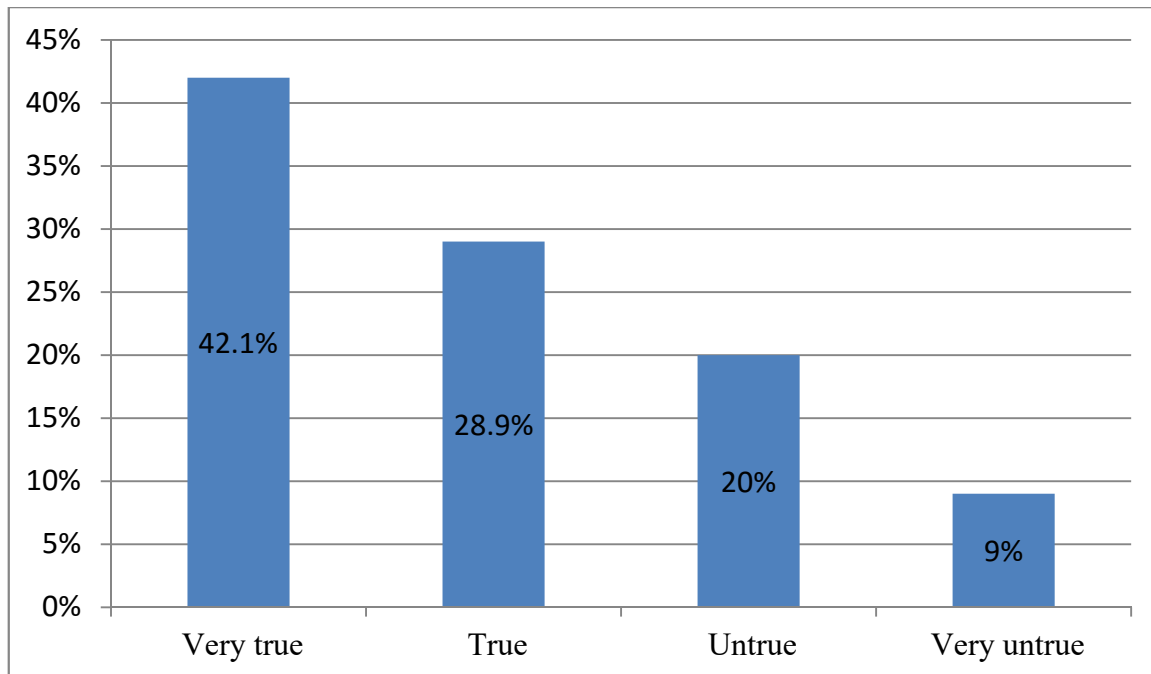
Figure 4.10: Culture pushes women from active roles in conflict management among Pokomo and Orma communities in Tana River County

Figure 4.10 demonstrates that 273 (71%) respondents said women were pushed from active roles in conflict management as programmed by the culture. This indicates that programmed way of life facilitated the pushing away of women to the edges and as such could not fully take active roles in conflict management and peace building. This meant that women participation in conflict management in Tana River County was minimal.

The views from village elders' focus group discussions showed that gender perceptions influenced participation of men and women in conflict management. They asserted that programmed ways of life as dictated by the culture determined how men and women got involved in conflict management. One of the village elders said:

Culture and religion affect the manner in which men and women play roles in conflict management. Through cultural beliefs and practices women are relegated to marginal positions while their male counterparts are given an automatic upper hand in matters of conflict management. While women are undoubtedly able to make meaningful contribution in conflict management, they continue being ignored and discriminated against as they take their peripheral positions in keeping with the society assigned roles (Field data, 2019).

The citation above points to women minimal participation in conflict management in line with society programmed way of life. The study did a follow up question to establish the views of the respondents on whether they perceived that the society mandates men to lead as the women follow in matters of conflict management as a programmed way of life. Where men appear to have a predetermined role to lead as women follow from behind is viewed by this study as a programmed way of life that has potential to influence the level of participation of men and women in conflict management. The responses are captured in Figure 4.11.
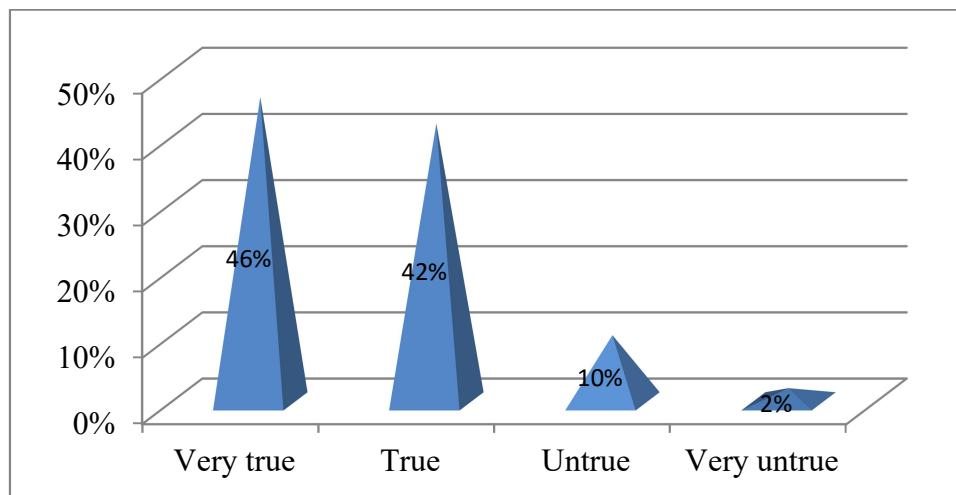
Source: Researcher (2019)

Figure 4. 11: Men's assigned role of leadership among Pokomo and Orma communities in Tana River County

Figure 4.11 presents 338 (88%) respondents saying that men are mandated by the society to lead as women follow. These findings indicate that the society has programmed the way of life for men and women. Men enjoy an automatic lead in matters of conflict handling. This is made possible by the programmed way of life that also pushes women to relegated margins in conflict management activities.

These views were supported by CBO managers who felt that the society was responsible for gender disparity in conflict management. They asserted that the society through its programmed way of life created an unlevelled playground for men and women in conflict management. One of them said:

> I believe the society is to blame for initiating and sustaining a very unequal playground for men and women in conflict management. Being a man is seen as a symbol of power, strength, prestige and priority while a woman is viewed as powerless and of inferior status. As a result of this way of thinking, women have continued to be marginalized and denied access to essential opportunities. They are never trusted with leadership and decision making in conflict management activities. This happens as men take leadership roles as a way of life even when sometimes it may be so obvious that they are not fully capable of doing it. A woman with ability and knowledge in conflict management can be ignored because of being a woman as a man who is unskilled takes the roles just because he is a man. This is the confusion that our culture continues to perpetuate through the programmed way of life for men and women (Field data, 2019).

The views of the CBO managers are in line with what Thompson and Marshall (2008) observed that, the society programs the way of life for men and women. This programming and socialization is usually done within very rigid and strict gender expectations and partialities which are easily propagated through established systems like: family, church, and other faith based organizations. In these establishments, norms, rules and laws affirm patriarchy through generalized discrimination and continual injustices to women. This was

in agreement with what Njagi (2017) observed in her study on the role of faith-based organizations in curbing gender based violence in Nairobi that faith based organizations played a role in legitimizing gender discrimination. These organizations seemed to be undisturbed by the manner in which the society treated women different from men.

This study posits that the involvement of men and women in conflict management among communities in Tana River County has to a large extend been influenced by the manner in which each gender category responds to adherence to the programmed way of life by the society. As pointed out, the society has a way of programming life for men and women which spells out what each gender category ought to do and what they ought not to do. Men are, for example, programmed to lead while women follow in conflict management matters as established from the views of the respondents. This programmed way of life plays a big role in elevating the participation of men in conflict management while lowering that of women in Tana River County.

4.3.2 Gender experiences in conflict management among Pokomo and Orma communities in Tana River County

The study sought to establish the views of the respondents on gender experiences in conflict management. Discussions were made on the sub-headings: participation, similarities, and experiences of men and women in conflict management.

4.3.2.1 Gender participation in conflict management

The views of the respondents were sought to establish how often they participated to solve conflicts in their community. This was hoped to give the study information about how men

and women in Tana River County were involved in conflict management. The findings are shown in Figure 4.12.
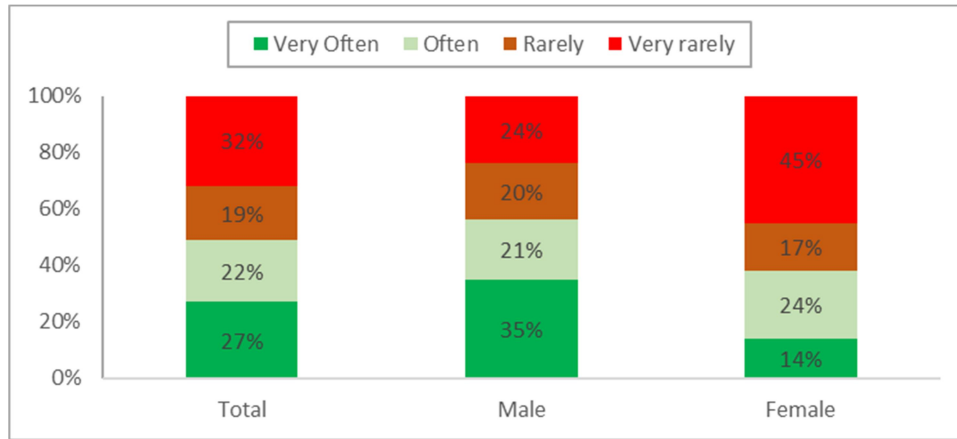
Source: Researcher (2019)

Figure 4. 12: Gender participation in conflict management among Pokomo and Orma communities in Tana River County

Figure 4.12 shows 195 (51%) respondents stating that they rarely participated while 188 (49%) stated that they participated in conflict management. This implies that majority of the respondents were not involved in conflict management in Tana River County. Figure 4.6 also demonstrates that, out of those who participated in conflict management, 105 (56%) were men while 83 (38%) were women. This inferred that there were more men than women involved in conflict management among the Pokomo and Orma communities in Tana River County.

Further, the study sought the views of NGO managers on their perceptions on the participation of men and women in solving community conflicts. The findings showed that women were not given as many chances as men to participate in conflict management in the County. Besides, it was revealed that the views of men during conflict management carried

the day while those of women were disregarded or considered less important. One of the

NGO managers held:

> Women participation in conflict management in this County has not been as visible as that of men. Men have continued to dominate committees, decision making forums and policy making undertakings both at grass roots and at County levels. The society here views men to be of a more superior status than women. Since men are viewed as more powerful, important and valued than women during conflict management and peace building, it follows that their contribution without that of women can still carry the day. This disadvantages the women in conflict management as they are not allowed to speak before   men (Field data, 2019).

Additionally, the study sought the views of the administrative chiefs on participation of men

and women in conflict management. The views were that women had not been given equal

opportunities like their male counterparts in conflict management despite their ability to

offer ideas and solutions that could help end conflict. This position was supported by CBO

managers who argued that women contribution to conflict management in the County was

usually restrained although they played an important role at the background to help bring

peace in their communities. One of the CBO managers said:

> I admit that women participation in conflict management in Tana River County is indeed very insignificant as compared to that of men. This is partly caused by the tradition of our people who believe that a woman should not be allowed to speak out in the presence of a man. A woman should not do anything in front of a man since she should always take a back seat in public matters. But the truth is that though women have been given less opportunities to participate in conflict management, they have what it takes to handle conflict and save our communities from cyclic battles of war (Field data, 2019).

These submissions of CBO managers were in congruence with what Kvitashvili (2012) observed on women and conflict management. He studied the success of women activities in conflict and peace building between the Lord's Resistance Army and the Government of Uganda. He observed that women had natural abilities to manage conflict despite their being marginalized by their male counterparts. Through women negotiation efforts, leaders from both the rebel and Government sides continued to work closer to a peace pact.

The study presents that while the participation of men in conflict management was visible, that of their women counterparts was less evident. This was despite the fact that women contribution had potential to offer solutions to the cyclic conflicts in Tana River County.

4.3.2.2 Similarities in conflict management experiences of men and women among Pokomo and Orma communities in Tana River County

The study sought to establish views of the respondents on similarities in conflict management experiences. They were asked to state whether men and women had similar experiences while managing conflict. Goldstein (2010) argues that conflict management can be mistakenly carried out with assumptions that men and women have similar experiences and subsequently end up treating them in the same way whereas their needs could be different. The responses are shown in Figure 4.13.

Similarities in conflict management experiences

Yes, 35%

No, 65%

- Yes
- No
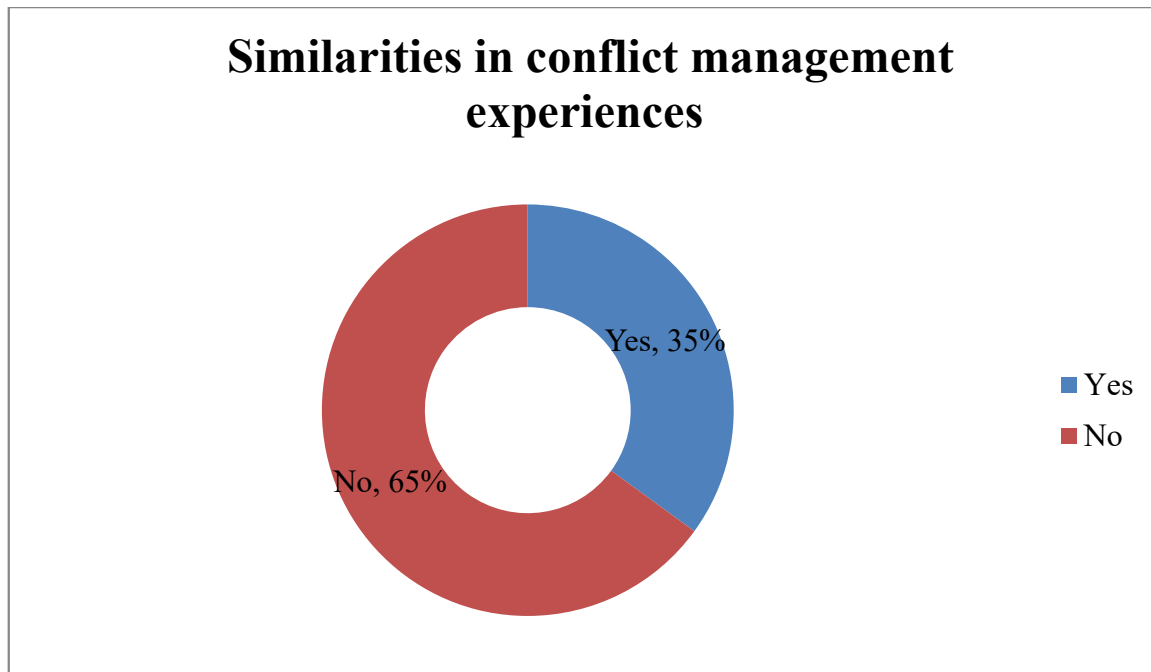
Source: Researcher (2019).

Figure 4.13: Similarities in conflict management experiences of men and women among Pokomo and Orma communities in Tana River County

Figure 4.13 shows 249 (65%) respondents gave 'no' responses while 135 (35%) respondents replied with a 'yes' answer. The majority of the respondents held that the experiences of men and women in conflict management are not similar. Further information on similarities in conflict management experiences was sought from the women focus group discussion. The women held firmly that their experiences in conflict management were different from those of their male counterparts. One woman said:

> Women experiences in conflict management are different from those of men. This is because women have unique and different needs. These needs can easily be assumed in conflict management processes if they are not carefully looked at. I also want to say that it is wrong for men to assume that their experiences in conflict management are same as that of women. Men have no idea what we go through even though many times they think they know it all.

We should be given an opportunity all the time to express our concerns and
state what our needs are before men start thinking for us (Field data, 2019).

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The study established that the experiences of men and women in conflict management are not similar. Each gender category experiences conflict uniquely different. This submission is shared by Oftedal (2015) in his study on different perceptions and experiences of men and women in managing conflict in the society. Oftedal's work concluded that men and women lived in two different worlds even though they shared the same geographical environment. The study therefore supposes that managing of conflict should come alive to the fact that men and women are exposed to and affected by conflict differently hence the need to treat them differently.

4.3.2.3 Experiences of men and women in conflict management among Pokomo and Orma communities in Tana River County

Gender experiences were part of the gender dimensions that the study sought to examine. Gender experiences refer to what men and women go through when handling conflicts between warring communities. Discussion on gender expeiences in conflict management was done on the following sub-headings: hostility, marginalization, improper skills, gender bias, intimidation and mistrust.

4.3.2.3.1 Experience of hostility by men and women in conflict management among Pokomo and Orma communities in Tana River County

The study sought to find out whether the respondents perceived hostility as an experience which men and women went through when managing conflict. Hostility is a gesture of hatred and unfriendliness emanating from deep seated ill-will between opposing parties and

can pose a big challenge to conflict management as observed by (Ellonen, 2014). Their views are shown in Figure 4.14.

Hostility in conflict management

Strongly disagree, 4%

Disagree, 8%

Ageree, 28.8%

Strongly agree, 59.2%

- Strongly agree
- Ageree
- Disagree
- Strongly disagree
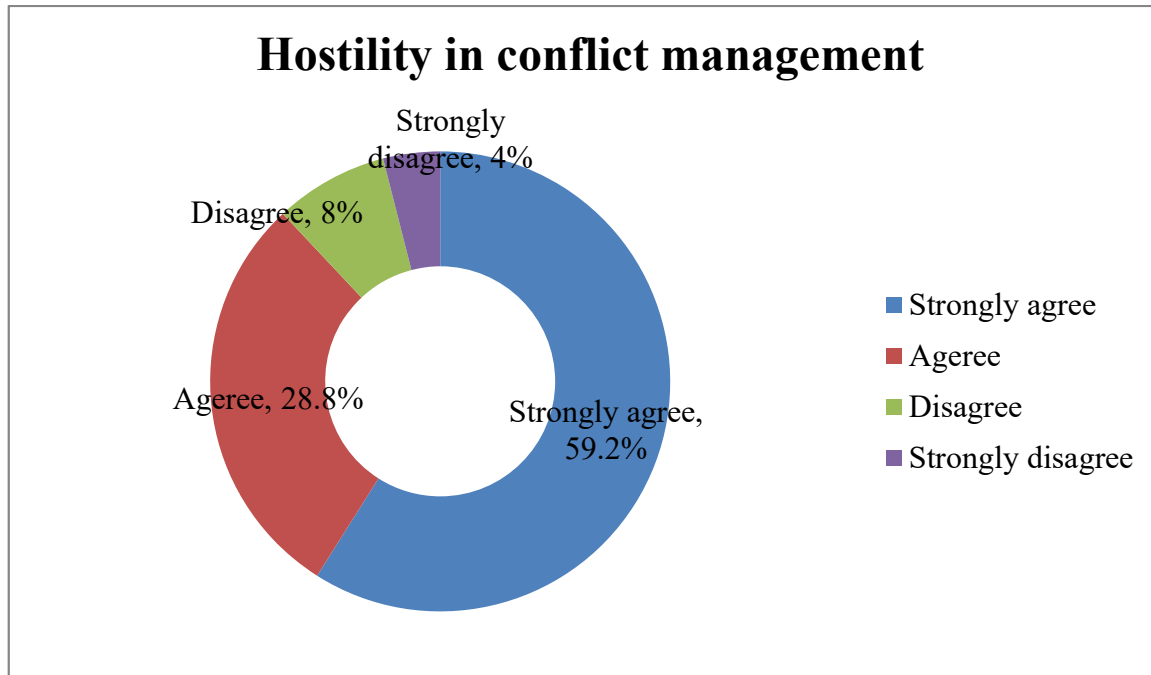
Source: Researcher (2019)

Figure 4. 14: Experience of Hostility by men and women in conflict management among Pokomo and Ormacommunities in Tana River County

Figure 4.14 shows a total of 333 (88%) respondents stating that men and women experienced hostility in conflict management. This means that there was deep seated hatred between the Pokomo and Orma communities which has a potential to affect conflict management processes and delay the much desired end to cyclic conflicts the County.

The youth focus group discussion underlined hostility as a major hindrance experienced by men and women in conflict management. When asked to discuss the experiences men and women went through in conflict management, they confessed that the Pokomo and Orma

communities had harbored salient hatred for many years. They argued that this hatred has played host to the obvious unfriendly gestures every time conflict erupted, thus, making conflict management too difficult. One of the young men said:

> I have been actively involved in matters of conflict management. This is from being physically present at the war fronts and repulsing our enemies to being involved in initial stages of persuading our people to stop fighting and later in being part of the teams that my community appoints to manage conflict. I would say therefore that I am fully aware of what happens on the ground over the few years that I have been around as a young man. One of the things that have amazed me over the years is the levels of hostility and hatred that exists between our communities particularly the Pokomo and the Orma. I think I will be quite right to say that every attempt to manage conflict so as to bring about peace has in many occasions been greeted with animosity and unwillingness to extent a hand of friendship to the warring parties. This has indeed made the work of ending conflicts very difficult. The two communities are to be blamed for this and also challenged to change their attitudes so as to allow for friendlier environment for conflict management (Field data, 2019).

The above citation from the youth FGDs reveals that hostility as experienced by men and women in conflict management poses a big challenge to the processes that work to control or eradicate conflicts so as to bring about peace in Tana River County. Hostility can contribute to creating difficult environment for communities to manage their conflicts. This is in tandem with what Ellonen (2014) observed when managing community conflicts among healthcare services beneficiaries in Finland. He observed that hostility was a major contributor to lack of breakthrough in bringing the conflicting parties together for peace talks.

In Tana River County, hostility between Pokomo and Orma communities has a potential to work against conflict management and affect relationships of opposing parties to a point

where initiating discussions to end conflicts becomes difficult. This study advances that conflict managers need to be ready to deal with the unfriendly gestures and animosity between the Pokomo and Orma communities in order to work towards ending cyclic conflicts in the County.

4.3.2.3.2 Experience of marginalization by men and women in conflict management among Pokomo and Orma communities in Tana River County

Marginalization is described in the study as the process where a group of people, normally a minority group, is pushed to the edges of the society and not allowed to have active voice in the running of the affairs that affect them as acknowledged by Stearns (2012). The study sought to find out the views of the respondents on whether men and women had been ignored and pushed to the margins in the process of conflict management. Pushing of one gender to the margins can negatively influence conflict management processes as argued by (Nigam, 2014). The findings are shown in Figure 4.15.
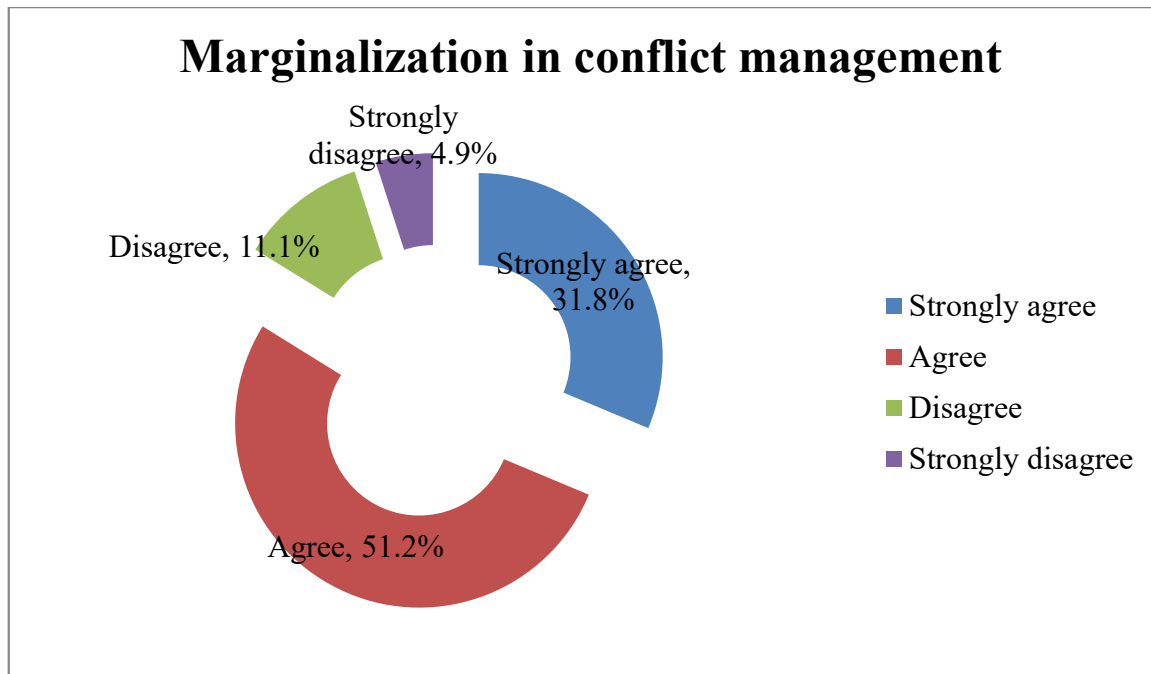
Source: Researcher (2019)
Figure 4. 15: Experience of marginalization by men and women in conflict management among Pokomo and Orma communities in Tana River County

Figure 4.15 shows 319 (83%) respondents strongly agreed that men and women had been pushed to the margins while 61 (16%) disagreed that men and women had been pushed to the edges. The majority views indicate strongly that men and women in Tana River County experienced marginalization in conflict management. Further, the majority views point out that men and women have been pushed to the margins where they cannot make meaningful contribution to the management of conflicts that affect their lives and well-being.

The study presents that marginalization was a major issue to deal with in the processes of conflict management in the County. This position was in line with the views of the administrative chiefs who asserted that men and women had been marginalized in conflict management processes. Further, they consented that while there may have been few cases where men were marginalized, it was indeed the women who were pushed more to the

fringes. Culture and religion were said to be responsible for creating a system where men were more valued than women during conflict management and peace building undertakings.

Further, from interviews with the administrative chiefs, it was revealed that women were ignored and not given as many chances as men to participate in conflict management. The views of men during conflict management carried the day while those of women were disregarded and considered less important. One local chief said:

> Our culture gives men an automatic upper hand over the women. The culture values men more than it does to the women. Pushing women to the margins and not minding so much what value their contribution can bring to conflict management is something that does not seem to bother the men neither does it bother our culture. This situation disadvantages the women in conflict management who do not have to speak when the men are there. The men seem not to have any problem with this since they are socialized to keep women at the backyard in matters of decision making (Field data, 2019).

The above views by the local administrative chiefs were in agreement with the observations of the NGO managers who pointed out that while women had ideas and solutions that could be helpful in ending conflict and building peace, they were not given the opportunity to do so. In addition, CBO managers' opinions were that women played an invaluable role at the background to help bring peace and end conflict in their communities despite their contribution being downplayed. On women potential to contribute in conflict management and peace building, one of the CBO managers said:

> Our tradition and culture have taught us to believe that a woman should not be allowed to speak out in the presence of a man because she should always stand behind him and if she has to say anything then she needs to do that through the permission of her man. Women have really been given less opportunities to participate in conflict management despite having what it takes to handle conflict and save our communities from cyclic battles of war. As home managers and people present in the villages and communities a lot more time than men, women are more equipped with information and

insights into day-to-day goings-on hence better placed to share that information at the conflict management processes. I think men should come to the awareness that when pushing women to the margins they are at the same time pushing the resourcefulness that is naturally endowed upon them (Field data, 2019).

Besides, the issue of marginalization was further interrogated from the women focus group discussions. The women felt that marginalization was not so much an issue that affected the men as it did affect them. Women had been pushed to the margins and their views, needs and concerns ignored by their male counterparts in the conflict and peace building processes in the County. One of the women known for her efforts in advocating for women rights said:

This issue of women being pushed to the edges by our men is heartbreaking and sickening. Women in this community have been assumed and treated as though they never existed. While we know very well that women and children are the most vulnerable groups of people in the society when it comes to conflicts and violence, it's a pity that we women have been refused opportunities to make our most valued contribution towards ending conflicts in the county. When our men will one day realize how important we are to the peace processes, then they will involve us fully and that will no doubt be the end of these cyclic conflicts which have bedeviled us for all these years (Field data, 2019).

The study accentuates that men and women in Tana River County experience marginalization in conflict management. Further, the study underlines that women experience of marginalization was more than that of their male counterparts. It emerged from these discussions that culture and tradition have created opportunities for women to be pushed to the margins while men seem to enjoy predetermined privileges and opportunities to participate in conflict management. This finding corresponds with the submissions of Goldstein (2010) who averred that marginalization inhibited women from participating in

conflict management because they were forced to assume a backyard position while their male counterparts dominated and took charge of the activities.

Women are denied the opportunities to enjoy rights and privileges in fully participating in issues of conflict which in most cases affect them more than their male counterparts. Brinkman and Hendrix (2011) highlighting the effects of marginalization observed that women were denied opportunities to participate in conflict management and given unfair treatment during active violence where they were even kept from accessing food rations and healthcare during conflict. The study infers that women can offer invaluable support and insightful contribution to conflict management if the male dominated societies stopped marginalizing them.

4.3.2.3.3 Experience of gender bias by men and women in conflict management among Pokomo and Orma communities in Tana River County

The study sought to find out whether gender bias was viewed by the respondents as an experience of men and women in conflict management. Gender bias refers to unequal treatment in access of opportunities and privileges due to attitudes based on the sex of an individual as posited by Birkhoff (2017). Respondents were asked to state whether they perceived men and women to have been treated unequally in conflict management. The findings are summarized in Figure 4.16
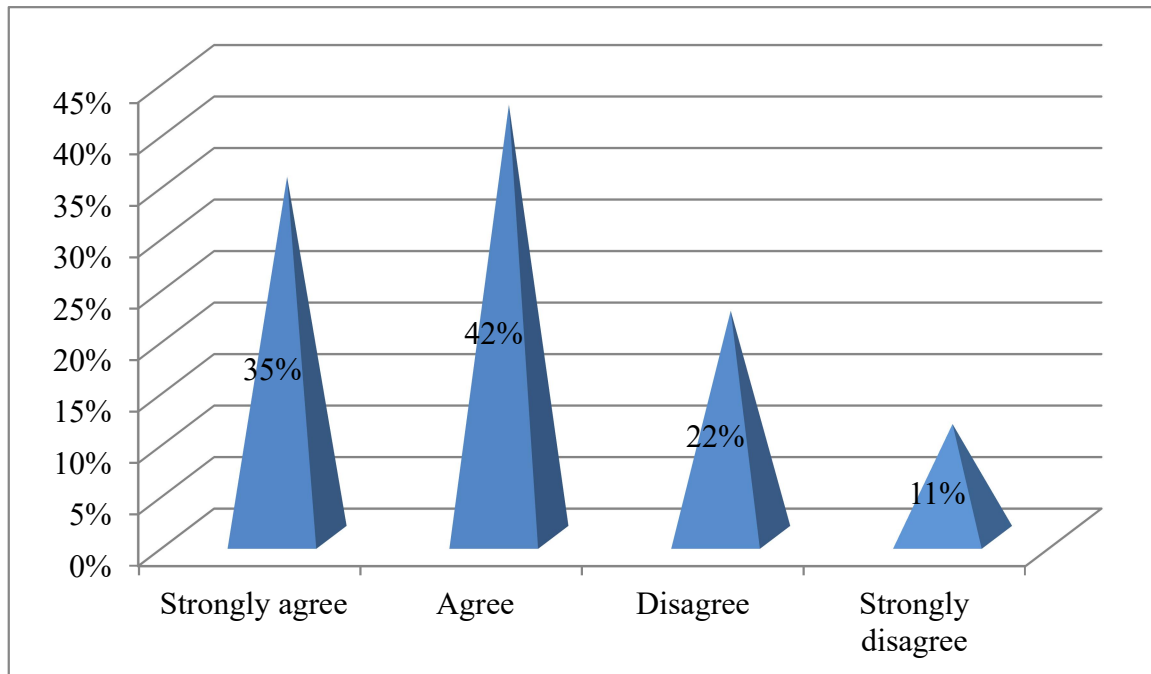
Figure 4. 16: Experience of gender bias by men and women in conflict management among Pokomo and Orma communities in Tana River County

Figure 4.16 illustrates that 295 (77%) respondents strongly agreed that there was unequal treatment of men and women in conflict management in the County while 88 (23%) respondents did not agree. This indicates that majority of the respondents acknowledged that gender bias was an experience of men and women in conflict management.

From women focus group discussions, the women were candid that gender bias was a reality in matters of managing conflict in the county. They said that women unlike their male counterparts had particularly been given unequal treatment in matters of conflict management in their communities. They attributed this inequality in treatment to culture and religion which supported a platform for women to be viewed differently from men. Further,

a woman would always be seen as a person who had nothing to offer just because being of female and not male. One of the women participants in the discussions said:

> It is unfair that we women have been treated differently from men when it comes to issues of conflict handling. The processes, the leadership of our society as well as our family institutions have perpetually put the man ahead of the woman. Men have been unduly privileged in leading conflict handling issues leaving out the woman not because she was not able to do a good job, but simply because she was biologically female (Field data, 2019).

Further, views from the youth group discussions were that women were neglected in conflict management to a point that their voice and contribution were hardly appreciated. One of the young people in the group said:

> Women in our communities have been neglected during conflict solving times. Our men have continued to insist that life can go on without the women's contribution in conflict handling. As a young man, I feel this treatment for women by men is not fair because women contribution is vital and necessary given that it is them who suffer most during conflicts. This practice should be brought to an end so that women do not continue to be ignored as life moves on. No, we must come to a point where men allow women to be involved in the processes because they cannot go far without women (Field data, 2019)

Besides, women were discriminated against during conflict management. This discrimination included treating women differently and in a worse manner than men on the basis of their gender orientation. This was demonstrated in the manner in which the society insisted on justifying prejudiced attitudes against women as confirmed by the women focus group discussions where a woman said:

> The society continues to perpetuate wrong attitudes and opinions against us women. These attitudes have caused us to be treated differently from men in almost all aspects of life, particularly in matters of conflict management. We feel that such treatment is not fair at all but we still do not know where our help will come from because our men are all-round drunk with prejudice and power (Field data, 2019)

The study gathers from the views of the respondents that women in Tana River County experienced gender bias during conflict management more than the men. Gender bias where men or women are given unequal treatment based on their sex orientation is an experience that affects women more than men in conflict management. This findings are in agreement with what Agbalajobi, (2011) observed in relation to women in Burudi during conflict management. Women in Burudi were treated differently from their male counterparts in conflict management despite the very common understanding that building sustainable peace needs the participation of both men and women.

Further, the study presents that gender bias in conflict management is experienced more by women than men in Tana River County. Gender bias where women are treated in a worse manner compared to men because of sexuality, socially constructed stereotypes and prejudiced attitudes held against them by men and the society at large can be a hindrance to conflict management. Morris (2012) argues that gender biases are witnessed almost in all human setups, whether at the workplace, religious places, or in community service giving opportunities. However, the study supposes that conflict management in Tana River County should work towards making level the ground for men and women to make their contributions without discrimination.

4.3.2.3.4 Experience of inadequate skills by men and women in conflict management among Pokomo and Orma communities in Tana River County

The study sought to find out whether the respondents viewed men and women as having inadequate skills in managing conflicts among their communities. Inadequate skills refer to

inappropriate ways of managing conflict that exacerbate the conflict situation instead of helping to deal with it (Scott, 2017). Scott further argues that conflict has potential to grow bigger and complicated if mishandled. The findings are shown in Figure 4. 17.
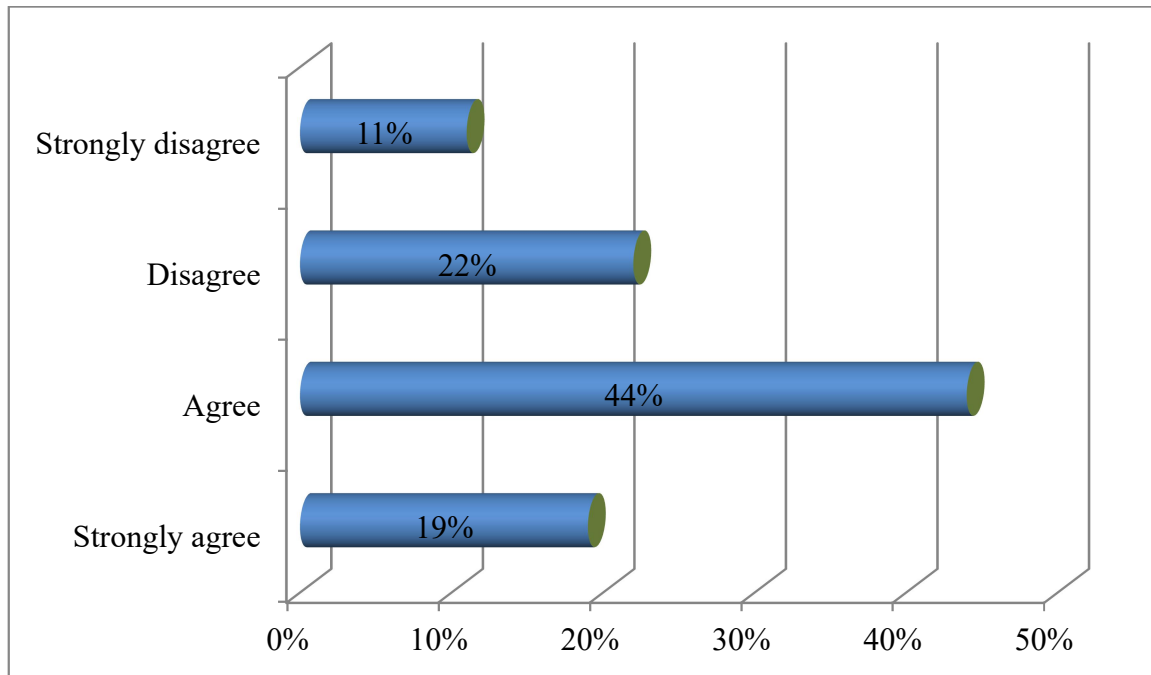
Source: Researcher (2019)

Figure 4. 17: Experience of inadequate skills by men and women in conflict management among Pokomo and Orma communities in Tana River County.

Figure 4.17 shows that 242 (63%) respondents agreed that men and women did not have adequate skills in conflict management in Tana River County while 142 (37%) felt men and women had adequate skills. The findings indicate that majority of the responses were of the opinion that men and women involved in conflict management in Tana River County had inadequate skills. This means that conflict was likely to be difficult to manage because those who had the opportunity to do so were unskilled.

The study posits that inadequate skills in conflict management by men and women can complicate situations that were otherwise simple and manageable causing destruction that would have been prevented. This was in line with the views of the administrative chiefs who felt that, sometimes conflict that started small would escalate to great heights due to poor skills used by those who get the initial opportunities to manage them. Thus, a conflict issue that could have otherwise been contained and dealt with at initial stages without drawing much attention could lose control and become something big and unmanageable because of the poor skills used. A chief working in Tana Delta sub-county said:

> My experience in dealing with conflicts in this county has shown me that many of those who are entrusted with the responsibility of handling conflict lack adequate conflict handling skills. Many of those who force themselves to the frontline activities lack the skills to calm people and bring peace. Majority of them are our sons, youth who are quick to do things and yet lack knowledge on how to do them. What happens is that they make the situation worse than it initially was. Instead of people calming down, they are ignited to burn with anger and desire to revenge and fight on for their perceived rights (Field data, 2019).

Views from the NGO managers were that the problem of inadequate skills in conflict management was further amplified by men's inborn pride that denied them the ability to calm down for talks. One of the managers held:

> I have noted with great concern that men's pride in having to content with their high-headed egoistic emotions so that they can calm down to allow themselves to have talks with the opposing community has been a great challenge that men need to overcome in conflict management. Men struggle to forgive offenders and are generally reluctant to promote peace. At the same time men fail to show grasp of the skills needed to solve conflicts between themselves and opposing teams and this complicates conflict management process (Field data, 2019).

The views from the NGO managers correspond with the submissions of Hicks (2015) in whose study on challenges people face in managing conflict in the place of work concluded that the main challenge of people's efforts in conflict management was lack of knowledge in skills to be used and how to use them. Further, Hicks argued that men would benefit a lot in their skills of managing conflict if they understood a seven-step problem solving process that included: identifying the problem; understanding everyone's interests; listing possible solutions and options; evaluating the options; selecting the best option; documenting agreements; and agreeing on continuous compliance.

The study surmises that there is a great danger in having men and women with inadequate skills continue to manage conflicts in Tana River County. The danger is that, if conflict issues are not   solved in their initial stages, conflict may find an opportunity to spiral to unmanageable points. Loehr (2017) who studied conflict management and relationships in the warring communities argues that inadequate skills in conflict management can lead to strained relationships, decreased productivity and creation of a hostile living environment. Managers of conflict whether men or women should accept to learn interpersonal skills necessary for solving conflicts.

4.3.2.3.5 Experience of intimidation by men and women in conflict management among Pokomo and Orma communities in Tana River County

The study sought to establish whether the respondents perceived that men and women faced intimidation in conflict management. Intimidation has to do with scaring someone or a group of people through threats so that they do not actively become part of the processes of making accomplishments on tasks that benefit them and others (Omully, 2017). In cases

where people are intimidated through threats of either being killed, hurt or taken through painful experiences in life, they get scared and limited in participation and involvement in meaningful contributions in their lives and lives of others. The findings are shown in Figure 4.18.
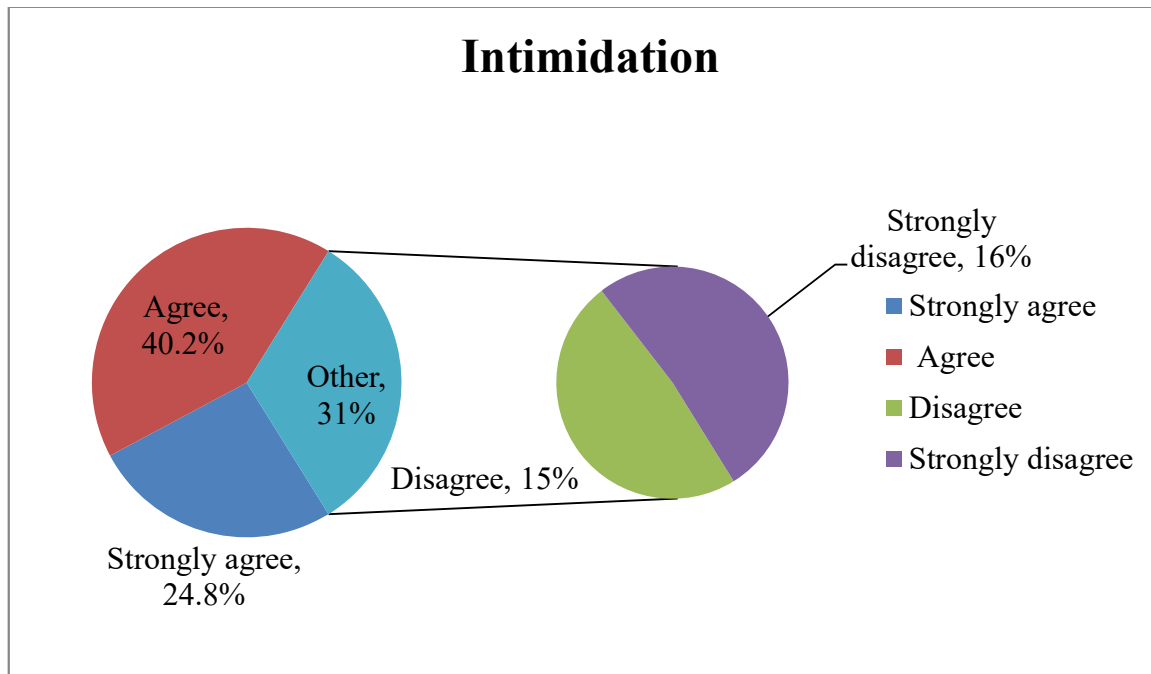
Source: Researcher (2019)

Figure 4. 18: Experience of intimidation by men and women in conflict management among Pokomo and Orma communities in Tana River County

Figure 4.18 shows that 249 respondents (65%) admitted that men and women faced intimidation in conflict management while 119 (31%) respondents did not agree. The views of the majority indicated that men and women had been intimidated during conflict management. This implies that men and women had been scared away from fully participating in conflict management processes.

Further, the views from the village elders' focus group discussion revealed that men as well women experienced intimidation while managing conflict. The discussions showed that men from either side of the communities had been threatened with death, fresh attacks, torching of houses and maiming of their loved ones. One of the elders who claimed to have firsthand information said:

> I have witnessed men in my community being threatened with death by the opposing community if they were not going to accept to make the exaggerated compensation demands. The compensation demanded was so high and non-proportionate that it could not be made yet the only other option given was death. The threats angered my community to a point of abandoning conflict management discussions and retreating to strategize on a counterattack. The situation was tensed, and attempts to cool down the opposing parties were stalled (Field data, 2019).

Besides, women experienced intimidation through threats of rape, murder and displacement from their homes. This aimed at scaring them from being able to offer meaningful contribution to conflict management efforts as observed by the women focus group discussions. A woman who had experienced threats of rape narrated:

> I am known to be very instrumental in matters of advocating for peace in the county. I walk around and tell everyone the need to stop violence and solve our conflicts in order to live well in harmony. It was just recently that while I was pleading with our communities to find ways of stopping the fights, that I received threats of rape from men coming from the opposing community. I was given the option of keeping quiet or else I be sexually violated together with my daughters and women from my community. I want to state here and now that I am not the only one who has received such threats. My fellow women have been scared away from participating in managing conflicts and talking about issues that affect us and our children through these rape threats. This to me is a backward way of thinking and behavior that our men should stop and accept to let women have their space in managing conflicts (Field data, 2019).

Further, women intimidation through sexual abuse threats did not only come from men in the opposing communities but also from their very own community men. This was meant to scare them away from making their valued contributions in conflict management as asserted by women focus group discussions. These threats are an additional disadvantage to women who have repeatedly been discriminated against and pushed to the margins in conflict management as observed by a woman in focus group discussions who said:

> In addition to the perennial challenge of women not being given enough space to voice out their views by the men who want to dominate and be in control of everything, they also have had to contend with issues of fear of being harmed by men. Women and young girls have been kept from conflict management because of fear of being raped during conflict and as a result they prefer taking a back seat even though their contribution was helpful. The most unfortunate thing is that these threats not only come from our opponent community but worse still from our very own men who want to silence us (Field data, 2019).

Whereas men and women experienced intimidation in conflict management, the study observes that women were more affected. Women suffered intimidation in at least two areas; one they were scared and threatened by men from rival communities; and two from the men in their own communities. Intimidation of this kind is likely to lead to fewer women than men participating in conflict management. Katie and Galins (2017) aver that intimidations and threats have the potential to stall conflict management efforts and instead worsen the conflict situation. Affected parties could retreat to revamp themselves for attacks and counter-attacks if threats are not managed well. Thus, Katie and Galins (2017) contend that threats needed to be defused to avoid confusion at the conflict management talks.

The study thus proposes that managers of conflict in Tana River County need to establish existing threats and express understanding with the parties issuing those threats with the aim

of neutralizing and assuming a sense of control over the situation so as to maintain a forward progression towards conflict management. Besides, there is need to provide security in order to offer an environment for all people especially women to come out without fear to help in managing conflicts in the community.

4.3.2.3.6 Experience of mistrust by men and women in conflict management among Pokomo and Orma communities in Tana River County.

The study sought the views of the respondents on whether men and women experienced mistrust in conflict management. Mistrust refers to absence of one party's confidence in the other party's ability to do things right as well as live up to the tenets of the promises they make (Anderson, 2013). Thus, mistrust results in people working in suspicion and doubts that things cannot go well as long as opposing parties are in control. The findings are shown in Figure 4.19.

Mistrust in conflict management

- Strongly disagree, 16%
- Disagree, 15%
- Strongly agree, 31%
- Agree, 37%

Legend:
- Strongly agree
- Agree
- Disagree
- Strongly disagree
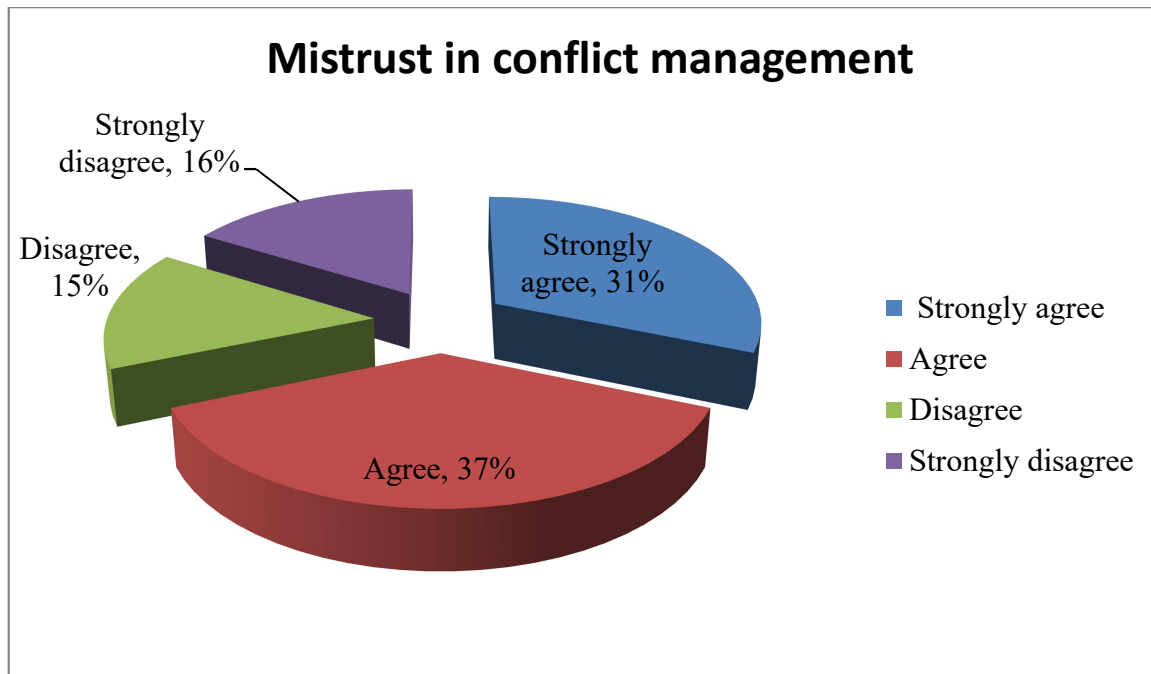
Source: Researcher (2019)

Figure 4. 19: Experience of mistrust by men and women in conflict management among Pokomo and Orma communities in Tana River County

Figure 4.19 shows that 261 (68%) respondents agreed that mistrust was an experience that men and women had to contend with in conflict management while 119 (31%) respondents disagreed. These findings indicate that the Pokomo and Orma conflict handlers do not trust that the opposing parties can be relied on to act fairly and justly in matters of conflict management.

This view was shared by chiefs who added that women were vulnerable to attacks such as rape during war and sometimes their children were sexually molested. This caused a lot of fear among the women. Consequently, women were slowed down in matters of conflict management. Mistrust among conflicting parties was aggravated by unfair decisions in conflict management as observed by one chief who held:

The problem with our people who are given the responsibility to manage conflicts between our rival communities is that they are not trusted that they can be fair and impartial. Each person pushes the agendas and concerns of his community without much consideration on how other parties are affected. Even when it is obvious that one community is at the wrong, men from that community will insist on justifying their fellow tribe's wrongs. Every time one community is denied justice, a ground for future agitation and strife is automatically created. This is of course a wrong that should be corrected otherwise it will take ages to resolve our issues (Field data, 2019).

From the youth focus group discussions, the youth viewed lack of goodwill resulting from poor reputation and bad names to have contributed to mistrust among parties in conflict management. They also asserted that managing conflicts between the Pokomo and the Orma faced the challenge of parties not being accepted or perceived to have leverage required in conflict management. One of the young people said:

I have observed that one of the biggest problems with parties in conflicts management is that they don't enjoy favor from the conflicting parties. Men are therefore doubted if they can do a good job in settling people issues. This is sometimes worsened by the fact that those men who purport to be conflict solvers are known by the community and are often times known by the people as participating in perpetrating and fueling conflicts in the area. This makes them be seen as lacking the moral authority needed in conflicts management (Field data, 2019).

This is in line with what Myatt (2012) observed in the work place conflict management. He acknowledged that conflicts in the work place just like in any other setting required those managing it to enjoy the benefit of having been accepted by the affected parties. Without being accepted by the affected groups, the workers in conflict management were bound to fail in their attempts to build bridges for peace.

The study observes that mistrust is an experience that men and women go through when managing conflicts in Tana River County. When opposing parties do not trust each other, tension and animosity between them make conflict management work hard. Further, conflict handlers lose trust when they choose a path of partiality in conflict management process. Here conflict managers tend to make selfish decisions without much care on what happens to the opponents. Continuous acts of taking sides when dealing with conflicts can generate mistrust which in turn is likely to cause more differences and make the conflict situation even more complex (Wheatley, 2012). There is need for conflict managers to become aware that taking sides and favoring one side in a conflict situation only creates more conflict.

4.3.3 Gender preferences in styles of conflict management among Pokomo and Orma communities in Tana River County

The views of the respondents were sought on the preferences of men and women in the styles of managing conflicts. Discussions were made on the following sub-headings: accommodating style in conflict management; avoiding style in conflict management; competing style in conflict management; collaborating style in conflict management; and compromising style in conflict management. These five areas adopted by the study from Thomas Kilmann mode instrument were considered appropriate because they cover a wide range of personality behaviors of men and women in conflict management.

4.3.3.1 Accommodating style of conflict management by men and women among communities in Tana River County

The study undertook to find out the views of the respondents regarding gender preferences on accommodating style in conflict management. Accommodating style allows one party to make sacrifices, surrender own interests in order to accommodate the conflicting other party and safeguard future relations (Spangler, 2013). Respondents were asked whether they viewed men as preferring to surrender their own interests in order to accommodate opposing parties in conflicts. The responses are summarized in Figure 4.20.
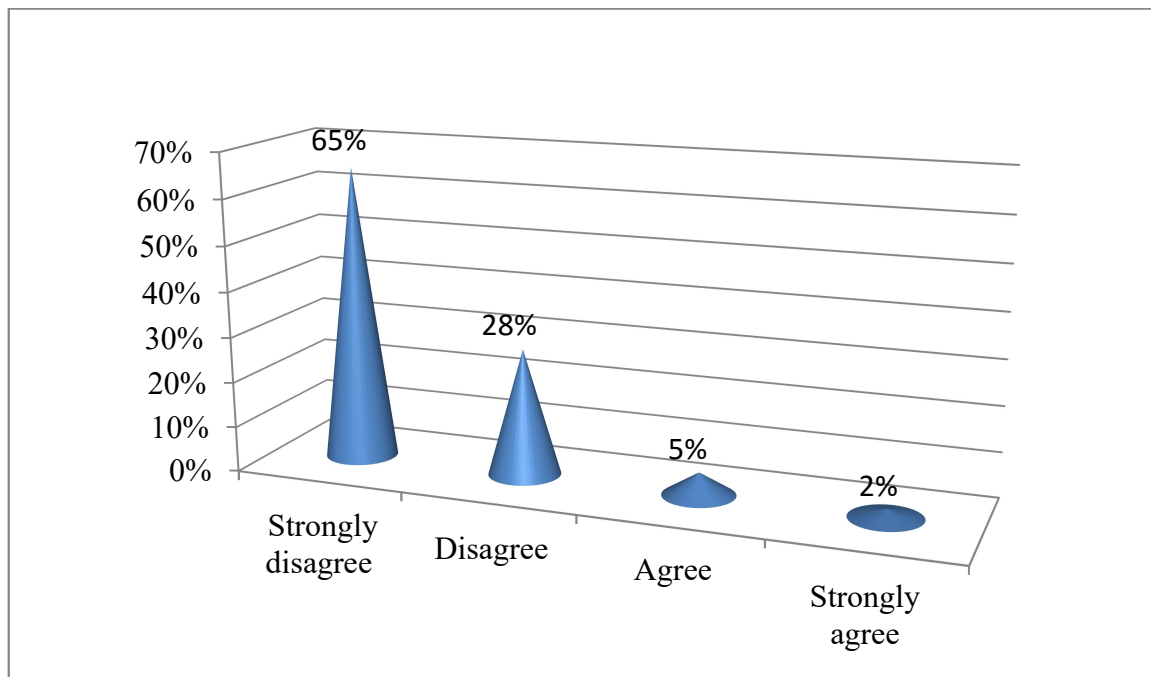
Source: Researcher (2019)

Figure 4.20: Men's preference in accommodating style of conflict management among Pokomo and Orma communities in Tana River County.

From the responses as shown in Figure 4.20, an overwhelming majority 357 (93%) respondents strongly disagreed that men preferred letting go their interests to accommodate

opposing parties in conflict while a minority 27 (7%) respondents agreed that men preferred accommodating style. This indicates that men do not prefer accommodating style in conflict management.

A follow up question was asked on whether the respondents viewed women as preferring consultations with opponents in conflict in order to accommodate them and safeguard future relations. This was intended to find out whether the respondents perceived women to prefer accommodation style in conflict management. The study understood consultations with opposing parties to solve problems to mean preference to accommodating style in conflict management. The responses are presented in Figure 4.21.
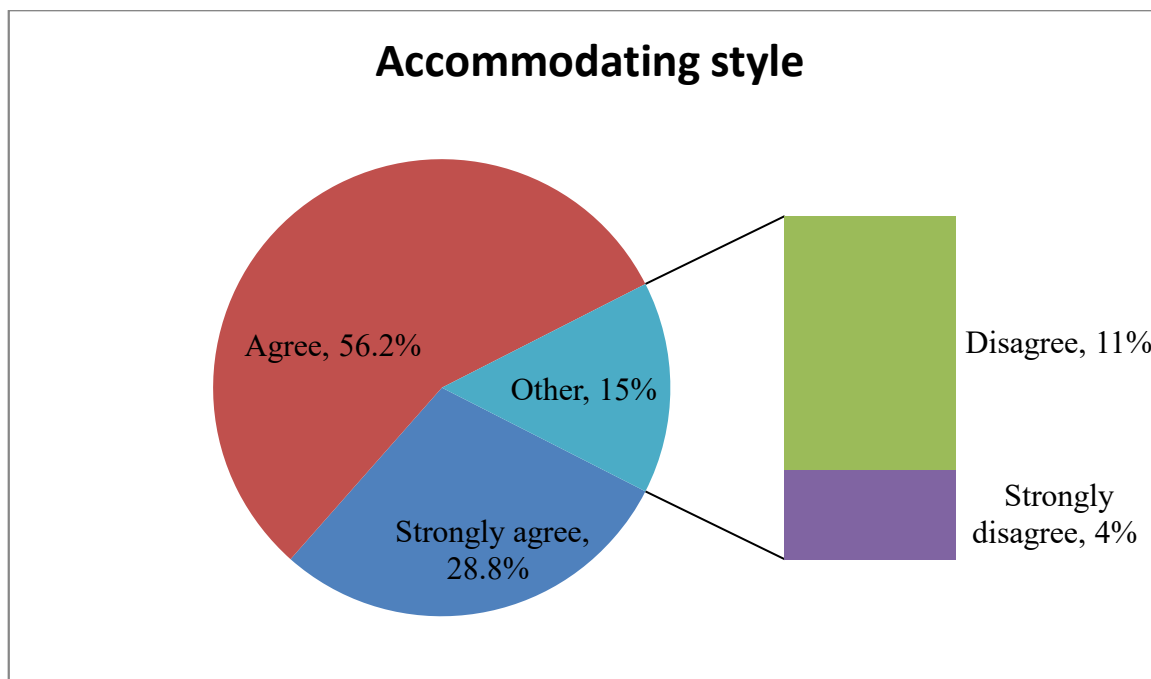
Source: Researcher (2019)
Figure 4. 21: Women's preference of accommodating style in conflict management among Pokomo and Orma communities in Tana River County

Figure 4.21 illustrates that majority 326 (85%) respondents agreed that women preferred consultations with opposing parties in order to safeguard their future relations while 57

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respondents (15%) said women did not really prefer accommodating style. From the majority views, women prefer accommodating style in conflict management. In this style, women desire to have discussions with opposing sides because they care about relations that last into the future.

The findings show that while men did not like the accommodating style in managing conflicts where they are required to surrender their interests and embrace the opposing parties, women instead embraced the style. This was supported by a woman in the women focus group discussion who said:

> I would prefer a situation where our people talk and accommodate each other instead of going to war that disturbs mothers and their children. I am sure women would be willing to do anything in their ability to ensure that people live harmoniously with each other. They can go to any length to ensure that future networks and relations are safeguarded (Field data, 2019).

The study concludes that accommodating style in conflict management is preferred more by women than men. Kalish (2011) accentuates that women prefer accommodating style in conflict management because it is their natural disposition to like peace and also because they understand their vulnerability and that of their children. The unwillingness of men to accommodate others in conflict management poses a continuous challenge in peace building.

 4.3.3.2 Avoiding style of conflict management by men and women among Pokomo and Orma communities in Tana River County

Respondents' views were sought on whether avoiding style in conflict management was preferred more by women than men. Avoiding style in conflict management is a style whereby one party chooses neither to pursue his own concerns nor those of the other

conflicting party. One chooses not to deal with the issue at hand but instead postpones it to a later and favorable time or simply withdraws from the threatening situation leaving the conflict unresolved (Miall, 2011). The responses are presented in Figure 4.22.

Avoiding style

- Strongly disagree 17.6%
- Strongly agree 23.7%
- Disagree 29.4%
- Agree 29.3%

Legend:
- Strongly agree
- Agree
- Disagree
- Strongly disagree
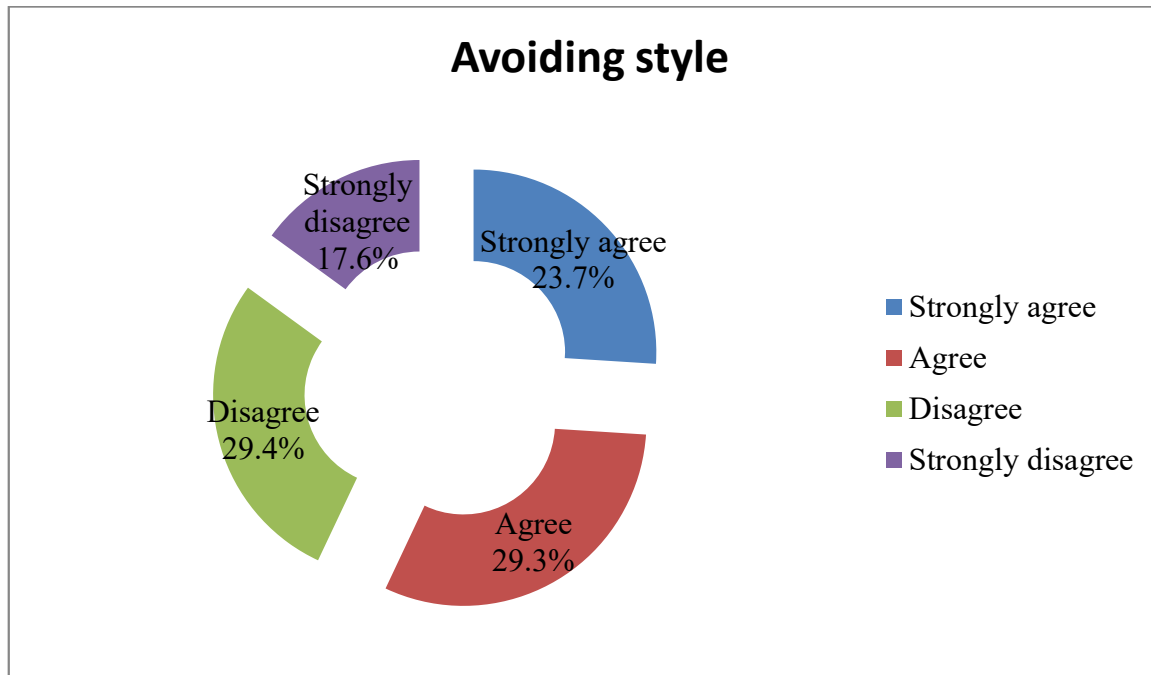
Source: Researcher (2019)

Figure 4.22: Avoiding style of conflict management by men and women among Pokomo and Orma communities in Tana River County

Figure 4.22 shows that 204 (53%) respondents said women prefer avoiding style in conflict management while 180 (47%) respondents did not think women preferred avoiding style.

There was a close margin of 6% between those of the opinion that women preferred avoiding style (57%) and those who said men did prefer avoiding style (43%). The study posits that avoiding style to conflict management can be used by either men or women. This conclusion is shared by Kalish (2011) who argues that avoiding style in conflict management can be used by men or women depending on the issue at hand.

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4.3.3.3 Competing style of conflict management by men and women among Pokomo and Orma communities in Tana River County

The study sought the views of the respondents on the preferences of men and women in competing style in conflict management. Competing style in conflict management is a power oriented style where an assertive and non-cooperative party pursues own interests and concerns at the expense of others. Selfish power driven parties propelled by authoritarianism seek to control, outwit, coerce and subdue the other parties. They do not care about the interests of the other parties or future relationships but are motivated by a desire to achieve their immediate goals and needs (Turner, 2016).) Respondents were asked to state whether fighting to have one's interests met was a style of conflict management preferred more by men than women. This competing attitude has a potential to accelerate conflict and intensify its effects instead of solving it (Spangler, 2013). The findings are shown in Figure 4.23.
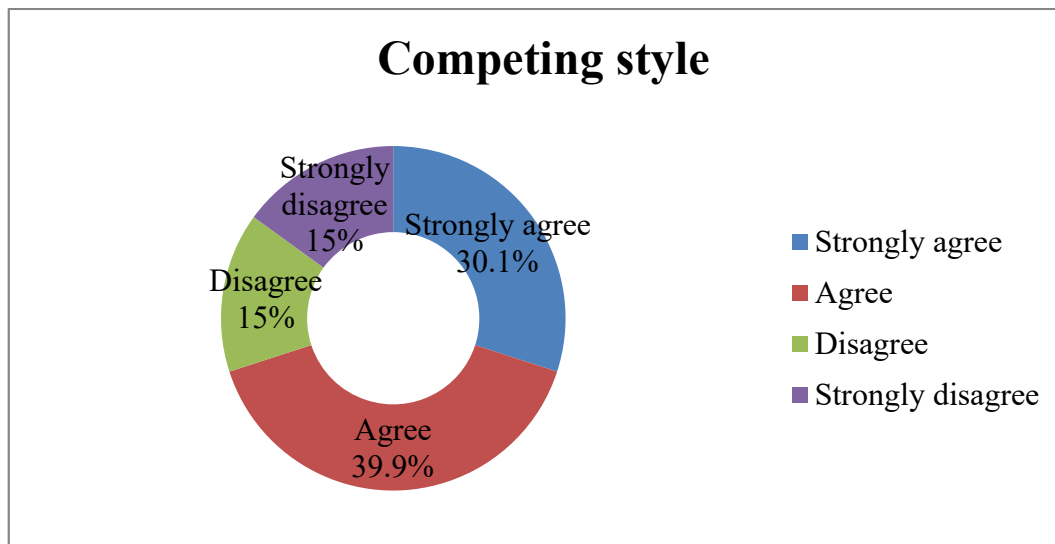
Source: Researcher (2019)

Figure 4. 23: Competing style of conflict management by men and women among Pokomo and Orma communities in Tana River County.

Figure 4.23 shows cumulative 268 (70%) respondents agreeing that men preferred fighting all the way for their needs and demands to be met without caring about what happened to their opponents in a conflict management situation. This indicates that men prefer competing style in conflict management. Thus, whether these men are Pokomo or Orma, they do not care about the needs of the opposing side as long as their demands are met. This attitude has a potential to fuel more conflict instead of solving it hence making conflict management a continuous uphill task.

The study considers that men's preference of a style that promotes selfish demands and unwillingness to appreciate the concerns of the opposing parties is a possible reason for unending conflicts between the Pokomo and the Orma communities. The study infers that the unrelenting conflict between the Pokomo and Orma communities has a relationship with the competing style of men that favors fighting instead of peaceful means to settling differences. Augsburger (2014) avows that men are usually socialized to use assertive and competitive ways to sort out differences and have little regard to alternative conflict management approaches. Subsequently, this assertive approach continually supports an environment of unending conflicts between conflicting parties.

4.3.3.4 Collaborating style of conflict management by men and women among Pokomo and Orma communities in Tana River County

The study set out to examine who between men and women in the Pokomo and Orma communities preferred the use of collaborating style in conflict management. Collaborating

style is an approach to conflict management that attempts to find solutions to problems that fully satisfy aggrieved parties by digging into an issue to unearth the needs and wants of the concerned parties (Rama, 2012). This produces a win-win situation where the needs of each party are achieved. The respondents were asked to state whether getting to the root causes of the problems affecting the warring communities was a style preferred more by women than men. The findings are presented in Figure 4.24.
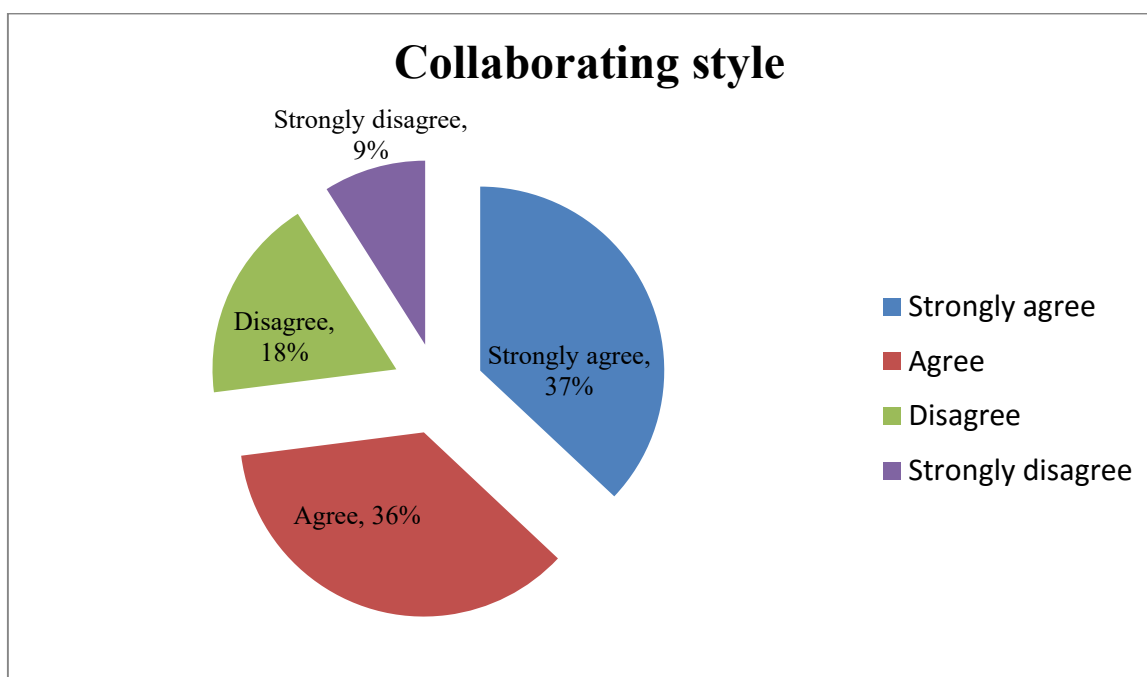
Source: Researcher (2019)

Figure 4. 24: Collaborating style of conflict management by men and women among Pokomo and Orma communities in Tana River County.

Figure 4.24 demonstrates that 280 (73%) respondents were of the opinion that getting to the root causes of the problems affecting the warring communities was a style preferred more by women than men while 104 (27%) respondents disagreed. These findings indicate that women preferred collaborating style of managing conflicts more than their male

counterparts. Further, the respondents were asked a follow up question for more information. They were asked to state whether they thought men found it a waste of time trying to get to the root causes of community differences. The responses are shown in Figure 4.25.
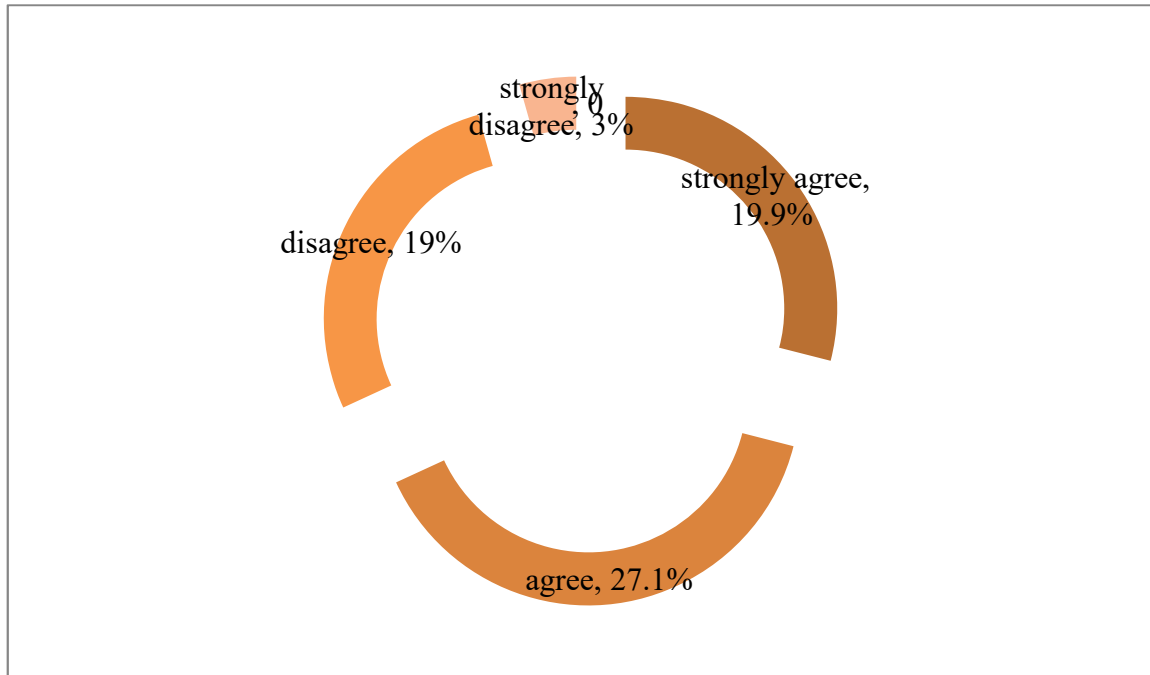
Source: Researcher (2019)

Figure 4.25: Men among the Pokomo and Orma communities in Tana River County do not prefer collaborating style of conflict management

Figure 4.25 shows that close to half of the respondents 180 (47%) agreed that men found it a waste of time trying to get to the root causes of community differences while 84 respondents (22%) did not agree. From these findings, the study construed that men do not prefer collaborating style of conflict management as opposed to their female counterparts.

The study presents that women preferred collaborating style as opposed to men. Women get to the root causes of problems affecting their communities in order to find solutions as opposed to men who would otherwise prefer going to war. On collaborating style in conflict management, Birkoff (2010) observes that women have a collaborative aspect in conflict management which is very effective in ending conflicts. Women's naturally flowing roles as shapers of the society ethics, caretakers and custodians of morality as well as peace makers were characteristics about them that could never be ignored in conflict management.

The study further construes that men's unwillingness to pursue conflict issues to their root causes and to seek solutions is a major contribution to the unrelenting fights among the Pokomo and Orma communities. This was echoed by Kipkemoi (2015) who argued that the battle for natural resources in Tana River County is aggravated by men who only want to fight and never to sit down to address their differences in order to map out possible solutions.

4.3.3.5 Compromising style of conflict management by men and women among Pokomo and Orma communities in Tana River County

The study sought to establish the respondents' views on preferences of men and women in compromising style in conflict handling. Compromising style in conflict handling seeks a quick middle ground that partially satisfies both parties (Margavio, 2011). It does not dig deep into issues like collaborating style neither does it ignore issues like avoiding style. It sits in between collaborating and avoiding styles of conflict management. In compromising style, both parties get something out of what was intended so as to allow each party to have

a share (Eilerman, 2010). Here the pie is fixed and what one party gets, the other party loses. Thus, sharing the available resources becomes the only means to settle existing conflicts.

Respondents were asked to state whether they perceived women preferred to have the communities share together the available resources in order to handle their conflicts. Sharing of the available resources was understood by the study to indicate preference to compromising style in conflict handling. The responses are captured and summarized in Figure 4.26.
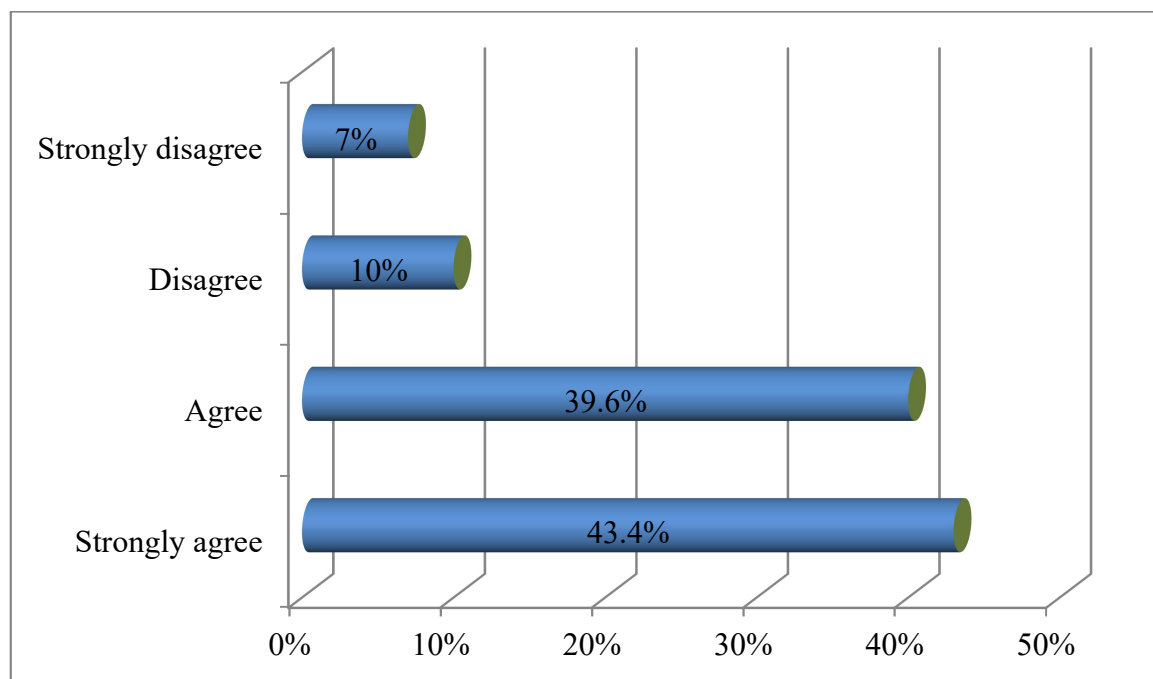
Source: Researcher (2019)

Figure 4.26: Women among the Pokomo and Orma communities in Tana River County prefer compromising style of conflict management.

Figure 4:26 demonstrates that an overwhelming majority 318 (83%) respondents answered in the affirmative that women preferred to have the communities share together the available resources in order to manage their conflicts while a minority 66 respondents (17%) did not

agree. These findings indicate that women prefer compromising style in conflict management. A follow up question was raised in order to get more information. The study reframed the question to target the men. Respondents were asked to indicate their views on the statement that men did not prefer sharing available resources as a way of solving problems in the conflicting communities. Their responses are shown in Figure 4.27.
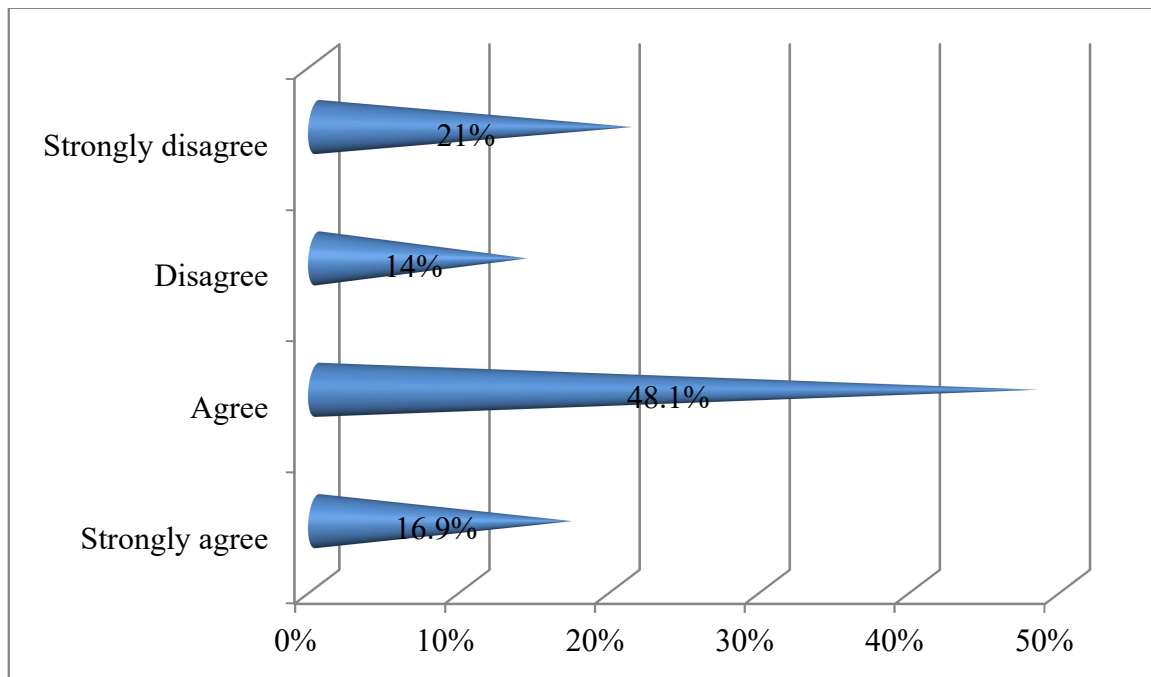
Source: Researcher (2019)

Figure 4. 27: Men among Pokomo and Orma communities in Tana River County do not prefer compromising style of conflict management.

Figure 4.27 shows that 250 (65%) respondents agreed that men did not prefer sharing available resources as a way of solving problems in the conflicting communities while 134 (35%) respondents disagreed. The majority view that men did not like sharing resources as a

way of solving conflicts indicated that they did not appreciate compromising style as it was the case with their female counter parts. Thus, the findings revealed that while women found compromising style very appropriate, men would rather take other options.

The study presents that women prefer compromising style in conflict management more than men. This is where resources are shared without caring what each party has to lose or gain. This position was supported by women focus group discussions. One woman said:

> Women are not like men when it comes to issues of sharing resources to manage conflict. While men may not care about what happens to their competing enemies, whether others eat or not, whether others find pastures for their animals or not, whether others have their farms protected or not, a woman sees herself as the mother to all the children, whether Pokomo or Orma. Every woman puts away issues of tribalism and helps each other in times of conflicts. A woman looks at a hungry child from the enemy community and still gives that child food saying that all children belong to her. Women from differing communities unite to share their small portions of food and even join hands to dissuade their husbands and sons from fighting (Field data, 2019).

Additionally, the study avows that women prefer more supportive styles to conflict management as opposed to men who enjoy more competitive and assertive approaches. Eilerman (2010) has the same thoughts when he avers that women are naturally relational and would prefer approaches that are less combative and more collaborative.

4.4 Chapter Summary

This chapter analyzed the first objective of the study namely; gender dimensions in conflict management among Pokomo and Orma communities in Tana River County. Three key areas were discussed. These were: gender perceptions in conflict management; gender experiences in conflict management; and gender differences in styles of conflict

management. From the findings, the majority of the respondents acknowledged that gender perceptions negatively affected the way men and women approached the issue of conflict management; that the experiences of men and women in conflict management were different; and that the preferences of men and women in conflict management styles were varied with men going for more combative and assertive styles while women being more comfortable with collaborating styles.

The next chapter presents analysis of data on the second objective of the study which assessed the strategies used by men and women to promote peaceful coexistence.

CHAPTER FIVE

STRATEGIES USED BY MEN AND WOMEN TO PROMOTE PEACEFUL COEXISTENCE BETWEEN POKOMO AND ORMA COMMUNITIES TANA RIVER COUNTY

This chapter presents analysis of data on the second objective of the study. The second objective was: to assess the strategies used by men and women to promote peaceful coexistence among communities in Tana River County. Peaceful coexistence in the study was described as the working together of all affected parties in a conflict situation to bring harmonious living between groups of people whether Orma herders and Pokomo farmers or any other to prevent return to conflict.

Data was collected through questionnaires; interview schedules and focus group discussions. Questionnaires got information from the 384 respondents of the study; interview schedules got information from key informants drawn from administrative chiefs, NGO mangers, and CBO managers while focus group discussions sought information from youth, women and village elders.

Discussion was done on the following sub-topics: men and women in advocacy for peaceful coexistence, men and women in negotiation for peaceful coexistence, men and women in reconciliation for peaceful coexistence and men and women in policy making for peaceful coexistence, and men and women in resource management for peaceful coexistence. Keiffer (2010) argues that these are key areas in peace building roles. Additional views on strategies used by men and women among Pokomo and Orma communities in Tana River County were also discussed.

5.1. Analysis on Strategies used by Men and Women to promote Peaceful coexistence among Pokomo and Orma communities in Tana River County

Before analyzing the roles played by men and women in peaceful coexistence, the study sought the respondents' views on whether they considered prevention of conflict a role for both men and women. This was to establish beforehand the respondents' opinions on whether they viewed peace building ideally a role for men and women. Many societies of the world continue to assume that peace building is a role that only men should undertake while women remain excluded as observed by Keiffer (2010). The responses are shown in Figure 5.1.
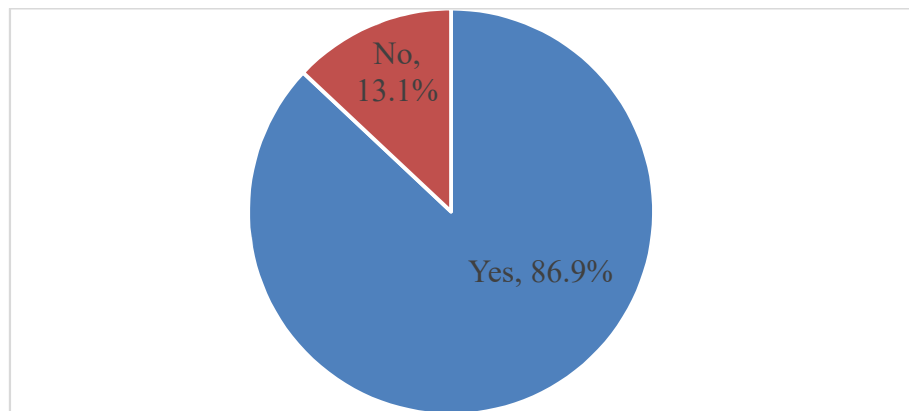
Source: Researcher (2019)

Figure 5. 1: Views of men and women on prevention of conflict among Pokomo and Orma communities in Tana River County

Figure 5.1 shows that 334 (86.9%) respondents were in agreement that prevention of conflicts was a role for both men and women while 50 (13.1%) said it was not. The majority views indicate clearly that the role of preventing conflicts is to be taken up by both men and women. Thus, none of the gender categories is to be left out as the other dominates the process. This came out clearly from the women focus group discussion who insisted that prevention of conflicts should be a role for both men and women. One of the women said:

Prevention of conflict activities and decisions around it should involve both men and women. This is because conflict affects all of us, men and women. I am saddened that many times our men want to ignore women and behave as if prevention of conflict is their sole business. Men should be informed that this is a role of women too. It is only when both men and women are involved in conflict prevention that lasting results can be realized (Field data, 2019).

Besides, respondents were asked a follow up question to establish why they perceived prevention of conflicts as a role of both men and women. This was for the purpose of getting more information. The responses are shown in Figure 5.2.

Reasons for involvement in conflict prevention

- Shows respect for all, 6%
- Solutions last more, 20%
- Conflicts affect them all, 48%
- Their needs are different, 26%
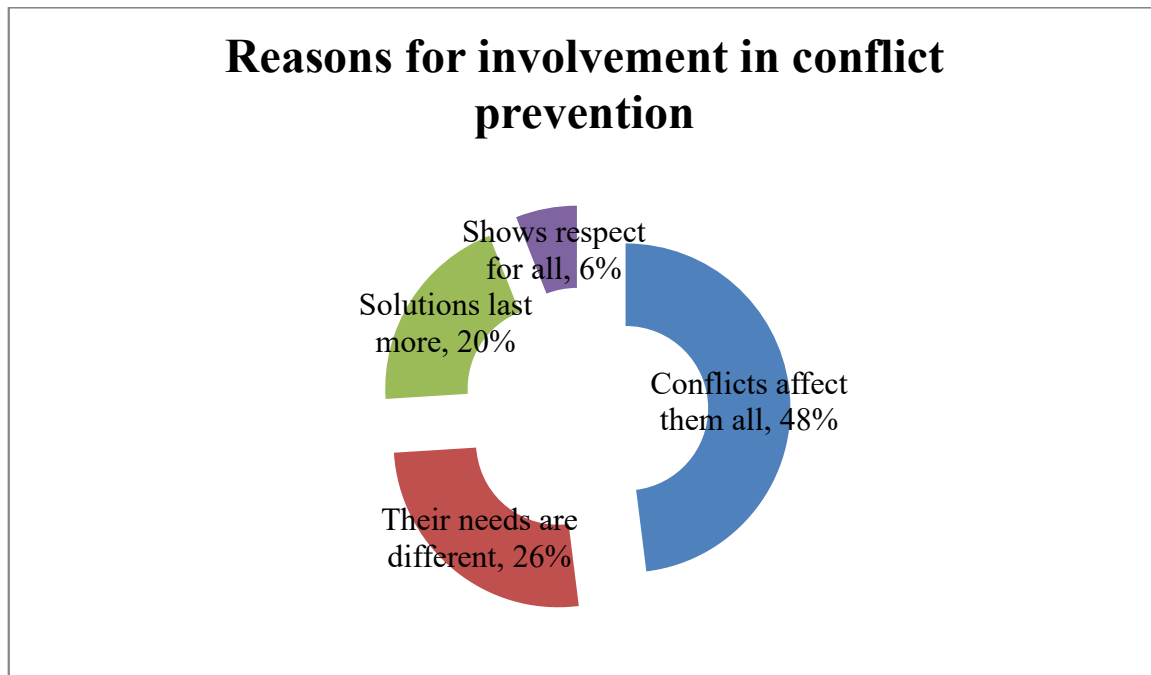
Source: Researcher (2019)

Figure 5.2: Views on reasons for involvement of men and women in conflict prevention in Tana River County.

Figure 5.2 presents various reasons given by the respondents as to why men and women needed to be involved in conflict prevention. The reasons given by the respondents were: conflicts affect both men and women (184 respondents, 48%); the needs of each gender category are different (100 respondents, 26%); solutions last longer (77 respondents, 20%); and, it shows respect for all (23 respondents, 6%). From these responses, the majority of the respondents said men and women needed to be part of conflict prevention processes mainly because conflict affected them differently.

From the interviews with the administrative chiefs, it was clear that both men and women needed to be part of peace building process since conflicts affected men and women in different ways. One of the chiefs said:

> My view is that both men and women should be part of the activities that help bring peace in our community. This is because I believe men and women are affected uniquely by conflict and as a result all need to participate in conflict prevention activities. In addition, I see men and women as the main players in the matters that ensure harmony in the community. Besides, men and women understand well the root causes of their problems hence they need to work together and share ideas on the possible solutions to their issues (Field data, 2019).

While conflict prevention is a role that should be taken by both men and women, Jordan (2010) in her study that focused on the role of women and men in rebuilding Southern Sudan argued that women had been relegated to the margins as the men took a center stage in conflict prevention. Peaceful coexistence activities were treated as a reserve for men while women were kept away despite their important contributions.

The study argues that participation in conflict prevention should a role that is undertaken by both men and women. This is because they are not only victims of conflict but also

beneficiaries of a peace environment and harmonious coexistence. None of the gender categories should be seen to act as if they are representing the other because their needs are unique and different.

Having established that both men and women should be involved in conflict prevention for peace building, the study enquired on the roles played by men and women to bring peace in their communities. The roles played were discussed under the following areas: men and women in advocacy for peaceful coexistence; men and women in negotiations for peaceful coexistence; men and women in reconciliation work for peaceful coexistence; men and women in policy making processes for peaceful coexistence; presence of men and women in decision making forums for peaceful coexistence; presence of men and women in peace committees; presence of men and women in political leadership; men and women in resource management for peaceful coexistence; fairness in access to wealth creation opportunities; and rights to property ownership.

5.1.1 Men and women in advocacy for peaceful coexistence among Pokomo and Orma communities in Tana River County

The study sought to find out the involvement of men and women in advocacy for peaceful coexistence. Advocacy is a way of creating an enabling environment for people to express their views and concerns; access information and services; defend and promote their rights and responsibilities; and explore choices and options aimed at influencing decisions within political, economic and social systems and institutions (Eilerman, 2010). One of the ways of playing the role of advocacy is street demonstrations where peace demands are made as

avowed by (Obar, 2012). Respondents were asked to say whether they had walked on the streets with others to demand for peace. These responses are summarized in Figure 5.3.
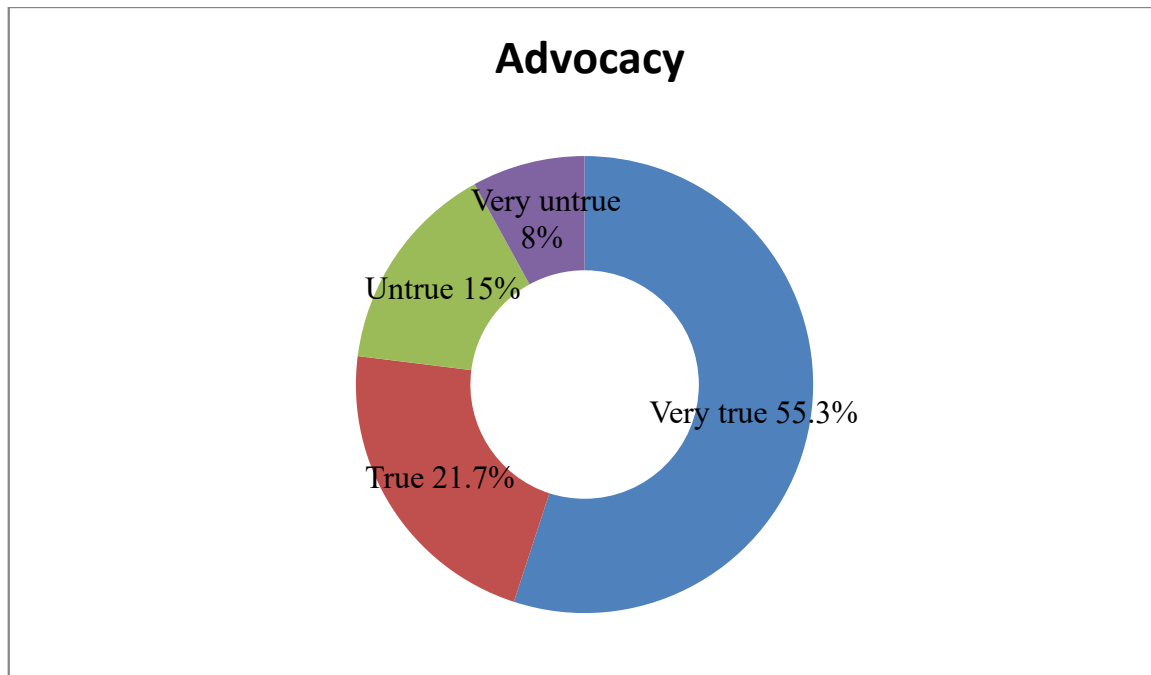
Advocacy

Source: Researcher (2019)

Figure 5.3: Involvement of men and women in advocacy for peaceful coexistence among Pokomo and Orma communities in Tana River County

From figure 5.3, a cumulative 296 (77%) respondents stated that they had been involved in advocacy for peaceful coexistence. This indicates that majority of the respondents were part of the advocacy work for peace building in the County. They had opportunities to walk on the streets creating awareness for peace and demanding that there was need for harmonious coexistence.

Further, responses from the women focus group discussions revealed that women had been part of peace building through literally walking on the streets to preach peace. One of the local women organization leaders who was part of the group discussion said:

> We have been very active in preaching peace in our County. Specifically, we have mobilized women, youth and men to walk on the streets telling people about the need to co-exist harmoniously. We have literally been able to walk on the streets of the three main towns of our county namely: Hola, Garsen and Bura to create awareness on the need to shun violence and live peacefully with one another (Field data, 2019).

An additional question was asked in order to get more information on the role of men and women in advocacy for peaceful coexistence. Respondents were asked whether they had participated in peace caravans by walking with others across parts of the county telling people about the need to live together in harmony. As posited by Brown (2010), peace caravans serve as an advocacy activity to create peace awareness. Besides, peace caravans involve walking across villages and towns talking about the need to have the warring communities stop fighting and consider living together in peace. The responses are shown in Figure 5. 4.

Participation in peace caravans

Very untrue, 7%

Very true, 33%

Untrue, 17%

True, 43%

Legend:
- ■ Very true
- ■ True
- ■ Untrue
- ■ Very untrue
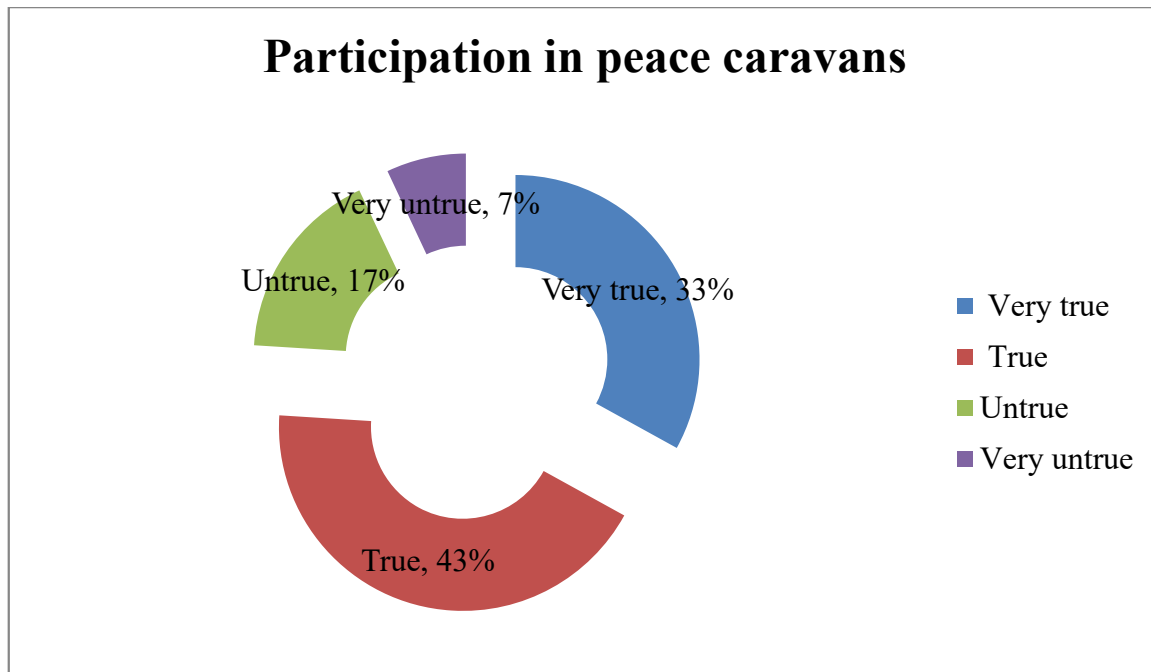
Source: Researcher (2019)

Figure 5.4: Participation of men and women in peace caravans for peaceful coexistence among Pokomo and Orma communities in Tana River County.

Figure 5.4 displays that 292 (76%) respondents stated that they had taken part in peace caravans. This implies that an overwhelming majority of the respondents had been involved in peace building through peace caravans. This concurred with the administrative chiefs' views that peace caravans were a successful tool in talking about the need to coexist peacefully. During the peace caravans, representatives from the communities living in the county were drawn from men, women and youth. They moved from place to place talking about peace and the disadvantages of violence. This was well captured by a chief in Tana North Sub-County who said:

Peace caravans are very organized events here in Tana River County. Once a permit is obtained from the office of the County Commissioner, the organizers invite participants from all the communities and from all age groups. Men, women and youth are always invited to participate. The caravan targets the main towns and trading centers. This is because majority of our people live in towns and small trading centers where basic commodities can easily be found. Through this exercise, we preach peace and educate people on the dangers of attacking each other and the negative impact of violence on development of the county. People are made aware of the benefits of living together peacefully and what that means to better lives of our children, women and entire society (Field data, 2019).

While it was generally admitted that both men and women had opportunities to participate in advocacy for building peaceful coexistence, women particularly argued that they had to push their way to have their voice heard and space provided in the advocacy for peace. Women maintained that it was not easy to be recognized and be part of the caravans and advocacy work when one operated as an individual. It was crucial that women operated in organized groups for easier visibility and recognition. The concerted efforts by women in organized groups helped them to push for their space in the advocacy processes. A woman in the focus group discussions said:

We must say here and now that our being in groups has worked well for us in moments when we wanted to participate in activities for peace building because in groups we have been able to push for space that otherwise would have been difficult to get. Our consolidated voice has been loud enough to be heard by the men who would have ignored us were we not united in groups. We encourage all women to join us in groups so that together our contribution can be bigger, more visible and more pronounced (Field data, 2019).

The study underscores that advocacy is a role that men and women need to play in peaceful coexistence. While men and women in Tana River County admitted that they had participated in peaceful coexistence through advocacy, it also emerged that the playing

ground was not leveled since women had to push their way to be included in the processes. Ideally, women need not push to have their voice heard in order to participate in advocacy for peace because their contribution to peace building is as important as that of men. Women's ability to contribute meaningfully in peace building is asserted by Jordan (2010) in her work on the role of women and men in rebuilding Southern Sudan. She averred that women pushed their way to remain in armed conflict despite the atrocities that faced them. They were very useful as combatants and also as support providers to fighters including feeding and caring for the sick and wounded soldiers. They also took a leading role in creating networks for solving inter-ethnic conflicts which resulted in many grassroots peace accords.

5.1.2 Men and women in negotiations for peaceful coexistence among Pokomo and Orma communities in Tana River County

The study set out to establish the involvement of men and women in negotiations for peaceful coexistence. Negotiation described as a process where hostile parties engage in talks towards reaching an agreement in order to end conflict is one of the ways of building peace as asserted by Strasser (2015). In the process, parties are urged to embrace alternative options in dealing with conflict as well as appreciate new attitudes and ways of thinking. Respondents were asked to state whether they had participated in meetings to negotiate for peace. The responses are summarized in Figure 5.5.

Participation in negotiations

Very untrue, 5%
Untrue, 17%
TRUE, 36.2%
Very true, 41.8%

- Very true
- True
- Untrue
- Very untrue
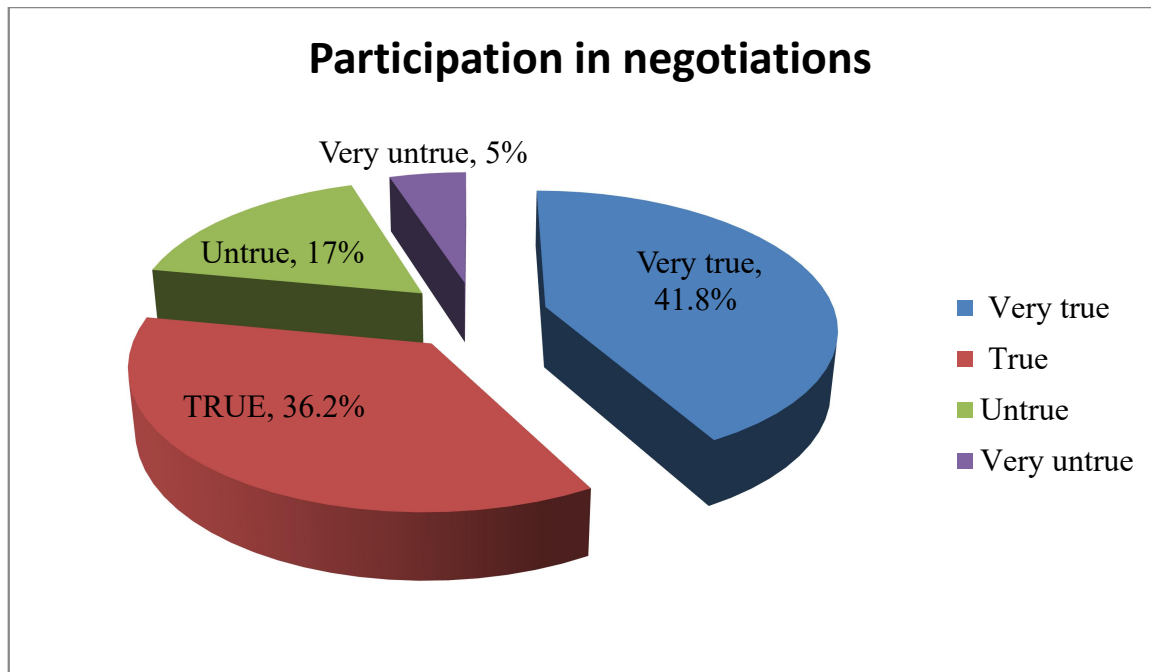
Source: Researcher (2019)

Figure 5. 5: Participation of men women in negotiations for peaceful coexistence among Pokomo and Orma communities in Tana River County.

Figure 5.5 shows 300 (78%) respondents stated that they had been involved in negotiations for peace. These findings indicate that over three quarters of the respondents had been involved in negotiations for peace building in the County. Whereas the majority of the respondents said they were involved in negotiations for peace building, it emerged from the women focus group discussions that women were less represented in the negotiation meetings compared to their male counterparts. Women further pointed out that, even when they were present in the negotiation meetings, rarely were their contributions valued. It was one of the women who said:

> While it is true that sometimes we, women, have found opportunities to sit in meetings that negotiate for peace, on many occasions the number of men has exceeded that of women making our voice quite inaudible. Our ideas have

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not been valued as those of men. Our culture has continued to give men an advantage over the women. Though women may have great ideas and insights, the benefits of these ideas have not been felt because men have not allowed this to happen. I am sure men understand what women are capable of doing to save our communities from conflicts that do not seem to be ending any time soon. These men pretend and allow their male pride to push us outside negotiation meetings. Even the few who sit in the meetings find a challenge in having their ideas taken seriously (Field data, 2019).

The above quote from women focus group discussions indicates that while women may have their good ideas to share in negotiation for peace meetings, the study found that they were either sidelined or their contributions were ignored by their male counterparts at the negotiation table. Women's insightful contribution on the ways of peace building were not appreciated by their male counterparts.

Discussions from the village elders' focus group revealed mixed views about men and women involvement in negotiations for peace building among communities in Tana River County. While they agreed that women voices had been blurred and overshadowed by male dominance, it also emerged that women in most cases did not demonstrate competence needed to take up negotiation meaningfully. Women were said to have been engulfed by fear and unwillingness to take up leadership roles in negotiation for peace. One of the elders said:

I agree that women in our county may not have been given similar opportunities like us men to participate in negotiations for peace building. One of the reasons is the behavior of men to dominate and lead the way in handling matters that affect our people in the county is a practice that is part of our culture and our way of doing things in our societies. Sometimes the women may have very important contributions that have potential to help us solve our problems but our pride as men overshadows their contribution to a point that their inputs are not felt. The other reason and which is important to remember is that women in most cases don't stand out to take up leadership

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roles or even talk openly in the presence of men. This could be as a result of inbuilt fear that may have been instilled in them by our cultural demands and practices to make them shy and unwilling to be involved in matters of peace building (Field data, 2019).

This observation by the village elders points to the fact that women participation in negotiation for peace is minimal. This is irrespective of whether the minimal involvement is as a result of being discriminated against; sidelined; and, ignored by their male counterparts or simply because of being shy and unwilling to take up roles due to their cultural orientation. The observation resonates with what Courtwright (2011) averred that many societies of the world have downplayed women presence and contribution in decision making processes yet they have potential to influence peace building outcomes. It is this kind of scenario that Keiffer (2010) castigates when he argues that female-male gaps in negotiation for peace continue to exist while the ideal situation should be a gendered approach where men and women find equal opportunities to participate in negotiation processes for peaceful coexistence.

The study argues that women absence in negotiation for peace and the reluctance of men to value their contributions end up excluding women's needs, concerns, and expectations. This exclusion of a section of the society's needs and concerns has been has discussed by scholars like; (Roy, 2011) and Narasaiah (2012) as a potential cause of conflicts and explanation for failed peace efforts. Exclusion of some people in the processes results to exclusion of their needs and concerns in the end product hence the possibility of reverting to violence. This is likely to be case in Tana River County that has been embroiled in cycles of conflicts.

5.1.3 Men and women in reconciliation work for peaceful coexistence among Pokomo and Orma communities in Tana River County

The study sought to find out the role of men and women in reconciliation work for peaceful coexistence among communities in Tana River County. Reconciliation is defined as a role played by men and women in peace building to break the series of violence and encourage understanding; harmonious living; and working together of former antagonists as avowed by Keiffer (2010). Additionally, this process seeks to heal the past emotions; payment of reparations and building of broken relationships. It also persuades the antagonists to agree on future coexistence; establish civilized political dialogue; and share power in order to end conflict. Bloomfield *et al.,* (2013) argue that reconciliation is best done in committees and membership to these committees is usually seen as an indication of having participated in reconciliation work. Respondents were asked to state whether they had been members in committees that helped to reconcile people. The responses are shown in Figure 5.6.
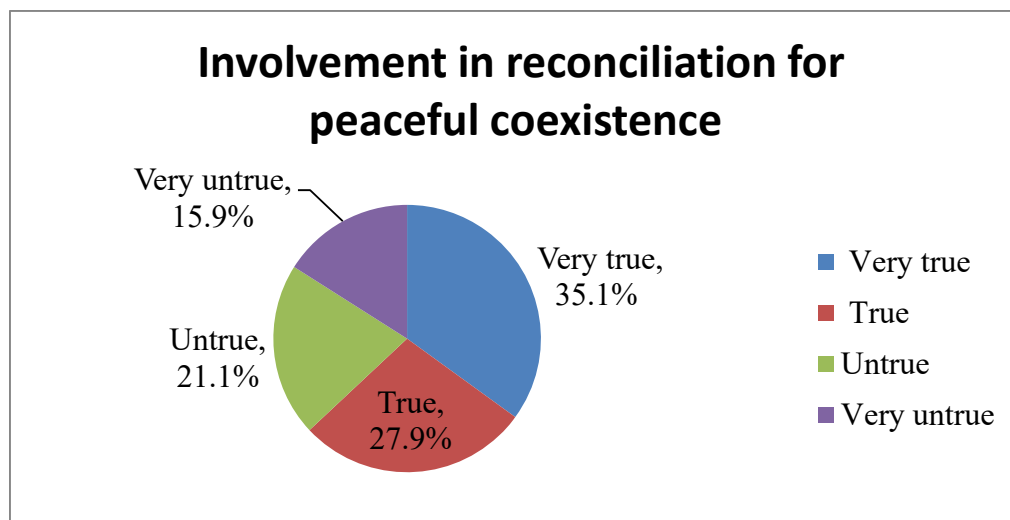
Source: Researcher (2018)

Figure 5. 6: Involvement of men and women in reconciliation for peaceful coexistence among Pokomo and Orma communities in Tana River County

Figure 5.6 reveals that 242 (63%) respondents stated that they had been members of the reconciliation committees. Besides, the findings also revealed that 134 (37%) respondents stated they had not been involved in reconciliation work. These findings show that while majority of the respondents had been involved in reconciliation work through the committees, there were others who had not been involved. The respondents who stated that they had not been involved in reconciliation work were slightly more than half of those who had been involved. This comparison is visualized in Figure 5.7.

Percentage comparison on reconciliation involvement

Not involved, 37%
Involved, 63%

■ Involved
■ Not involved
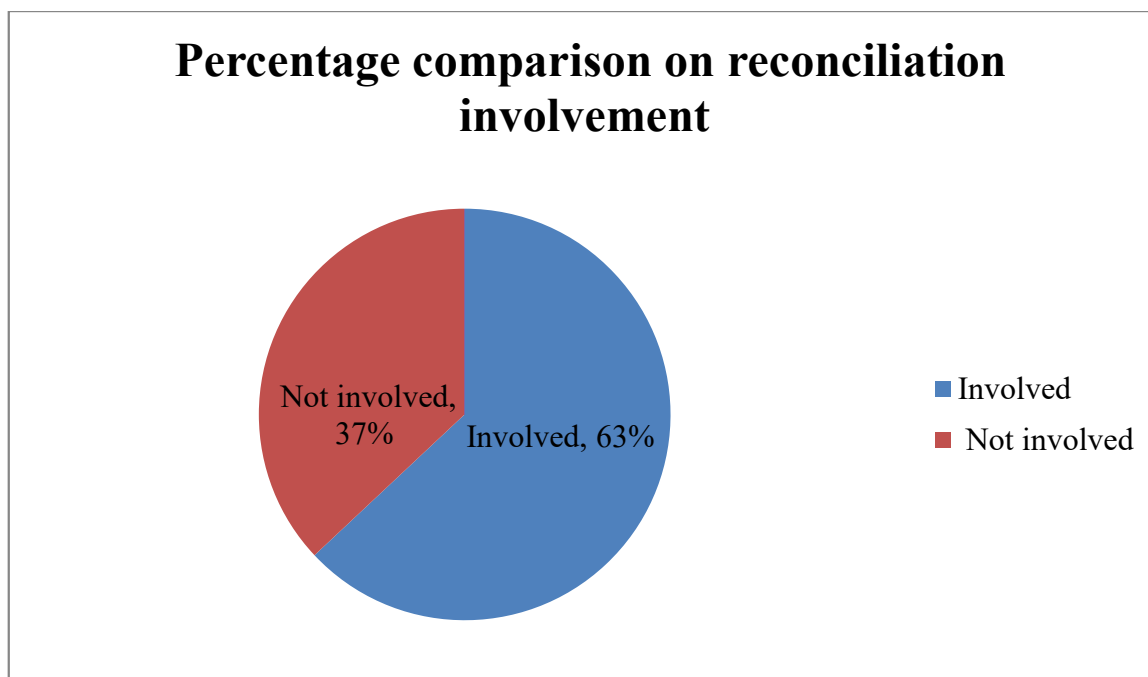
Source: Researcher (2019)

Figure 5. 7: Percentage comparison of men and women in reconciliation work among the Pokomo and Orma communities in Tana River County

Figure 5.7 shows comparison percentages between those involved in reconciliation work 242 (63%) and those not involved 134 (37%). This indicates that majority of the respondents were involved in reconciliation work for peace building through membership in committees.

However, the study sought further information from the women focus group discussion to establish their views on the presence of men and women in the reconciliation committees for peace building. While Figure 5.7 shows that majority of the respondents 242 (63%) participated in reconciliation committees for peace building, the findings from the women FGDs were that the presence of men in the committees was higher compared to that of their women counterparts. This was despite their potential to help in reconciliation work for peaceful coexistence. One of the women held:

> Women have been left out in reconciliation committees that work and play a critical role in building peace among communities in our county. Our presence in the reconciliation committees is nothing compared to the presence of men. These men have selfishly occupied all the space in the work of reconciliation giving women very limited opportunities. This is happening when we know very well that we understand our youth and our men who keep on taking us back to war. I am surprised by the self-centered attitudes of men who want to leave out women in the work of reconciliation when it is so clear to us that it is women who suffer more, who are hurt more, and who bear the brunt of violence. Furthermore, it is us women who experience higher levels of mistreatment than our men during conflict. This fact should lead the men to allow for more of us women to engage and participate in reconciliation work. We feel that given an opportunity, our contribution can go a long way in sorting out the issues that continue to bedevil the county (Field data, 2019).

The above observation by the women focus group discussions indicates that women were left out in reconciliation work for peaceful coexistence among communities in Tana River County. This was in congruence with the youth focus group discussions which showed that

women presence in reconciliation committees was not only minimal but also that their participation was treated as significant. While the youth in their discussion groups admitted that women had not been involved in reconciliation work as their male counterparts, they also noted that it was normal for women in their culture not participate so much in committees because that was perceived to be a role for men. One of the youth held:

> I agree that women involvement in reconciliation work is insignificant. Their presence in committees that help to reconcile conflicting parties is not as visible as compared to that of men. Men are usually the majority not only in reconciliation committees but also in other committees. As far as am concerned, I see nothing wrong with women absence in these committees. We know these are our mothers and sisters who are supposed to sit at home and take care of the children and cook for men. A woman is a person who should just sit at home so as not to be seen as if she is competing with her husband out there. It is a big shame for a woman to speak in the midst of men who should be telling her what to do and what not to do. As the woman remains at home, the man goes out to bring in food, protect the families from outside attackers as well as sit in meetings to discuss issues of importance to the community. It is generally the men who understand what the cultural norms say about solving differences between people in our communities. Women should therefore not bother themselves with roles that belong to men (Field data, 2019).

The above argument from the youth focus group discussions is reflective of how the society perceives women and men in relation to their roles in reconciliation work for peaceful coexistence among Pokomo and Orma communities. This thinking and attitude of the society towards women and how they should be treated goes against the ideal spirit of reconciliation work. The ideal reconciliation work for peaceful coexistence that is said to be effective is one that gives opportunities to all aggrieved parties to engage constructively in handling the issues that caused conflict between them as they find a way to live together harmoniously. Rama (2012) and Lederach (2015) posit that men are not the only aggrieved

parties in a conflict situation so that they can have the audacity to push women to the margins during reconciliation work. As it were, conflict affects women as well as men in unique and different ways hence the need to have both of them involved reconciliation work for peaceful.

The study recognizes reconciliation work as a role that should involve both men and women in order to ensure that sustainable peace is realized. However, the study found that men took the center stage in reconciliation work for peace building while women were left out. Further, it was revealed that the contribution of those women who found opportunities to be part of the committees was not treated as of value compared to that of men. Rama (2012) observed that leaving out women in reconciliation for peaceful coexistence was common practice in many parts of the world and a possible reason why most societies of the world revolved in unending conflicts.

Further, the study argues that reconciliation work for peaceful coexistence should be a role for both men and women. Leaving women out in reconciliation work for peaceful coexistence among Pokomo and Orma communities in Tana River County undermines the spirit of collective responsibility. The success in peaceful coexistence as pointed out by Lederach (2015) is pegged on the responsibility of all affected parties in a conflict situation working together in carrying out activities that bring harmonious living in order to prevent relapse to conflict. This responsibility is for both men and women who should work together to break the cycle of violence, heal emotions of those hurt and chart the way forward so as to ensure peaceful coexistence.

5.1.4 Men and women in policy making processes for peaceful coexistence among Pokomo and Orma communities in Tana River County

The study sought to find out how men and women had been involved in policy making processes for peaceful coexistence. Policy making processes develop and provide guidelines that shape the direction of a society's political, economic, social and general development (Hayes, 2014). This process generally should include men and women since they have different needs and policy preferences. Discussion was done on the following sub-topics: presence of men and women in decision making forums for peace building; presence of men and women in peace committees, presence of men and women in political leadership; and men and women in resource management for peaceful coexistence.

5.1.4.1 Presence of men and women in decision making forums for peaceful coexistence among Pokomo and Orma communities in Tana River County

The study sought to establish the respondents' views on the presence of men and women in decision making forums in peace building. Presence in decision making forums is seen as a way of participating in peace building. Respondents were asked to state whether they had been part of decision making forums. The responses are shown in Figure 5.8.
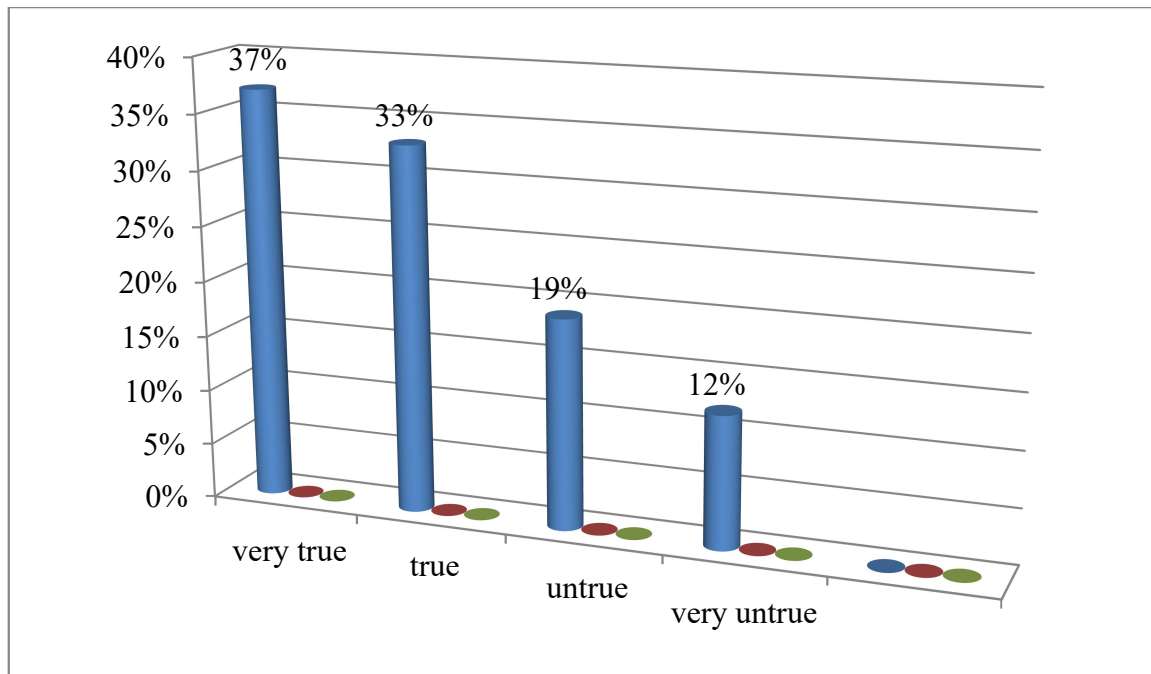
Source: Researcher (2019)

Figure 5. 8: Presence of men and women in decision making forums for peaceful coexistence among Pokomo and Orma communities in Tana River County

Figure 5.8 indicates that 269 (70%) respondents admitted that they had been involved in policy making processes for peace building while 115 respondents (30%) said they had not been involved. From those who had been involved in decision making, 142 (37%) respondents had highly been involved hence answering with 'very true' option while 127 (33%) respondents answered with 'true' option meaning that they had fairly been involved in decision making processes.

Whereas majority of the respondents said that they had been involved in decision making forums for peaceful coexistence, there were dissenting voices from the women who felt that they had been left out. From the women focus group discussions, one woman said:

> Men have refused to believe that women can sit with them and make profound contribution in the policy making processes to take care of peace in our county. While we appreciate them as our leaders and men as required by the society and culture, we feel that leaving us out in crucial matters of discussing what brings peace in our county is a failure on their side. A very specific area is where women are left out in discussing compensations when animals destroy crops on the farms. Men sit alone and decide what should be done. We only get to hear of their decisions way after they have sat down and discussed. We feel that men are treating us as small children and this should change. We want to be part of these processes (Field data, 2019).

The above views from the women indicate that peaceful coexistence processes among Pokomo and Orma communities in Tana River County were not keen to include women in decision making committees. These views correspond to what Juma (2010) avowed that women presence in policy making forums in most parts of the world was only kept at marginal levels while men took the center stage in almost everything. The exclusion of women from decision making forums so that they do not participate in the making of decisions and policies that affect their lives and shape subsequent peace paths in the county is a contrast to the aspirations of the UNSC Resolutions on women, peace and security. These resolutions advocate for women active and full participation in the processes of peaceful coexistence and matters of their security.

The findings reveal that there were inequalities in gender presence in decision making forums for peaceful coexistence among Pokomo and Orma communities in Tana River County. Women presence in the committees was not as visible as that of men. This was

despite the fact that these committees were crucial in making decisions and policies that not only affect both gender but also give direction to peace building undertakings. This scenario has potential to exclude the interests and needs of the women which can in turn be a recipe for more conflicts.

5.1.4.2 Presence of men and women in peace committees for peaceful coexistence among Pokomo and Orma communities in Tana River County

The study undertook to examine the respondents' views on the presence of men and women in peace committees. Peace committees bring together all stakeholders to discuss how to bring peace among fighting communities. Presence of men and women in these committees is understood to mean that there is participation in peace building. The composition of such committees should therefore have men as well as women at all levels. The responses are as shown in Table 5.1.

Table 5. 1: Presence of men and in peace committees for peaceful coexistence among Pokomo and Orma communities in Tana River County.

S/n	Category	no. of respondents	percentage %
1.	Very true	134	35.2
2.	True	108	27.8
3.	Untrue	81	21
4.	Very untrue	61	16
	Total	**384**	**100**

Source: Researcher (2019)

Table 5.1 shows that 242(63%) respondents stated they were involved in peace committees. However, 142 (37%) respondents had not been part of the peace committees. The number of those not present at the peace communities (142 respondents) was almost half the number of those who said that they had been present in the committees (242 respondents) as shown in Figure 5.19.

PRESENCE IN PEACE COMMITTEES

Not present,
37%
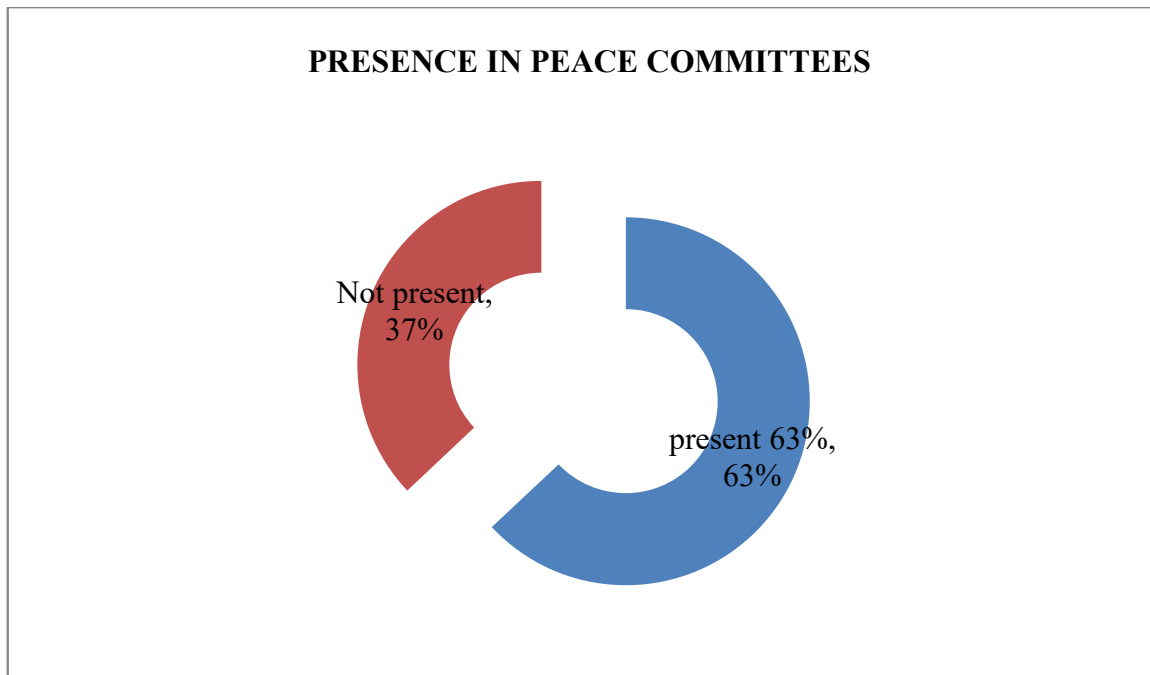
present 63%,
63%

Source: Researcher (2019)

Figure 5.9: Presence of men and women in peace committees for peaceful coexistence among Pokomo and Orma communities in Tana River County

Figure 5.9 displays that two thirds of the respondents had been present in the peace committees while one third had not been. The study further sought to get in-depth information in order to understand more about the presence of men and women in these

committees. From the interviews with the administration chiefs, it was revealed that peace

committees had primarily been dominated by men. They pointed out that fewer women than

men had been present in the peace committees. Besides, the women who found an

opportunity to be in the committees had difficulties in having their contributions valued and

incorporated in the mainstream peace building discussions. The views of the administrative

chiefs pointed out that most likely many of the respondents who agreed to have participated

in peace committees were men while those who said that they had not been involved were

women. This position was supported by a female chief in Tana River Sub- County who said:

> One will be lucky to find more than one third women representation in any
> peace committee. Peace committees have mainly been men's business. The
> few women who become part of these committees once in a while end up
> being very shy and their contribution ends up being inconsequential. The men
> find nothing wrong with the women having to sit back unnoticed because the
> culture allows for that. Women's presence and active contribution would
> otherwise be very invaluable given that they are privy to early warnings of
> conflict owing to their enduring presence at the community and their natural
> giftedness in interpersonal communications and relationships (Field data,
> 2019).

The above submission from the women group discussions shows that women presence in

peace committees for peaceful coexistence has been overshadowed by the majority male

participants. Women are misrepresented in peace committees yet these committees are

believed to be powerful tools for building peace among conflicting communities. Adan and

Ruto (2010), for example, observe that peace committees have been found to be successful

tools in managing conflicts in some pastoralist and non-pastoralist communities in Kenya.

However, these committees have not been found to be successful in peaceful coexistence

among Pokomo and Orma communities in Tana River County. This could probably be

explained by the fact women in Tana River County have been excluded from the peace committees and their contributions ignored despite their role being very important.

5.1.4.3 Presence of men and women in political leadership for peaceful coexistence among Pokomo and Orma communities in Tana River County

The study undertook to examine the respondents' views on gender representation in political leadership. Presence of men and women in political leadership whether at the grassroots level or at the County level was understood by the study to indicate gender participation in policy making for peace building among communities. The findings were sought on the presence of men and women in political leadership both at grassroots level and county level and responses are as shown in Figures 5.10 and 5.11.
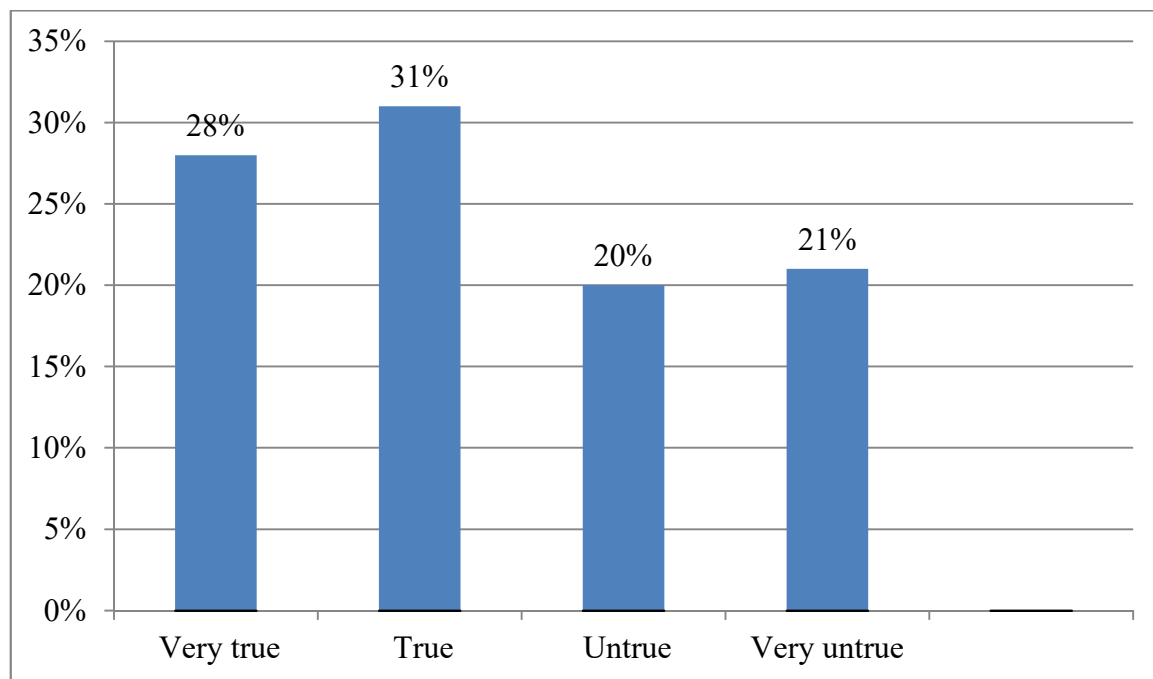
Source: Researcher (2019)

Figure 5.10: Presence of men and women at grassroots political leadership for peaceful coexistence among Pokomo and Orma communities in Tana River County

176

Figure 5.10 illustrates that 222 (58%) respondents took part in political leadership at the grassroots level while 162 (42%) respondents did not take part. These findings presented very close range between those who were part of the political leadership at the grassroots and those who were not part of it. The study further sought findings on the respondents' views on the issue of gender representation at county level political leadership. The findings are shown in Figure 5.11.

PRESENCE AT COUNTY LEVEL LEADERSHIP
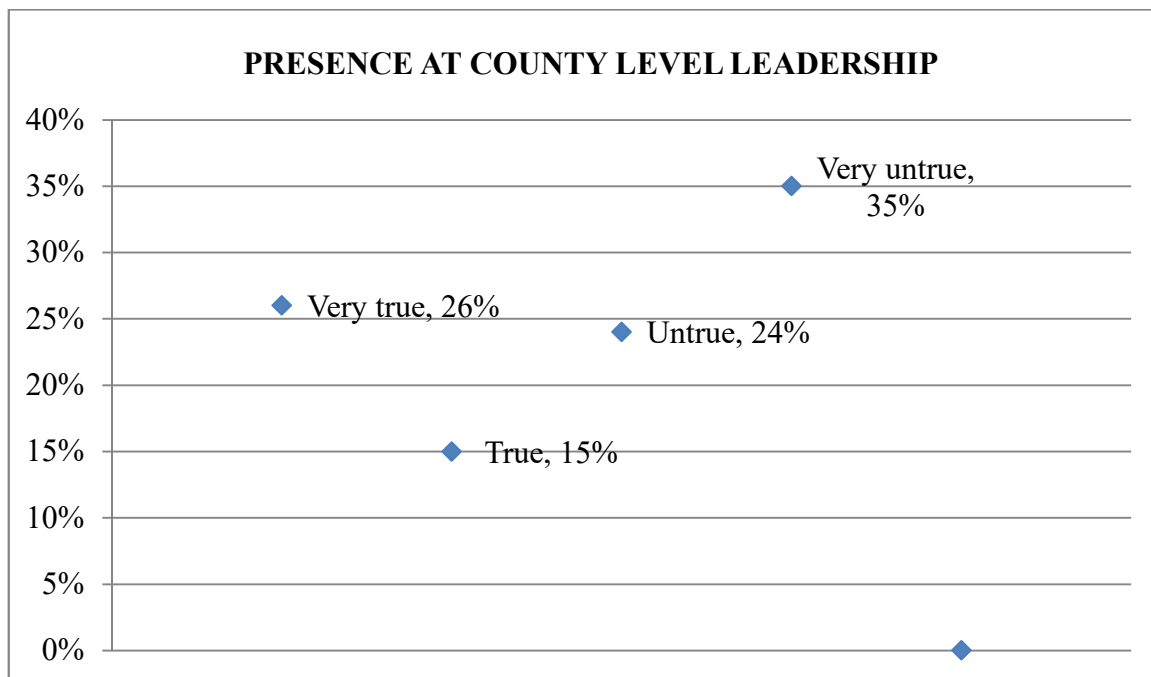
Source: Researcher (2019)

Figure 5. 11: Presence of men and women at County level political leadership for peaceful coexistence among Pokomo and Orma communities in Tana River County

Figure 5.11 presents 157 respondents (41%) agreeing that they were part of the county level political leadership while 227% (59%) were not. The findings revealed that majority of the respondents had not been given opportunity at the county level to offer leadership in peace building among conflict communities.

The study observes that there were comparatively more people involved in political leadership at the grassroots (222 respondents, 58%) as shown in Figure 5.10 than they were involved at the county level (157 respondents, 41%) as shown in Figure 5.11. This information indicates that there was weak participation in political leadership at the county level where policies ought to be crafted and cascaded down to the grass roots for implementation. Dahlerup (2015) argues that the visibility of men and women at all levels of political leadership is crucial in that it enhances diversity of viewpoints necessary for peaceful coexistence.

This study construes that the participation of men and women in political leadership both at the grassroots and county levels was weak. This means that the making of policies that shape the direction of political leadership in relation to peaceful coexistence was lacking in Tana River County.

5.1.4.4 Men and women in resource management for peaceful coexistence among Pokomo and Orma communities in Tana River County

The study undertook to examine the participation of men and women in resource management for peace building. Participation of men and women in resource management is a vital component in peace building (Butcher, 2014). Here both men and women have access

to wealth creation opportunities and ownership and use of property. Specific question was asked for the respondents to state whether they had been involved in resource management. The findings are shown in Figure 5.12.

Involvement in resource management

- Likely, 22%
- Very likely, 39%
- Other, 38%
- Unlikely, 25%
- Very unlikely, 13%
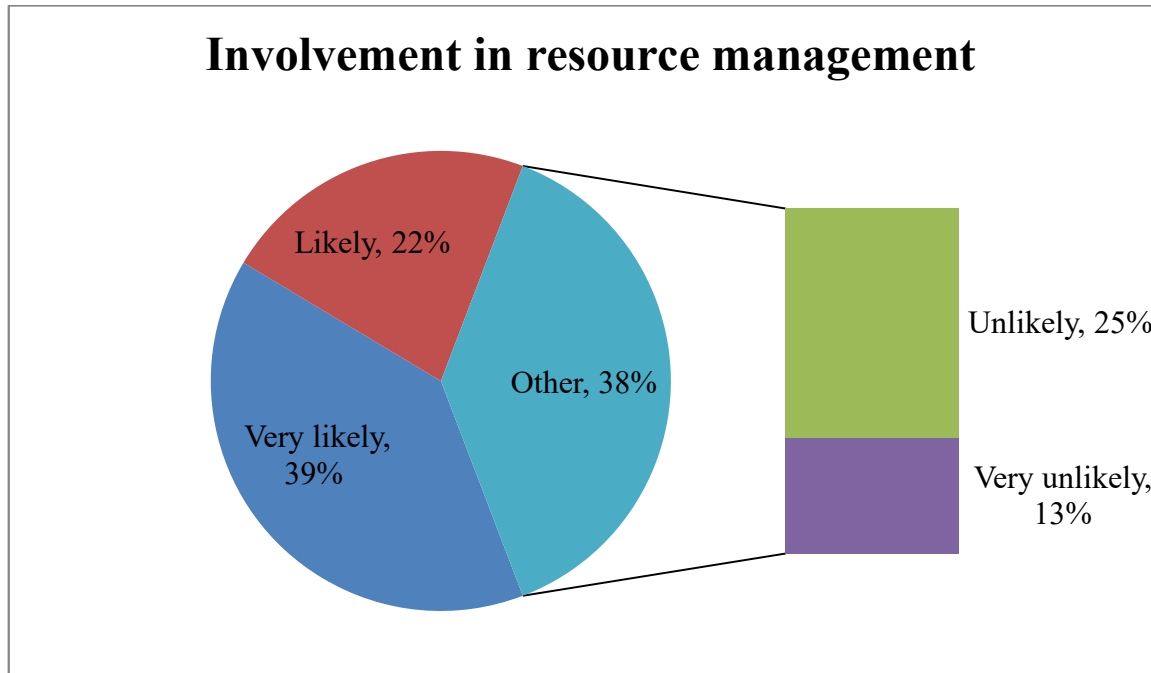
Source: Researcher (2019)

Figure 5. 12: Involvement of men and in resource management for peaceful coexistence among Pokomo and Orma communities in Tana River County

Figure 5.12 displays 234 (61%) respondents admitting that they had participated in resource management activities for peace building and 150 (38%) respondents denying having been involved. This indicates that majority of respondents were involved in resource management for peace building. Whereas the findings show that many of the respondents participated in resource management for peace building, the women focus group discussions revealed that the ground was not level for men and women in these undertakings. Women said that they did not feel that they had the same privileges as men in accessing resources, owning

property and determining how those resources needed to be distributed to aid peaceful coexistence. One of the women claimed:

> Women have never enjoyed similar privileges as men when it comes to resource ownership and management. The practice is that men claim ownership of property almost in every sector of life. The farms and graze lands belong to them; they own livestock; proceeds from the farms are theirs; and, even land ownership title-deeds are in their names. What really does not belong to the men? Even our very own children, the fruit of our labor, and they are called by the men's names. May be what women can own are insignificant properties like chicken and a few goats here and there (Field data, 2019).

From this quote, it is clear that the ground is not leveled for men and women in access and use of resource management for peace building among communities in Tana River County. This situation is similar to what Tino (2016) observed about communities living in Gulu area of Uganda. Men and women in that area did not have equal opportunities in accessing and using land resources as a way of spearheading peace building after a period of war. This further agrees with the findings of the Minority Rights Group International (2011) that patriarchal systems in East African communities are responsible for women marginalization in accessing, using and managing resources. The study observes that men and women did not have equal opportunities in managing resources for peaceful coexistence among Pokomo and Orma communities in Tana River County.

5.1.5 Additional strategies used by men and women to promote peaceful coexistence among Pokomo and Orma communities in Tana River County

The study sought to find out the views of the respondents on other ways that men and women participated in peace building processes in addition to what the study had asked in closed ended questions. This was done through an open ended question that allowed the respondents to think outside the sphere of the closed ended questions of the study. The study hoped that this would help in understanding further the opinions of respondents and what they thought was necessary to incorporate in peaceful coexistence processes in the area. The responses are shown in Figure 5.13.
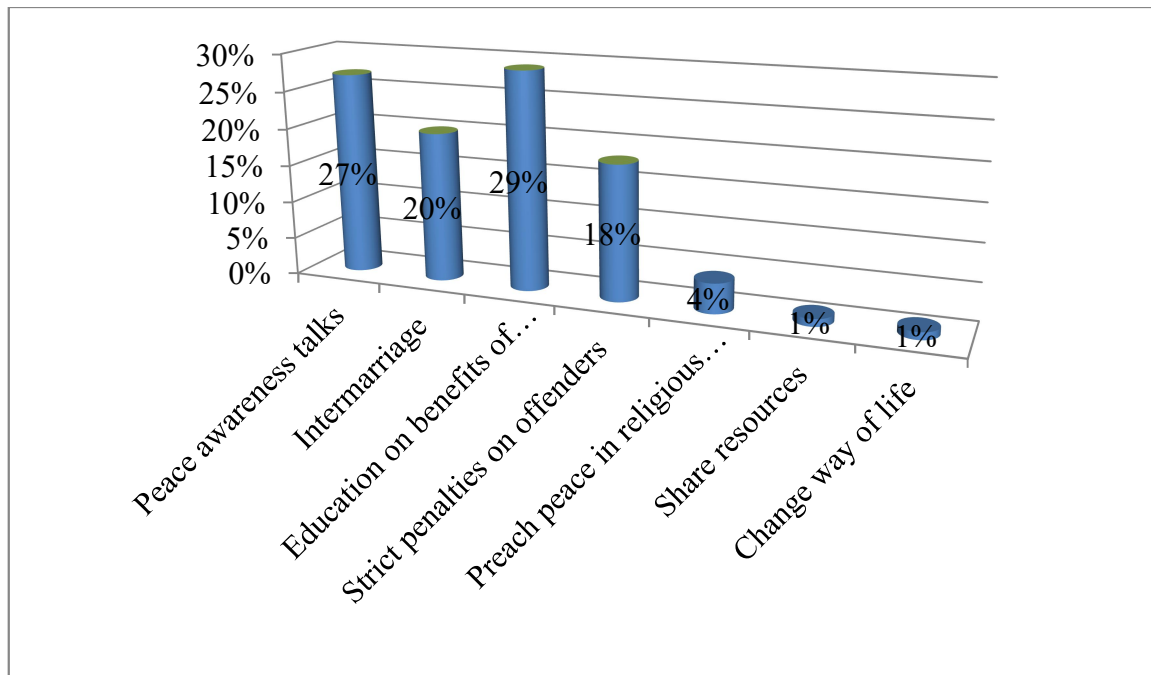
 Source: Researcher (2019)

Figure 5. 13: Additional strategies used by of men and women to promote peaceful coexistence among Pokomo and Orma communities in Tana River County

Figure 5.13 presents additional ways in which the respondents thought men and women could do to enhance peace building in the area. This helped to inform the study more on what needed to be done to build peace in the area. The additional strategies are discussed under the sub-headings: peace awareness talks; intermarriage; education on the benefits of peace; strict penalties on offenders; and preaching peace in religious gatherings.

5.1.5.1 Peace awareness talks strategy for peaceful coexistence among Pokomo and Orma communities in Tana River County.

As shown in Figure 5.13, 104 (27%) respondents stated that having peace awareness talks was instrumental in bolstering peace in the area. This involves bringing people from the warring communities together and educating them on the benefits of living together harmoniously. These views from the respondents were in line with the aspirations of the Geneva Peace Talks Initiative whose vision is to expand space for dialogue in peace building. This initiative uses peace talks to demonstrate to people that it is possible to talk through conflict situations into harmonious living. This is done through sharing success stories of people around the world who are changing their situations by doing small but effective things to build peace.

Butcher (2014) posits that peace awareness talks aimed at helping parties in conflicts to build peace is not a reserved role for the specialists and experts but a role that every individual should play. When everybody gets involved in peace talks in their own small way and in their own situation, people can be led to peace agreements by use of successful peace awareness talks. The study argues that peace awareness talks have the potential to boost peace between the Pokomo and Orma communities.

5.1.5.2 Intermarriage strategy for peaceful coexistence among Pokomo and Orma communities in Tana River County

Figure 5.13 further shows that 79 (20%) respondents indicated that intermarriage was an undertaking that was well placed to help bring about peace in the county. Intermarriage refers to marriage between people of different cultures, religions, tribes, castes or social classes (Thurston, 2013). The case of intermarriage in this study referred to marriage between the Orma and the Pokomo people. These two communities with a history of cyclic conflicts have different cultures, occupations, and religious persuasions which have constantly come to play in their conflict times.

From the interviews with NGO and CBO managers, it was revealed that intermarriage was a peace building idea whose time had already come and that the two communities needed to fast-track the realization of the same. A manager in one of the NGOs said that he had proposed the idea of intermarriage to the administration of the county. He said:

> I have told the County administration time and again that intermarrying as an intervention to end perennial conflicts and build lasting peace in this county is an idea whose time cannot be any later than now. We need to encourage our young people to marry from tribes other than their own. That way, we will all become relatives and will be careful not to attack one another lest we attack our very own relatives and in-laws. That relationship will build into a fiber of connectedness that will make our community one family that will not want to attack and harm their own. If this can start today, then within a very short time our differences will disappear and respect for one another will govern our everyday interactions hence peace will be realized (Field data, 2019).

The views of the NGO and CBO managers indicate that intermarriages have potential to strengthen intercommunity relations and augment harmonious living between rival

communities like Pokomo and Orma of Tana River County. This view corresponds with what Thurston (2013) found in his study on intermarriages in the Southern India caste systems. His study revealed that shifting from the traditional arrangement where people were not allowed to marry from different caste groups to allowing marriages to take place across the castes was one big step in creating intercommunity networks and relationships necessary for harmonious living. Such intermarriages brought people to a point of feeling related and indebted to preserve peace and harmony among themselves. The study views intermarriages between the Pokomo and Orma communities as a positive step that peaceful coexistence efforts can pursue in order to end the cycles of conflict in the area.

5.1.5.3 Education on the benefits of peace strategy for peaceful coexistence among Pokomo and Orma communities in Tana River County.

Figure 5.13 shows that 113 (29%) respondents stated that educating the communities on the benefits that come with peace was a necessary activity that needed to be undertaken in the peace building processes. Education on the benefits of peace refers to taking people from the two communities of Pokomo and Orma through some training so that they can learn to appreciate peace more than conflict.

According to Isoraite (2019), education is an important tool in promoting people's values, human rights and prevention of emergence of conflicts. Further, educating people helps their minds to open to new knowledge and understanding that a peaceful environment promotes development whether in the area of their occupations; schooling of their children; or prevention of losses of lives and property. The processes of education are necessary in

helping the Pokomo and Orma communities to inculcate into their lives of a new culture of life that is not characterized by conflicts. Such culture is a requisite for faster development.

The women in their focus group discussions said that education was necessary to enlighten people on the benefits of living peacefully with each other. One woman praised by her colleagues in the focus group discussions as their 'voice of courage' said:

> I believe nothing can be justified to take the place of educating our people on the matter of living together harmoniously. Peace is better than violence by far. In fact one cannot compare the two. Our people should be taken back to school to be taught on the need to embrace a life of peace because this is what will give our communities an opportunity to grow our crops, keep our animals and look for markets out there to better our lives and those of our children. Above all, men will know that they need to protect the needs and concerns of the women and children who are always the greatest casualties in times of violent conflicts (Field data: 2019).

These views from the women focus group discussions concurred with those of the administrative chiefs who argued that educating people on the benefits of peace was a crucial undertaking that the County administration needed to prioritize in peace building processes. This education could best be done targeting men and women from county level to the grassroots levels. The study posits that educating warring communities on the benefits of peace is likely to benefit peaceful coexistence among Pokomo and Orma communities in Tana River County and avert the cycles of conflict in the area.

5.1.5.4 Strict penalties on offenders as a strategy for peaceful coexistence among Pokomo and Orma communities in Tana River County

Figure 5.13 further shows that 69 (18%) respondents said that strict penalties levied on the offenders would act as a fitting deterrence to conflicts. For fear of these penalties, people would most likely consider living in peace with others. These views are in tandem with what Boyd (2017) found in his study on why people obeyed the law. Basing his findings on the tenets of deterrence theory, he asserted that people can be dissuaded from committing crime for fear of being caught and punished. People can actually be dissuaded from doing wrong if they know that consequent punishment is going to be swift, certain and severe as espoused by the deterrence theory tenets.

The study postulates that letting the offenders among the Pokomo and Orma communities be aware of the consequent tough penalties that wait them in the event that they participated in conflicts can help deter conflict. Perpetrators of violence should not just be made aware of what should happen to them when they commit crimes but also action against them should always be taken swiftly and severely so as to serve as an example of what offenders should go through. This way, people would most likely choose peace building path instead of conflicts.

5.1.5.5 Preaching peace in religious gatherings strategy for peaceful coexistence among Pokomo and Orma communities in Tana River County

On the matter of preaching peace in religious gatherings, 15 (4%) respondents said that it was important that at places of worship and religious meetings peace be preached. The study

avers that religion and religious leaders act from a place of influence and so their teachings can persuade people towards peaceful coexistence.

Concurring with this position, Siebert (2017) in his work on the role of religion in peaceful coexistence observes that worship centers are important places that are strategically positioned to deliver very powerful and highly revered messages of peace and respect for humanity. He further notes that the message of peace is likely to be well received not only because the Holy books advocate for peace but also because the faith leaders are best placed to speak from a point of religious authority and consequently influence their followers to choose peace instead of conflict.

5.2 Chapter Summary

This chapter presented data analysis on the second objective of the study. The objective sought to assess the strategies used by men and women in peaceful coexistence among Pokomo and Orma communities in Tana River County. The findings on this objective were discussed on the sub-topics: men and women in advocacy for peaceful coexistence; men and women in negotiations for peaceful coexistence; men and women in reconciliation work for peaceful coexistence; men and women in policy making processes for peaceful coexistence ; presence of men and women in decision making forums for peaceful coexistence; presence of men and women in peace committees; presence of men and women in political leadership; and men and women in resource management for peaceful coexistence. From the findings, majority of the respondents acknowledged that they had played a role in the strategies used for peaceful coexistence. However, the findings revealed

that women were left out so that they did not take meaningful roles in peaceful coexistence compared to their male counterparts.

CHAPTER SIX

PERCEPTIONS ON GENDERED APPROACHES TO PEACEFUL COEXISTENCE AMONG POKOMO AND ORMA COMMUNITIES IN TANA RIVER COUNTY

This chapter presents analysis of data on the third objective of the study. The third objective was: to evaluate perceptions on gendered approaches to peaceful coexistence among Pokomo and Orma communities in Tana River County. The study sought the views of respondents on their perceptions on gendered approaches to peaceful coexistence.

Perception was used to describe the way in which people think or see issues and assign them meanings in relation to their environment. In relation to gendered approaches to peaceful coexistence, perception was used to refer to the way the respondents viewed and thought these approaches addressed the needs and concerns of men and women. The study used a Likert scale ranking to examine the respondents' perceptions on gendered approaches to peaceful coexistence. Mcleod (2018) argues that attitudes and perceptions can be measured using a directional measurement also referred by him as the Likert scale. The Likert scale assumes that the strength of an experience or perception is a linear (one direction on a straight line) ranking from strongly agree to strongly disagree and measurement can be done by evaluation. Evaluation refers to whether a person thinks positively or negatively about the attitude topic.

Data was collected through questionnaires; interview schedules and focus group discussions. Questionnaires got information from the 384 respondents of the study; interview schedules got information from key informants drawn from administrative chiefs,

NGO mangers, and CBO managers while focus group discussions sought information from youth, women and village elders.

Discussion on the findings was done on the following sub-topics: practical needs approach to peaceful coexistence; protection approach to peaceful coexistence; instrumentalist approach to peaceful coexistence; participative approach to peaceful coexistence; and transformative approach to peaceful coexistence. These approaches are considered by the study to be key gendered approaches as espoused by UN Peace Initiative Model (2009).

6.1. Perceptions on practical needs approach to peaceful coexistence among Pokomo and Orma communities in Tana River County

The study sought to examine the respondents' views on practical needs approach to peaceful coexistence. The practical needs approach to peaceful coexistence is an approach that addresses the needs of men and women while seeking to build peace (Rehn & Sirleaf, 2011). These needs include: food, shelter, work, water and security. Besides, access to employment, inheritance, political and social participation are also said to be crucial basic needs. The practical needs approach is cognizant of the fact that access to these basic needs affects the amount of control one has in decision making in the process of peaceful coexistence (Clifton & Gell, 2012). Peaceful coexistence approaches that pay attention to the basic needs of men and women are understood by the study to be gendered approaches. Responses were sought on the respondents' views on whether they perceived practical needs approach to peaceful coexistence gendered. The findings on their views are shown in Figure 6.1.

Perceptions on practical needs approach

Strongly disagree, 4%
Disagree, 3%
Likely, 22.9%
Very likely, 70.1%

Legend:
- Strongly agree
- Agree
- Disagree
- Strongly disagree
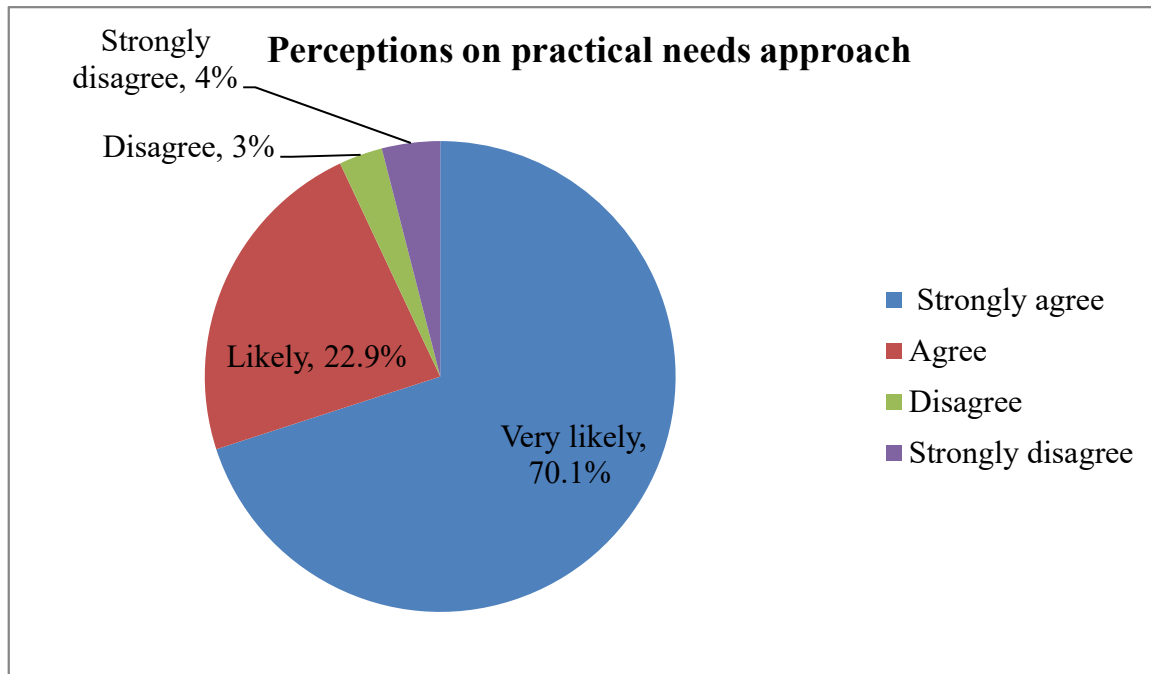
Source: Researcher (2019)

Figure 6. 1: Perceptions on practical needs approach to peaceful coexistence among Pokomo and communities in Tana River County

Figure 6.1 shows an overwhelming 357 (93%) respondents giving 'strongly agree' and 'agree' responses. This indicates that the majority of the respondents perceived practical needs approach to be gendered. This implies that this approach to peace building addresses the basic needs and concerns of men and women. Gendered approaches to peaceful coexistence are understood by the study to be those approaches that look into the interests of men and women because both have unique and different needs.

However, the views of the minority 27 (7%) respondents were that a practical needs approach would not deliver a gendered process towards building peace. These views were supported by the youth focus group discussions who submitted that addressing practical needs would not deliver a gendered peace building approach unless the society accepted to give women space for meaningful contribution like their male counterparts. One of the young men said:

> Being careful to meet the needs of men and women is an important step in peace building among our communities. It is equally good to pay special attention to needs of both genders so that women are not sidelined as it has been the case for many years. However, my view is that this alone is not enough to build peace. Fruitful peace building process can be achieved when our cultures get ready to delink themselves from allowing male dominance in almost all matters that affect the society leaving out women. I feel that women space should be respected and expanded so that they can make meaningful contribution to the process of peace building (Field data, 2019).

However, the views from the women focus group discussions showed that women perceived paying attention to practical needs of men and women as an appropriate gendered approach to peace building. A woman in the group said:

> Our needs are not like those of men during the time of peace building. Successful approaches should therefore factor in the concerns of both men and women. For example, while men may use an open place in a refugee camp to answer to the call of nature, women definitely need a more enclosed place because of how they are created. Besides, women require provision for sanitary use and disposal which is not a need for men. This is just but one example of how practical needs should be looked into so as to bring a gendered face in peace building (Field data, 2019).

The women's views that approaches to peaceful coexistence should look at their needs as unique and different were congruent with those of the administrative chiefs. The views of the administrative chiefs were that addressing the practical needs of men and women alone was not enough because a gendered perspective in administering these needs was needed.

Clifton and Gell (2012) aver that giving gendered treatment in the administration of basic needs of men and women ensures that the administrators are guided by knowledge of gender specific needs. One of the chiefs working in a location that he said was regularly affected by conflicts said:

> Our peace building attempts in the county and particularly my specific area of work have failed many times not because we have not put efforts as leaders but more so because we have not paid attention to the fact that men and women have unique and different needs that need to be considered and evaluated keenly. It is important that we all know that attention should be paid to the specific needs of men and women at the time of peace building. In fact, a quick needs-check survey should be done beforehand to establish the needy areas for each category of gender. The right check on the needs and a subsequent ensuring that the needs are addressed helps to deal with gender practical needs of men and women (Field data, 2019).

Addressing practical needs of men and women is an important step towards peaceful coexistence. However, a gendered perspective in the administration of these needs is necessary in order to work towards lasting peace as gathered from administrative chiefs' interviews. Besides, there is need to ensure that women as well as men are given opportunities to express the practical needs so that administration of the same can be relevant and easy to contact.

6.2 Perceptions on protection approach to peaceful coexistence among Pokomo and Orma communities in Tana River County.

The study sought to find out the respondents views on whether they perceived giving protection to men and women during peaceful coexistence as a gendered approach. A protection approach to peaceful coexistence recognizes that men and women have gender specific susceptibilities and weaknesses during conflict and in its aftermath. This approach seeks to ensure that the much needed security to men and women during conflict and in post

conflict period of peace building is offered as espoused by the Geneva Convention 1950. This convention moved that men and women as victims of war needed to be provided with security and protected from being killed, mutilated, taken captives, and being executed (Speake, 2013).

The respondents were asked to state whether they perceived ensuring that men and women were given security during and after conflict as a gendered approach that helped in building peace. An approach that provides security for men and women during conflict management and peace building processes was understood by the study to be a gendered approach in peaceful coexistence. The responses are shown in Figure 6.2.
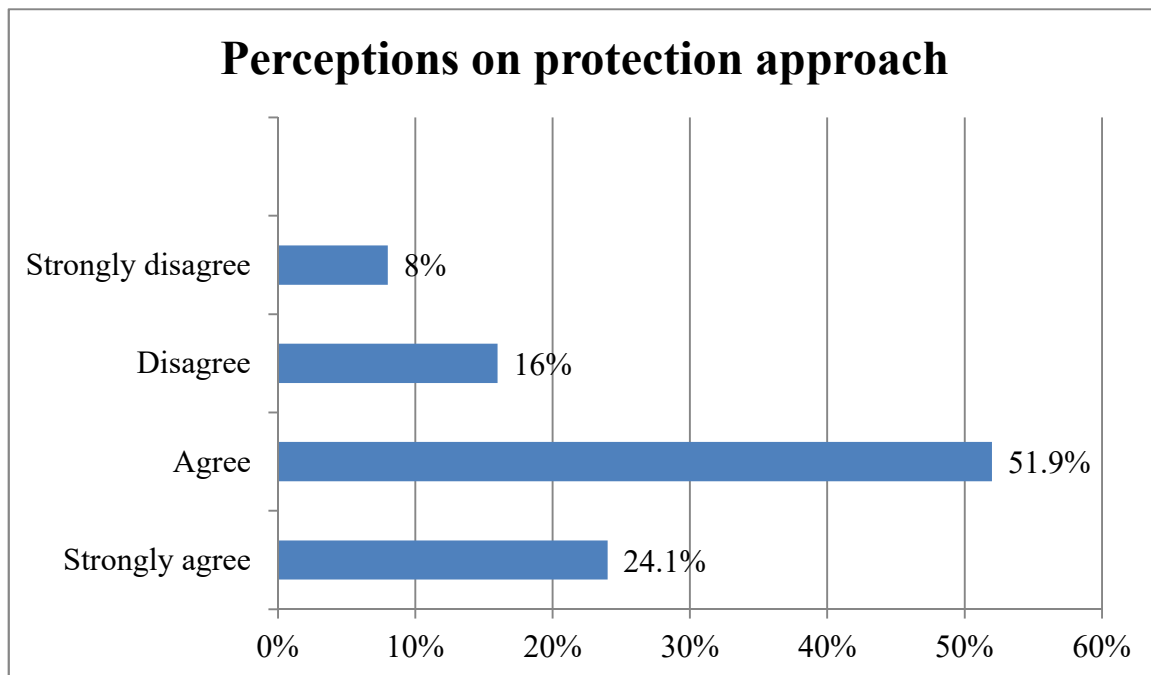
Source: Researcher (2019)

Figure 6. 2: Perceptions on protection approach to peaceful coexistence among Pokomo and   Orma communities in Tana River County

Figure 6.2 presents a cumulative 292 (76%) respondents answering with 'strongly agree' and agree. This implies that majority of the respondents perceived that ensuring men and women were given security during conflict and peace building was a gendered approach to peace building. However, there were minority 92 responses (24%) that were not in agreement that offering protection to men and women during conflict and post conflict time was a gendered approach to peace building. This percentage (24%) was however very minimal compared to (76%) who perceived the approach to be gendered.

Further, from the interviews with NGO and CBO managers, the findings revealed a consensus perception that protecting both men and women during conflict and post conflict time was perceived to be a gendered approach to peaceful coexistence. They argued that security needs of men and women in peaceful coexistence processes are varied and consequently called for specific attention to be given to each gender category. Thus, proper arrangements need to be put in place to ensure that the security concerns of men and women are addressed.

Women in their focus group discussions felt that offering protection to men and women in the peace building period was a step geared towards achieving the much needed peace in the county. A woman who confessed having narrowly escaped sexual violation incidence well said:

> Security for us women and our girls during conflict and even after conflict when we engage in building peace is something that both the government and all persons involved should factor in. Though we know that men too need security, women and children are more vulnerable to danger in times of conflict and thus should be protected. The peace building processes should protect women from obvious sexual violence, rape and forceful evictions and transfers to concentration camps (Field data, 2019).

The above views of women are in line with the aspirations of the Geneva Convention and its additional protocols that advocate for provision of protection for persons not participating in war, prisoners of war, detainees, civilians and civilian property. Approaches to peace building that claim to be and are perceived to be gendered should be such as take care of the security concerns of men and women.

The study argues that one of the aspects of a gendered approach to peaceful coexistence is that of seeking to provide protection to both men and women during conflict and in post conflict peace building time. Men and women should be understood to have different and unique security needs that should not be ignored in peaceful coexistence processes (Strickland & Duvvury, 2013). Subsequently, any attempts to peace building that are not keen on paying attention to the security needs of men and women should be seen to be just but preparing the way for lapsed peace. Equally so, the peaceful coexistence attempts that only take care of the needs of one gender leaving the other out are likely to fail.

6.3 Perceptions on instrumentalist approach to peaceful coexistence among Pokomo and Orma communities in Tana River County

The study sought to find out whether the respondents perceived the instrumentalist approach to peace building to be gendered. Instrumentalist approach to peaceful coexistence process looks at men and women as distinct people who are affected differently by conflict (Olivius, 2014). The respondents were asked to state whether they perceived identifying the needs of men and women and giving individualized response to their needs a gendered approach to peace building. The study perceived a peace building approach that identifies and gives

individualized attention to the needs of men and women gendered. The findings are summarized in Figure 6.3.

Perceptions on instrumentalist approach
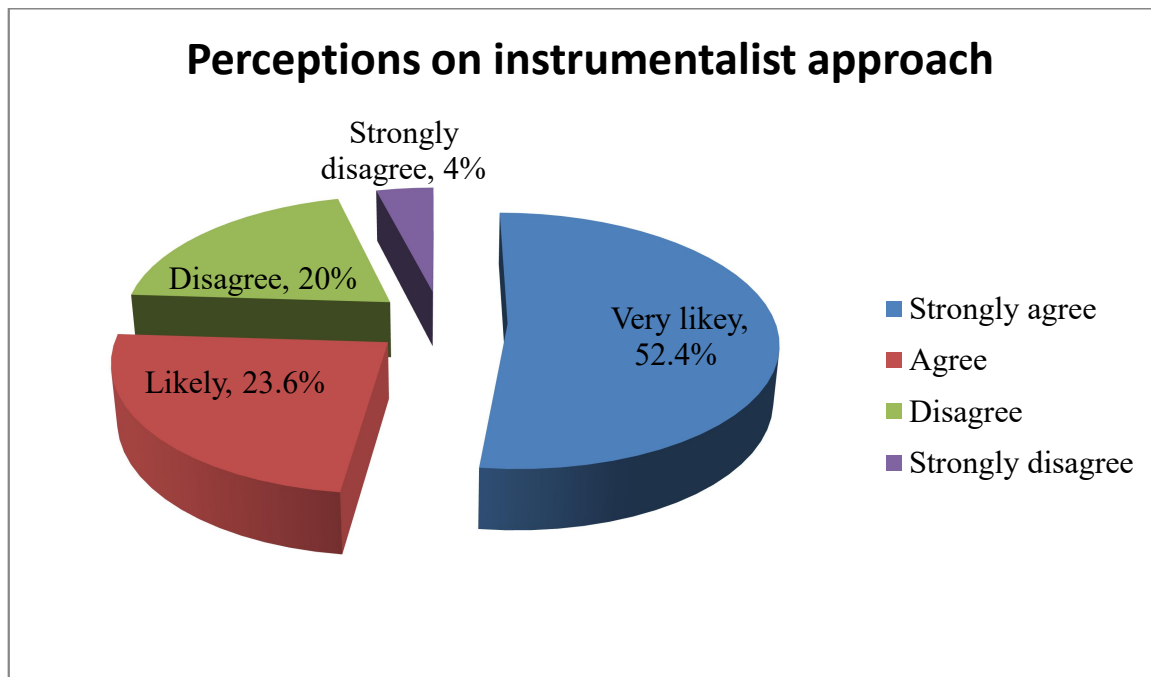
Source: Researcher (2019)

Figure 6. 3: Perceptions on instrumentalist approach to peaceful coexistence among Pokomo and Orma communities in Tana River County

Figure 6.3 demonstrates 292 (76%) respondents giving 'strongly agree' and 'agree' responses. This implies that majority of the respondents perceived identifying the needs of men and women and giving individualized attention to those needs during conflict and thereafter a gendered approach. A gendered approach was understood by the study to mean that approach to peace building with one of its aspects as identifying and personalizing the needs of men and women and sorting out those needs in an individualized manner.

Instrumentalist approach to peace building that looks at men and women as separate entities and endeavors to solve individual gender concerns was perceived by the women in their focus discussion groups as gendered. One woman held:

> Approaches to peaceful coexistence should understand that men and women in conflict and peace building times need to be treated separately and differently because their needs are not the same. What we have suffered from in the past as women is as a result of systems failing to pay attention to our differences. Many times we have had to be given wholesale and general treatment which ended up either failing to address the needs of women or deliberately ignoring them. One case in point is where medical supplies in the concentration camps are given but end up benefitting men to a greater extent because they sell them out thus failing to address the needs of women like reproductive health medication and, family planning pills and vitamins for the expectant mothers. Paying gender specific attention to the needs of men and women can make the initiative more effective (Field data, 2019).

Further, findings from the interviews with the administrative chiefs showed that instrumentalist approach was gendered and had a high possibility for success in building sustainable peace. This is so because both men and women play crucial roles in the building of peace after conflict and thus, their concerns and expectations need to be looked at specifically. They observed that many peaceful coexistence attempts in the county had failed because the actors involved had ignored gender specific needs.

The study avers that instrumentalist approach to peaceful coexistence is a gendered approach. This approach, which aims at treating each gender category as a separate entity during peace building process, is perceived to produce lasting peace if well undertaken. The approach's success is anchored on its ability to treat men and women as distinct and separate entities, and to administer solutions to their needs appropriately. This view concurs with that of Onslow and Schoofs (2010) who contended that successful peace building should be

anchored on approaching each gender category as a separate entity and important instrument with specific needs to be addressed. However, the study found out that despite instrumentalist approach being perceived gendered, peace building approaches in Tana River County did not pay attention to treating each gender category as individual entities whose needed to be uniquely addressed. This is a possible reason for failed peace attempts that lead to cyclic conflicts.

6.4 Perceptions on participative approach to peaceful coexistence among communities in Tana River County

The study endeavored to find out the views of the respondents on whether they perceived participative approach to peace building gendered. Participative approach to peace building is a style that ensures that decisions are made with most feasible amount of participation of men and women (Speake, 2013). Besides, participative approach recognizes that men and women in the community play different roles and have unique insights and knowledge about conflicts that can be helpful in the process of peaceful coexistence.

Specific question was asked on whether the respondents perceived participative approach to peaceful coexistence to be gendered. The study perceives that participation by men and women at all levels and stages of the peace building process implies that an approach is gendered. Their views are presented in Figure 6.4.

Perceptions on participative approach

- Strongly agree, 46.5%
- Agree, 37.5%
- Other, 16%
- Disagree, 8.5%
- Strongly disagree, 6.5%

Legend:
- ■ Strongly agree
- ■ Agree
- ■ Disagree
- ■ Strongly disagree
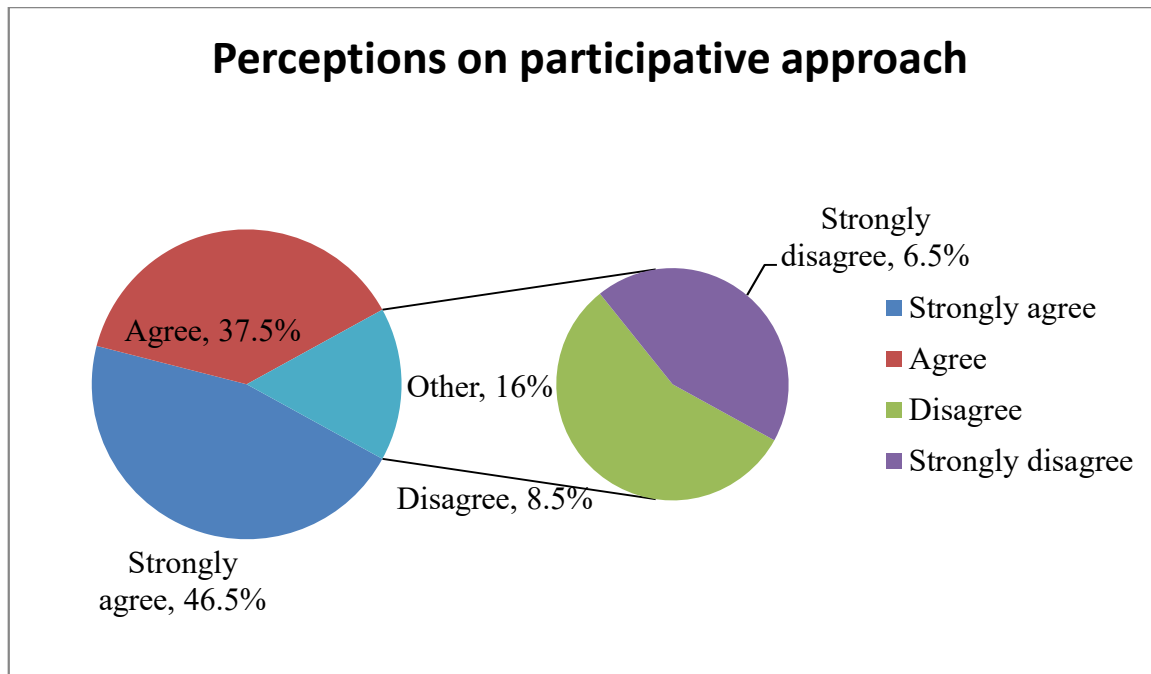
Source: Researcher (2019)

Figure 6. 4: Perceptions on participative approach to peaceful coexistence among Pokomo and Orma communities in Tana River County

The respondents' views in Figure 6.4 show 323 (84%) respondents answering with 'strongly agree' and 'agree' responses. This implies that majority of the respondents perceived participative approach to peaceful coexistence a gendered approach. This is the approach where men and women at all levels are given opportunities to participate in peace building. The approach does not discriminate one category of gender in order to favor the other (Gizelis, 2011).

Participative approach succeeds as a gendered approach to peaceful coexistence because it allows both men and women at all levels to participate in the processes. This success comes in when men and women own not only the processes but also the end results of the processes. A process towards peaceful coexistence that does not involve men and women

would simply omit the expectations, concerns, and needs of one category of gender and hence become a recipe for future failure. Thus, failed peace building processes would always be seen as being responsible for cyclic conflicts and unending fights as is the case in Tana River County.

The findings from interviews with administrative chiefs revealed that men and women had important inputs that needed to go into the process of promoting peaceful coexistence and relegating one gender category would yield to unsustainable peace building undertaking. An administrative chief stated:

> The process towards peaceful coexistence should involve men and women if it will ever be successful. But my experience has been that men are indeed very selfish. They want it all for themselves and take pleasure in seeing women relegated. If men would recognize the power resident in   women to help in ending conflicts and give them opportunities to make meaningful contribution to the processes, probably cases of violence between the Pokomo and the Orma would lessen (Field data, 2019).

The study posits that participative approach to peace building has a potential to yield lasting peace if men and women are given an opportunity to make their significant contribution without discrimination. The contributions of women as well as that of men are important in peace building. Women are, for example, very instrumental in noticing early warning signs of looming conflict in the change of day- to-day activities such as availability of cheap light weapons in the market, intolerance, hate speech and village gossips as observed by Hamasi (2015). Efforts to bring about peaceful coexistence can benefit a lot from such information if women are given an opportunity to share. Women are also by nature able to manage details in the routine life of the community which men may find difficult to engage in. In fact, men in the nature of their normal businesses would overlook such details and miss the privilege

to become aware of them yet they are very necessary in informing processes for peaceful coexistence.

6.5 Perceptions on transformative approach to peaceful coexistence among Pokomo and   Orma communities in Tana River County

The study sought to find out the respondents' views on whether they perceived transformative approach to peaceful coexistence gendered. The approach seeks to have the disputing parties experience a shift in thinking and behavior in order to overcome the current way of relating to one another so as to have healthy individual and community relationships necessary for ending conflicts (Wadhams, 2010). Change in attitude and behavior of individuals involved in working towards peaceful coexistence is crucial in this approach.

Respondents were asked to state their views on whether they perceived transformative approach to peaceful coexistence gendered. Transformative approach to peaceful coexistence is considered by the study to be gendered because it encourages men and women to change their attitudes on how they should work together to bring peace between their fighting communities. The responses are summarized in Figure 6.5.
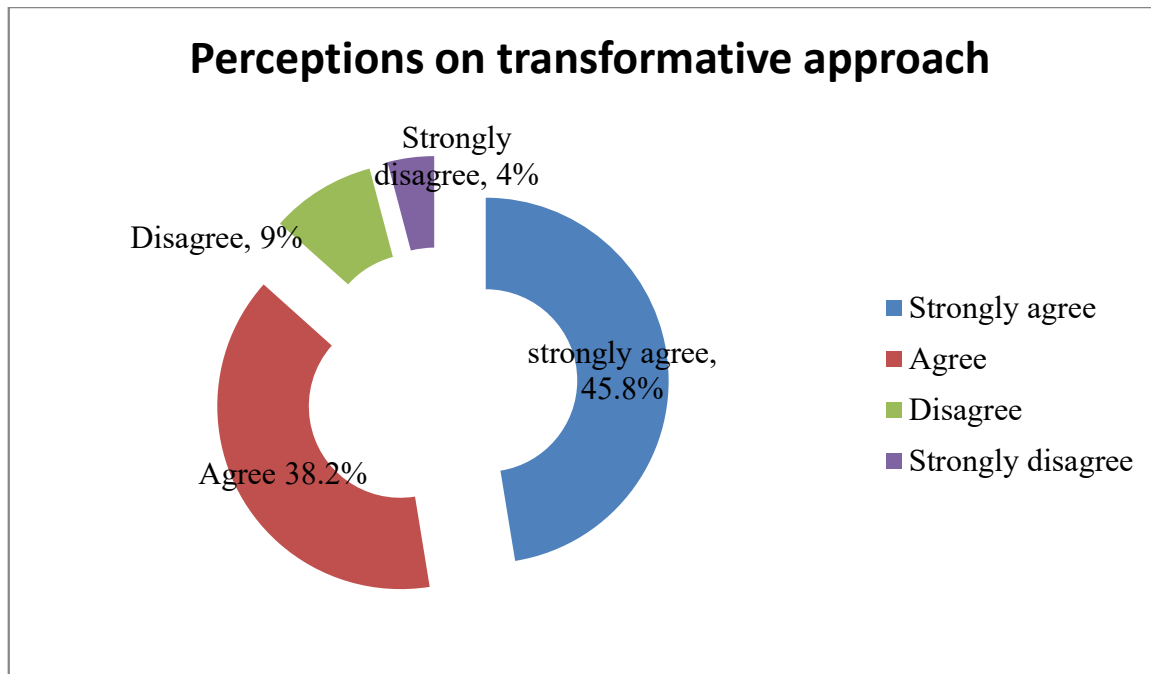
Source: Researcher (2019)

Figure 6. 5: Perceptions on transformative approach to peaceful coexistence among Pokomo and Orma communities in Tana River County

Figure 6.5 presents an overwhelming 323 (84%) respondents answering with 'strongly agree' and 'agree' responses. This indicates that majority of the respondents perceived transformation approach a gendered approach to peace building. Thus, encouraging the change in mind on how men and women work together to bring peace is an appropriate way to stop the communities from fighting.

Transformative approach to peaceful coexistence was viewed by the women in their focus group discussions as gendered. They posited that this approach encouraged shift in mindsets from the traditionally male dominated culture of doing things to a culture that respected gendered relations in all undertakings in order to build lasting peace. The women focus discussion group lauded the transformative approach to peace building saying that it was one

of the best approaches if only it be adopted. A woman who claimed to have been discriminated against held:

> Transformative approach to peaceful coexistence that changes people's attitudes and mind sets to begin to embrace and value women contribution just as that of our male counterparts goes a long way in ensuring sustainable peace. Besides the change in personal attitudes, the present structures should accept to go through similar transformation so that there no longer will exist what can be seen as targeted discrimination, oppression, and marginalization on the side of us women. For a long time, men have dominated the processes and activities that undertake to handle conflict and build peace in the post conflict era. Gender norms and discriminatory attitudes and practices which disadvantage women and violate our human rights have always been perpetuated and sustained by our cultures that promote patriarchy and male dominance. Transformative approach is what will redeem the peace building processes in Tana River County (Field data, 2019).

The study contends that while the transformative approach to peaceful coexistence is viewed as gendered by the majority of the respondents, its success depends on the willingness of the society and leaders to allow their attitudes, minds and ways of doing things to go through the needed transformation. The culture of these communities that allows men to dominate peace building activities leaving out the women most of the times should also undergo transformation in order to allow equal participation in processes that build peace.

For transformative approach to succeed, the study argues that conflicting parties need to continually be encouraged to consider embracing alternative options to finding solutions to conflict. Parties involved in peace building should seek to identify the underlying root causes of conflicts and seek to transform their potential destruction to constructive outcomes necessary for peace building. These constructive outcomes should aim at reconciliation, respect for human rights, institutional reforms, social change, fair political representation,

equitable distribution of resources and all stakeholders' participation as pointed out by Lederach (2015).

6.6. Views on additional approaches to peaceful coexistence among Pokomo and Orma communities in Tana River   County

Further, the study sought the respondents' additional views on approaches in peace building. An open ended question was asked so as to help the respondents think outside the few closed ended questions of the study for more information. The responses are shown in Figure 6. 6.
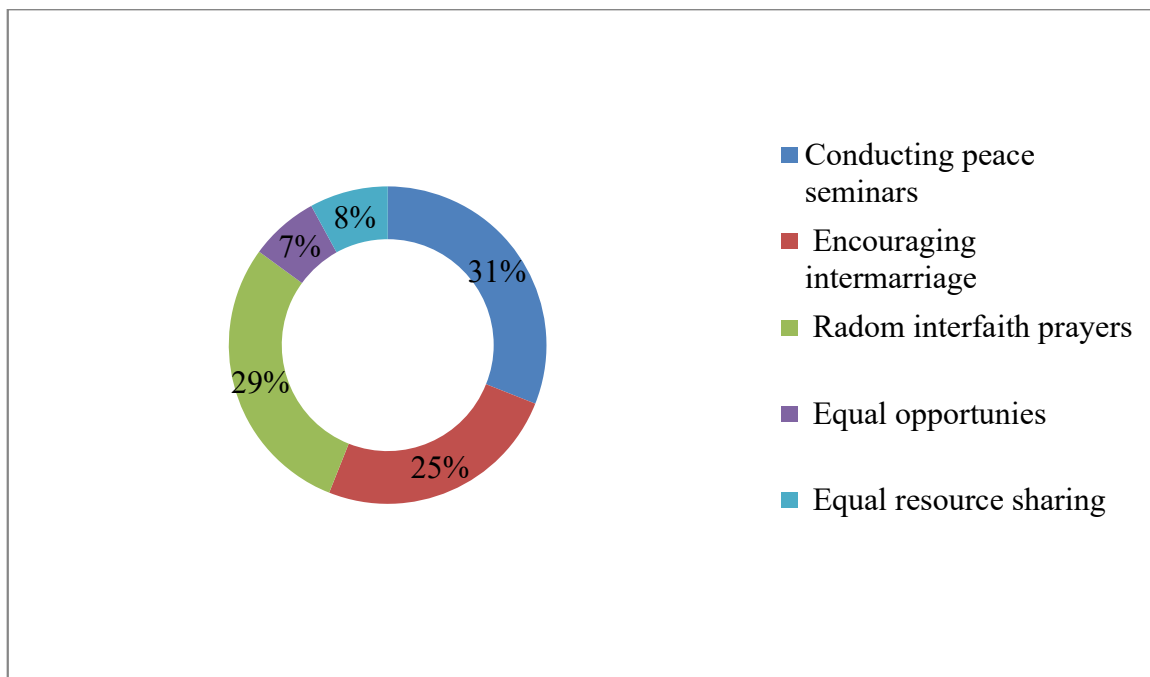
Source: Researcher (2019)
Figure 6.6: Views on additional approaches to peaceful coexistence among Pokomo and Orma communities in Tana River County

Figure 6.6 presents additional approaches in peace building as suggested by the respondents. These additional approaches were responses to an open-ended question that sought information on approaches outside the five areas proposed by the study through closed ended questions. The views on the additional approaches are discussed under the headings: conducting peace seminars; encouraging intermarriage; random interfaith prayers; equal opportunities; and, equal resource sharing.

Figure 6.6 displays 119 (31%) respondents saying conducting peace seminars was an appropriate approach in peaceful coexistence. Here the community would be taught on the need to live together harmoniously. Encouraging intermarriage between the fighting communities was perceived by 96 (25%) respondents as an approach that needed to be adopted by peace building process. Besides, 111 (29%) respondents argued for random interfaith prayers; 27 (7%) respondents viewed ensuring of equal opportunities in peace building as an appropriate approach while 31(8%) respondents contended for equal resource sharing.

On additional approaches, the key informants' opinions were that initiatives taken towards peaceful coexistence needed to pay attention to: improved security; resource management; leadership empowerment; gender equality; and youth empowerment in conflict resolution. On the aspect of improved security, they advanced that there was need to ensure that human rights were protected in order to dispel fears of both genders participating in conflict resolution. Regarding resource management, they argued that there was need to ensure that both communities were guided to access and use land and water for their agricultural activities.

Besides, land needed to be demarcated and corridors and borders respected by all stakeholders. On a rather friendly approach in peace building, the key informants avowed that there was need to have the communities encouraged to participate in each other's agricultural activities. An example would be where the Orma community learned to grow crops and keep fewer animals in order to reduce chances of their animals straying in the Pokomo farms.

6.7 Chapter Summary

This chapter presented analysis of the third objective of the study. The objective sought to examine perceptions on gendered approaches to peaceful coexistence. Five key areas were discussed. These were: practical needs approach to peaceful coexistence; protection approach to peaceful coexistence; instrumentalist approach to peaceful coexistence; participative approach to peaceful coexistence; and transformative approach to peaceful coexistence. The findings were that majority of the respondents perceived the five approaches to peaceful coexistence gendered. The study considers that, if adopted, these approaches can be of great help in fostering peaceful coexistence between the Pokomo and Orma in Tana River County in order to avert the recurring cycles of conflict.

CHAPTER SEVEN

SUMMARY, CONCLUSIONS AND RECOMMENTATIONS

The overall purpose of the study was to assess gender dimensions in conflict management influencing peaceful coexistence between Pokomo and Orma communities in Tana River County of Kenya. The study was guided by three specific objectives namely: to examine gender dimensions in conflict management between Pokomo and Orma communities in Tana River County; to assess the strategies used by men and women to promote peaceful coexistence between Pokomo and Orma communities in Tana River County; and to evaluate perceptions of men and women on gendered approaches to peaceful coexistence.

The study adopted descriptive survey research design. This design informed the formulation of research instruments, identification of respondents as well as putting together the collected data. The total study sample size was 406 respondents consisting of; 384 respondents drawn from 202 male and 182 female heads of households; and 22 key informants drawn from 13 area administrative chiefs, 5 NGO managers and 4 CBO managers. Seven FGDs with 10 participants in each were drawn from the youth, women and village elders. Data was collected using: questionnaires; interview schedules; and focus group discussions. Data were collected, analyzed and findings on each of the three objectives presented in chapters 4-6. This chapter therefore presents a summary of the findings from each objective, conclusions, recommendations and suggestions.

7.1 Summary of the findings

The three objectives were: to examine gender dimensions in conflict management between Pokomo and Orma communities in Tana River County; to assess the strategies used by men and women to promote peaceful coexistence between Pokomo and Orma communities in Tana River County; and to evaluate perceptions of men and women on gendered approaches to peaceful coexistence communities in Tana River County. Summary findings from each objective are presented.

7.1.1 Gender dimensions in conflict management between Pokomo and Orma communities in Tana River County

The first objective of the study examined gender dimensions in conflict management between Pokomo and Orma communities in Tana River County. The discussion involved analysis of three key aspects of gender dimensions as guided by Speake (2013). These are: gender perceptions in conflict management, gender experiences in conflict management, and gender preferences of styles in conflict management.

On the issue of gender perceptions, the findings revealed that the society's design on how men and women were viewed and assigned duties negatively affects the way each gender category is involved in conflict management. From the responses, an overwhelming 338 (88%) respondents admitted that the society was responsible for women's absence in conflict management undertakings because women were socialized to stay behind men. Thus, women little involvement in these processes was a in line with the normal way of fulfilling the society's expectations. This was happening despite the fact that women just like their male counterparts have the potential to make important contribution in conflict management.

Further, the study established that 326 (85%) respondents acknowledged that men took a lead position in matters of conflict management because that is what the society expects of them. Majority of the respondents were positive that culture and religion give men an automatic upper hand in managing life experiences and thus justifying their dominance in every sector of life while the women counterparts suffer marginalization. The society continues to act as if it were supervising the way of life where women are viewed as powerless and of inferior status and men perceived to be opinion leaders in almost every area of life.

On gender experiences in conflict management, the study established that men and women had different experiences in conflict management as supported by a majority 249 (65%) respondents who acknowledged that gender experiences were not similar. These findings were in line with what Shelton (2013) submitted that, men and women could share the same geographical environment yet be in different worlds in relation to their needs and experiences. While men's issues were allied to dealing with pride that led to enduring struggle to forgive and accommodate their offenders, a longing to revenge, inadequate skills and lack of resources, women experiences were inclined towards marginalization and victimization. Besides, women experienced being denied opportunities to give their most valued opinions in a male dominated environment as well as fear of being sexually violated due to unguaranteed security during conflict.

Besides, the findings revealed that there was disparity in participation of men and women in conflict management. While 105 (56%) male respondents participated in conflict management, only 83 (38%) female respondents were involved. This showed that more men than women had the opportunity to be involved in conflict management. Further, women contribution was not considered to be as important as that of the men. Kvitashvili (2012) observes that women contribution was critical to conflict management despite being pushed to the margins by their male counterparts and supporting cultures.

The study found that hostility was one of the major experiences that men and women had to go through in conflict management. Hostility which had to do with deep seated ill-will between opposing parties was cited by the majority 338 (88%) respondents as a major hindrance experienced by men and women in conflict management. These findings were in agreement with what Ellonen (2014) had observed that hostility played a negative role in conflict management endeavors across many parts of the world. Other experiences included marginalization, inadequate skills, gender bias, intimidation and mistrust.

On the aspect of gender preferences in styles of managing conflict, the study found out that men and women had varied preferences. The majority of respondents 292 (76%) acknowledged that men preferred more combative and assertive styles in conflict management. On the contrary, women preferred styles that were more friendly and mindful of the affairs of the opposing side.

Further analysis showed that women as opposed to men preferred accommodating style of conflict management as acknowledged by an overwhelming 326 (85%) respondents. Women in the accommodating style accepted to surrender their own interests to accommodate the other parties in the conflict situation. Men were found not to prefer this way of managing conflicts.

The avoiding style on the other hand was preferred by both men and women. This was confirmed by the 227 (59%) respondents who said this was a style preferred by women and the 157 (41%) respondents who said the style was preferred by men. Miall (2011) posited that men and women can use avoiding style depending on the issue being addressed hence the explanation of the small difference between women who preferred it (59%) and the men (41%).

The study found that competing style where a non-cooperative and assertive party driven by desire to have personal interests met was a way of solving conflicts was preferred so much by the men. An overwhelming majority 250 (65%) respondents attested to this. The study deduced that this style of conflict managing was liked by Pokomo and Orma men and explained why the conflicts were cyclic because each people group went out to fight to have their interests met without caring about what happened to the opposing parties. Augsburger (2014) attributed this kind of men's assertive behavior to the manner in which the society socializes them. Thus, the society socializes men to believe that they should appear strong, forceful and that bending low to listen to others is a sign of weakness.

Collaborating style of conflict management was preferred more by women than men. A large number of the respondents 280 (73%) admitted that women unlike men had time to get to the roots of the issues at hand in order to solve conflict. Besides, compromising style of conflict handling was liked by women more than men. An overwhelming 318 (83%) respondents admitted that women as opposed to men preferred compromising style where parties in a conflict situation agree to share the available resources instead of engaging in unending battles and conflicts. Eilerman (2010) observed that women in a conflict situation would rather have whatever resources available being shared out than have their children die fighting over them.

7.1.2 Strategies used by men and women to promote peaceful coexistence between Pokomo and Orma communities in Tana River County

The second objective of the study sought to evaluate the strategies used by men and women in peaceful coexistence. The findings on this objective were discussed on the sub-topics: advocacy for peaceful coexistence; negotiations for peaceful coexistence; reconciliation for peaceful coexistence; policy making for peaceful coexistence; decision making for peaceful coexistence; peace committees for peaceful coexistence; political leadership for peaceful coexistence; and resource management for peaceful coexistence. Keiffer (2010) argues that these are the key areas in peaceful coexistence strategies.

The findings showed that 334 (87%) respondents were in agreement that peaceful coexistence was a role that men needed to play. This was because conflict affects both men and women as avowed by Jordan (2010). Further, 296 (77%) respondents agreed that they were involved in peace caravans where they traversed the parts of the county talking to the communities on the need to coexist peacefully. Walking on the streets and traversing the

many parts of the county talking about the need for peace was perceived by the study to be a way of being involved in advocacy for peace building. Thus, the majority of the respondents including men and women had been involved in advocacy work for peaceful coexistence.

The study findings revealed that 300 (78%) respondents had been involved in negotiations for peace building. Thus, they admitted that they had participated in meetings that discussed issues to do with peace building in order to end conflict between the two communities. However, the findings from women focus groups discussions showed that women representation in the negotiation meetings was not as significant as that of their male counterparts.

The findings further indicated that women contribution in the meetings is not valued by male counterparts courtesy of their culture and religion which perpetually justified this practice. Women complained that their ideas were not given the attention they deserved despite the fact that those ideas were insightful, and beneficial to the peace building of the community. The failure of men to take seriously the ideas of the women is viewed as a possible reason why peace in the County continues to be elusive despite many attempts to build peace.

The findings about men and women in reconciliation work for peaceful coexistence revealed that 242 (63%) respondents had an opportunity to be members of the committees that helped people to stop fighting while 134 (37%) respondents had not been members of reconciliation committees. Those who had not been involved 134 (37%) in reconciliation work were slightly more than half of those who had been involved 242 (63%). From women discussions, the findings revealed that those respondents who had not been involved in

negotiations were mainly women while the bigger percentage 242 (63%) of those who felt that they had been involved in the process of reconciliation was men. Further, the findings revealed that women had been left out in the reconciliation work because men had selfishly occupied the larger space giving women very little opportunities. Leaving women out in the process of reconciliation for peaceful coexistence was undermining the spirit of collective responsibility in working together to break the cycle of violence in order to bring healing and lasting peace.

On the aspect of men and women in policy making processes for peaceful coexistence, the study found out that a majority of the respondents 269 (70%) had been involved in policy making processes for peace building while 115 (30%) had not been involved. Whereas majority of the respondents admitted that they had been involved in policy making processes for peaceful coexistence, the women in their focus group discussions voiced out that they had been left out by the men. The women felt specifically left out in decision making processes that discussed about compensations and what should happen when crops were destroyed or similarly when animals were slashed to death for straying into the farms.

Women wanted to be part of the solution giving forums since they believed they understood the community issues probably more than their male colleagues. This was because they felt that they spent many hours on the ground and as a result had more information than men on the goings-on at the grassroots level. The presence of women in reconciliation committees did not amount to meaningful contribution in matters reconciliation for peace building. This was in line with what Juma (2010) observed that while women would be present physically in a meeting their contributions would neither be received nor treated as important.

In addition to decision making, another aspect of policy making for peaceful coexistence that the study considered was presence men and women in peace committees both at the grassroots and County level. The study found out that 280 (73%) respondents admitted that they participated at grassroots peace committees while 127 (33%) respondents did not participate in the peace committees. Besides, the study undertook to examine gender representation in political leadership. This was as observed in the presence of men and women in actual political leadership positions. From the findings, 227 (59%) respondents had been elected in political leadership at the grassroots level while 157 (41%) respondents had not been involved.

On gender representation in political leadership at the county level, the findings showed that 157 (41%) respondents had been involved in political leadership at the county level. Those not involved in political leadership at the county level were a majority 204 (53%) respondents. Thus, it was revealed from the findings that comparatively, more people were involved in political leadership at the grassroots 227 (59%) than they were involved at the county level 157 (41%). This information revealed that there was weak participation in political leadership at the county level where policies ought to be crafted and cascaded down to the grass roots for implementation. This meant that policy making lacked enhanced diversity of viewpoints from men and women necessary for peaceful coexistence as argued by Dahlerup (2015).

Further, on the area of men and women in resource management for peaceful coexistence, the study found out that 234 (61%) respondents participated in resource management for peaceful coexistence while 150 (39%) respondents were not involved. Resource

management pays attention to access to wealth creation opportunities and ownership and use of property. It emerged from findings that women did not have equal space in access to wealth creation opportunities neither did they have express ownership of property. This situation had far reaching implications on women lack of empowerment in playing active role in peaceful coexistence processes.

Finally, findings showed that men and women participated in additional ways to build peace. From the findings, 104 (27%) respondents felt that peace awareness talks can deliver peace in the county. Intermarriage supported by 79 (20%) respondents was another way of building peace in the county. In fact, the NGO managers insisted that marriages between the Pokomo and the Orma need to be encouraged. They argued that people marrying from historical enemies can act as a deterrent measure to dissuade parties from engaging in conflicts in fear of hurting their relatives and in-laws. Besides, education on the benefits of peace; institutionalizing strict penalties on the offenders; as well as preaching peace in the religious gatherings are other ways of building peace.

7.1.3 Perceptions on gendered approaches to peaceful coexistence between Pokomo and Orma communities in Tana River County

The third objective of the study undertook to evaluate perceptions on gendered approaches to peaceful coexistence between Pokomo and Orma communities in Tana River County. Evaluation of perceptions was done on the basis of whether the respondents thought positively or negatively about the approaches to bolster peaceful coexistence. The study did this evaluation by use of Likert scale ranking. As guided by Mcleod (2018), Likert scale ranking provides a way to measure the strength of perceptions. Ranked from strongly agree to strongly disagree, respondents were given an opportunity to state their positive or

negative views in relation to whether they perceived the peace building approaches gendered.

Perceptions on gendered approaches to peaceful coexistence between Pokomo and Orma communities in Tana River County were evaluated in line with the five key approaches namely: practical needs approach to peaceful coexistence; protection approach to peaceful coexistence; instrumentalist approach to peaceful coexistence; participative approach to peaceful coexistence; and transformative approach to peaceful coexistence. Speake (2010) posits that these five approaches are the key areas of a gendered approach to peaceful coexistence.

On the area of perceptions on practical needs approach, the majority of respondents 357 (93%) responded with 'strongly agree' and 'agree' that they perceived paying attention to the practical needs of men and women as a gendered approach to build peace. This was because men and women have unique and different needs during conflict and post-conflict period of seeking harmonious living. Successful process towards peaceful coexistence was therefore perceived to be one that did not just address general needs of men and women but one that treated each gender category uniquely.

 The study also found out that access to basic needs or lack of it during conflict and peace building period had a relationship to the level of control a woman or a man had in the processes. The minority 27 (7%) respondents who did not perceive practical need approach gendered argued that paying attention to practical needs of men and women could not deliver results on gendered peace process unless the processes ensured that women just like men were given the platform to offer meaningful contribution.

Evaluation on the perception of men and women on protection approach showed majority of the respondents 292 (76%) respond with 'strongly agree' and 'agree' meaning that they perceived provision of security to men and women before and after conflicts as a gendered approach to peaceful coexistence. Thus, making plans to offer security to men and especially to women during conflict and peace building period was viewed by the majority as one of the important steps that cannot be underestimated by any serious undertaking. Further, the findings showed that a large section of the respondents especially women perceived provision of security to them and children as one of the most important ingredients of a gendered approach to peace building. It emerged from the interviews that a lot of times women and children who are most vulnerable to danger had been left unattended to during many conflict management situations.

On the aspect of perceptions on instrumentalist approach, 292 (76%) respondents stated that they perceived this approach to peaceful coexistence gendered. This approach takes care of the needs of men and women in ways that target each gender category separately and specifically. As asserted by (Olivius, 2014), the approach is perceived gendered because it treats men and women as distinct people who are affected differently by conflict and whose needs during peace building process are dissimilar. Besides, the approach is perceived gendered because it champions for the need to consider men and women as distinctive entities with unique needs during the time of seeking peace between conflicting parties.

Majority of the respondents 323 (84%) perceived participative approach to peaceful coexistence gendered. Participative approach is perceived gendered because it promises visible participation of men and women in its undertakings. Further, this approach was seen

gendered because it recognizes that men and women in the community play different roles and have unique insights and knowledge about conflicts. This approach ensures processes to peaceful coexistence do not ignore any section of the society because of being either men or women.

From the interviews, it emerged that not supporting equal gender participation in activities that bolster peaceful coexistence had a potential to contribute to failed peace attempts in Tana River County. Further, the study found out that women had been left out by their dominant male counterparts in peace building processes. This was despite their very crucial role of being custodians of societal morals and their natural gift of being able to detect early warnings of conflicts in the offing.

Evaluation of the perception on transformative approach to peaceful coexistence revealed that majority of the respondents 323 (84%) widely perceived that this approach was gendered. They answered in affirmative that transforming the way men and women thought and worked to bring peace in the community was very likely to end conflicts in the county. Lederach (2015) advances that transformative approach in peace building promotes a shift in thinking that helps people embrace new ways of doing things. This changed thinking is viewed to influence the traditionally male dominated culture of doing things to a culture that respects gendered relations in peace building. Further, this transformed thinking and way of doing things goes a long way in appreciating the women contribution to peace building and changing the male dominance narrative that has always marginalizes and discriminates women.

7.2   Conclusions

The study made conclusions on the findings and discussions. These conclusions were based

on the three objectives that guided the study.

7.2.1 Conclusion on gender dimensions in conflict management between Pokomo and Orma communities in Tana River County

The first objective of the study sought to examine gender dimensions in conflict

management between Pokomo and Orma communities in Tana River County. The study

hoped that conflict management processes would provide a level ground for men and

women. However, the study found that gender expectations, assigned gender roles and

programmed way of life shaped the conduct of men and women in conflict management

between the Pokomo and the Orma communities in Tana River County. This in turn

influenced processes geared towards peaceful coexistence negatively. These aspects within

gender perceptions, for example, make it difficult for the processes to delink themselves

from the mastery of socially constructed thinking that justifies male dominance and

marginalization of women. As the society, culture and religion continue to oversee gender

biases where men's dominance is upheld, women concerns, expectations and needs are

ignored creating ungendered environment that cannot support successful peace building.

The experiences of men and women in conflict management are different. The experiences

of men are primarily on issues of pride and ego management that makes it difficult for them

to settle down for discussions with opposing parties on ways of ending conflict to build

peace. Further, men experience hostile reception and inadequate skills in conflict

management. Different from men, the women's experiences range from marginalization,

discrimination and gender based violence to unguaranteed security during conflict. Building

a peaceful environment can be affected depending on how these differences in experiences in conflict are managed. For instance, marginalized women whose ideas are ignored and not incorporated in conflict management may not fully be part of the peace building processes whose success depends on participation of both gender.

Besides, on the issue of gender differences in styles in managing conflict, the findings showed that men and women have different preferences for conflict management styles. While men preferred more of assertive and combative styles, women liked more of collaborating and accommodating. Styles of conflict management can lend to success or failure of peace building. For example, avoided conflict can re-emerge with renewed vigor and damaging results with time. Besides, competing style can create room for revenge and cycles of conflict while collaborative styles contribute to harmonious living which is one of the aspirations of successful peaceful coexistence.

7.2.2 Conclusion on strategies used by men and women to promote peaceful coexistence between the Pokomo and Orma communities in Tana River County

The second objective sought to assess the strategies used by men and women in Pokomo an Orma communities in Tana River County. The findings showed that processes of building peace in Tana River County did not fully embrace the participation of both gender. The ideas and contribution of women in the county did not receive attention from the male counterparts despite being insightful, and beneficial to building community peace. The study found the failure of men to take seriously the ideas of women was a possible reason why peace in the County continued to be elusive despite many attempts to build peace. Further, leaving out women in the processes leading to peaceful coexistence undermined the spirit of

collective responsibility in working together to break the cycle of violence in order to bring

healing and lasting peace in the county as the women focus group discussions pointed out.

Peace building processes can be affected by the manner in which differences in experiences

are managed in conflict management. For example, marginalized women whose ideas are

ignored and not incorporated in conflict management may not fully be part of building

harmonious living whose success depends on bother gender participation.

7.2.3 Conclusion on perceptions of men and women in gendered approaches to peaceful coexistence between Pokomo and Orma communities in Tana River County

The third objective sought to evaluate perceptions of men and women on gendered

approaches to peaceful coexistence. A gendered approach to peaceful coexistence is one that

embraces the five key areas proposed by the UN Peace Initiative Model as perceived by the

majority respondents. The five areas are: practical needs of men and women; protection of

men and women; attention to distinctness of men and women during the period of building

peaceful coexistence because both are affected differently by conflict and their needs are

dissimilar; participation of men and women; and transformed thinking with change in

attitudes and behavior.

The study concludes that processes towards peaceful coexistence in Tana River County have

not incorporated the five areas of a gendered approach to peace building. Women have been

ignored, left out, their opinions not valued while men continue to be protected by the culture

and religion to dominate the processes hence the reason for elusive peace in the area.

7.2.4 Overall conclusion

The study concluded that society's perceptions of men and women which construct ways of

thinking and behavior; experiences of men and women; as well as their preferences in styles

of conflict management influence efforts geared towards establishing an environment for peaceful coexistence between Pokomo and Orma communities in Tana River County. This socially constructed way of life legitimizes dominance of men in conflict management for peaceful coexistence undertakings as the women remain suppressed and their needs, concerns and valuable contribution ignored. The exclusion of women as a section of the society from meaningful contribution in these processes as established in the study explains why the County continues to struggle with cyclic conflicts.

7.2.5 Thesis of the study

The thesis of this study is that un-gendered conflict management and peaceful coexistence approaches are responsible for elusive peace in Tana River County.

7.3 Recommendations

The study made the following recommendations in line with the three objectives.

First, in line with objective one that sought to examine gender dimensions in conflict management, the study recommends that conflict management approaches among communities in Tana River County should rid of patriarchal ideologies in order to accommodate women's contribution. They need to embrace strategies that pay attention to the needs, concerns, and expectations of both men and women. These processes should be cognizant of the fact that the experiences of men and women are different in handling conflict and as such use a strategy that takes care of both genders. While men and women may prefer different styles in conflict management, conflict managers at the county and grassroots levels should work on synchronizing the styles for better results.

Secondly, on the second objective which sought to assess strategies used by men and women to promote peaceful coexistence between Pokomo and Orma communities in Tana River County, the study recommends that approaches geared towards peaceful coexistence should incorporate the participation of both men and women. Women just as men need to be allowed to make meaningful contribution in the peace building processes. Men need to wake up to the reality that women despite being viewed by the culture and religion as powerless and weak, they have ability to contribute to matters of building peace in a manner that could help end the cycles of conflict.

Thirdly, on the third objective of the study which sought to evaluate the perceptions of men and women on gendered approaches to peaceful coexistence between the Pokomo and Orma communities in Tana River County, the study recommends that approaches to peaceful coexistince need to be gendered enough to accommodate and value the contributions of both men and women. All parties involved in these processes should embrace approaches that value the contribution of both men and women so as to build lasting peace.

7.4 Suggestion for further research
The study suggests areas for further study.

First, this study suggests that a similar study can be done using a longitudinal approach where observations can be done on the same subjects but for a longer period of time. Rouse (2013) argues that this enables details in terms of behavior change and patterns to be observed in order to have more precise information of the phenomenon being studied.

Secondly, the study suggests that further study in line with the first objective where other areas in in gender dimensions can be explored apart from the areas discussed in this study

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namely: perceptions, experiences, and style preferences. Further study can explore gender mainstreaming to establish gender equality in peace building processes in Tana River County. That study can investigate ways that women and men can enjoy equal privileges in opportunities, and privileges in addressing the peace situation in the County.

Thirdly, in view of the second and third objectives, further study could be done on other strategies used by men and women to promote peaceful coexistence. Further, other gendered approaches could be studied in addition to those studied in objective three of this research.

Fourth, further study can use different research designs different from the descriptive survey design. For example an evaluation research design can be used where the study undertakes to evaluate effectiveness of peaceful coexistence strategies in Tana River County.

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APPENDICES
APPENDIX 1: PERMISSION REQUEST LETTER TO COUNTY ADMINISTRATION

2nd November, 2017.

Jackson Muli Manthi

C/H/215/12

Masinde Muliro University

Dpt. of Peace and Conflict Studies

Kakamega.

The County Administrator,

Dear Sir/Madam,

RE: PERMISSION TO UNDERTAKE RESEARCH BETWEEN JANUARY AND DECEMBER 2018

I am requesting for permission to undertake research in Tana River County in order to gather data towards developing my PhD thesis between January and December 2018. I am a PhD student at Masinde Muliro Univesity of Science and Technology, Department of Peace and Conflict Studies. My study topic is, *'Gender Dimensions in Conflict management influencing Peaceful coexistence between Pokomo and Orma communities Tana River County, Kenya.'*

The findings of this study are not only of importance to me for research analysis but also to you as a stakeholder in Tana River County. The study will develop guidelines for use by the county administrators and policy makers in managing matters of conflicts and peaceful coexistence.

The study instruments for data collection will be questionnaires, interview guides and focus group discussions. I have attached copies of these instruments for your perusal. Looking forward to your response at your earliest convenience.

Yours faithfully,

Jackson Muli Manthi,

RESEARCHER

APPENDIX 2: CONSENT LETTER

Jackson Muli Manthi
CPC/H/215/12
Masinde Muliro University
Dpt. of Peace and Conflict Studies
P.O Box 190-50100
Kakamega.

The Respondent,

Dear Sir/Madam,

RE: CONSENT LETTER

I am a student at Masinde Muliro University of Science and Technology pursuing the degree of Doctor of Philosophy in Peace and Conflict Studies. In partial fulfillment of the requirement for the award of this degree, I am required to carry out a research on*: **Gender Dimensions in Conflict management influencing Peaceful coexistence between Pokomo and Orma communities in Tana River County, Kenya.***

Please note that the information given to this study shall be used purely for academic purposes and shall be treated as confidential.

Kindly therefore fill in the attached questionnaire so as to enable me accomplish this task.

Thank you for your cooperation in this regard.

Jackson Muli Manthi

<u>RESEARCHER</u>

Respondent: I have read the letter and hereby give my consent
signature_____

This questionnaire is on *Gender Dimensions in Conflict management influencing Peaceful Coexistence between Pokomo and Orma communities in Tana River County, Kenya.*

INSTRUCTIONS

The questionnaire is divided into four sections. Section A seeks information on demographic characteristics of the respondents; section B seeks information on gender dimensions in conflict management; section C seeks information on strategies used by men and women to promote peaceful coexistence; and section D seeks information on perceptions of men and women on approaches to peaceful coexistence. Responses are necessary for this research purposes and will be treated with strict confidence by the researcher.

Section A: Demographic characteristics of the respondents. Tick (✔) appropriately.

1. What is your Gender?   Male ( ) Female ( ).

2. What is your age in years? 18-25 () 26-35yrs () 36-45yrs (); 45yrs & above( )

3. What is your main occupation? Farming ( ) Keeping animals ( ) Other(specify)---

   ------

4. What is your marital status? Married (   ) Single ( ) widowed ( ) divorce ( )

   Separated ()

5. What is your religion? Christian ( ) Muslim ( ) Traditionalist ( ) Other (specify)---

6. What is your ethnic group (tribe)? Pokomo ( ) Orma ( ) Other (specify)----

Section B. Gender Dimensions in Conflict Management

7. Gender perceptions

The following statements represent some of the things the society perceives to be true about men and women in conflict management. Tick appropriately as stated by Very true (VT), True (T), Untrue (U) or Very untrue (VU).

		VT	T	U	VU
1	Women are expected to take a place behind men in conflict management				
2	Men are expected to take a lead role in conflict management to prove their superior position in the society				
3	Women shy away from conflict management as a fulfillment of gender assigned roles				
4	Men play a protection role as assigned by the society				
5	Culture pushes women from active roles in conflict management as a programmed way of life				
6	The society mandates men to lead as the women follow				

8. **Gender experiences in conflict management**

    a. How often have you participated in ways that solve conflict in your community? Tick (✔) where appropriate.

        Very often (); Often (); Rarely (); Very rarely ()

    b. Do you think what men and women go through while trying to solve community fights is similar? (a)Yes () (b) No ()

c. The following statements represent some of the things that men and women go through when seeking to settle differences between fighting communities. Which statement applies to what men and women in your community go through when trying to end fighting? Tick appropriately as stated by: Strongly agree (SA), Agree (A), Disagree (D) or Strongly disagree (SD).

		SA	A	D	SD
1	Men and women encounter hostility (difficulty in bringing warring communities to a talking point)				
2	Men and women are pushed to the margins in conflict management				
3	Men and women have been treated unequally in conflict management				
4	Men and women have inadequate skills in conflict management				
5	Men and women have been scared away from taking part in conflict management				
6	Men and women are not trusted by the fighting communities that they can offer fair solutions				

9. Gender preferences in conflict management styles

The following statements indicate preferences of styles used by men and women in solving community conflicts. Tick the statement that best says what style men and women in your community prefer to use when solving conflicts as stated by: Strongly agree (SA), Agree (A), Disagree (D) or Strongly disagree (SD).

		SA	A	D	SD
1	Men prefer to surrender their own interests to accommodate parties in conflicts				
2	Women prefer a style where others are accommodated in conflict management				
3	Avoiding solving community differences is a style preferred more by women than men				
4	Fighting to have one's interests met is a style of conflict handling preferred more by men than women.				
5	Getting to the root causes of the problems affecting the warring communities is a style preferred more by women than men				
6	Men find it waste of time trying to get to the root causes of community differences.				
7	Women prefer to have the communities share together the available resources in order to handle their conflicts				
8	Men do not prefer sharing available resources as a way of solving problems in the conflicting communities				

Section C. Strategies used by men and women to promote peaceful coexistence

      d. Do you consider prevention of conflict a role for both men and women? Yes () No ( )

      e. Why should men and women be part of what is done to end community fighting?

      _____

f. The following table represents ways which are used to bring peace between communities. In what specific ways have you participated to ensure there is peace in

the county? Tick the option(s) below that apply to you as stated by: Very True (VT); True (T); Untrue (UT); Very untrue (VU).

		VT	T	U	VU
1	Walked on the streets with others to demand peace				
2	Walked with others across parts of the county telling people about the need to live together in harmony				
3	Participated in meetings to negotiate for peace				
4	Been members in committees who help people to reconcile				
5	Been a member of decision making forums				
6	Been a member in peace building committees				
7	Have been elected to represent my people at the grassroots in political matters				
8.	Been appointed to leadership positions at county level				
9	Been involved in resource management committees				

g. State additional strategies used to bring peaceful coexistence

_____

Section D. Perceptions on Gendered Approaches to Peaceful Coexistence

The following statements which relate to ways of helping communities to live together in harmony (peaceful coexistence approaches) are perceived to be gendered, meaning they

address the concerns of men and women. Tick the options that best describe the ways that you perceive address the concerns of men and women to bring peaceful coexistence stated as: strongly agree (SA), agree (A), disagree (D) or strongly disagree (SD).

S/N		SA	A	D	SD
1	Paying attention to the basic needs of men and women such as food; clothing and medicine (Practical needs approach)				
2	Ensuring men and women are given security during and after conflict (Protection approach)				
3	Identifying the needs of men and women and give individualized response to during fighting time and thereafter (Instrumentalist approach)				
4	Allowing both men and women from village level to the county level to be part of the activities that help bring peace between the communities involved in fighting (Participative approach)				
5	Encouraging the working together of men and women at all stages of bringing peace between the fighting communities (Transformative approach)				

h. What other ways do you perceive useful in bringing about peace and preventing communities from going back to fight?

_____

APPENDIX 4: ADMINISTRATIVE CHIEFS INTERVIEW SCHEDULE

This interview guide is on *Gender Dimensions in Conflict management influencing Peaceful coexistence between Pokomo and Orma communities in Tana River County, Kenya.*

1. How does the society perceive the place of men and women in conflict management? Probe for details on gender expectations, gender assigned roles, gender programmed way of life.

2. What are your views on the participation of men and women in solving community conflicts?

3. What are some of the experiences that men and women go through when managing community conflicts?

4. The following styles are preferred when managing conflict: accommodating (sacrifices ones interest to keep relationship), avoiding (keeps away from talks), competing (demands ones interests), collaborating (gets to the roots of the problem together) and compromising (allows for sharing what is available). Describe the styles preferred by men and those preferred by the women in managing conflict between the Pokomo and the Orma in this county.

5. What practical roles have men and women played to bring peace between the Pokomo and Orma? Probe making reference to the following roles: advocacy, negotiations, reconciliation work, policy making, decision making, peace committees, political leadership, resource management.

6. What additional ways can used to help in peaceful coexistence?

7. Conflicts management and peaceful coexistence are processes that affect men and women in different ways. Do you see the following approaches appropriate in providing an approach to peace building that takes care of both men and women? Probe for explanation on:

    a. Addressing gender practical needs i.e food and clothing

    b. Providing gender specific protection during conflict

    c. Addressing gender specific needs (instrumentalist);

    d. Allowing gender participation

    e. Changing gender norms to allow equal playground for men and women in peace building (transformative approach).

2. What other measures would you suggest to should be put in place to attain lasting peace in the area?

APPENDIX 5: NGO AND CBO MANAGERS' INTERVIEW SCHEDULE

This interview guide is on ***Gender Dimensions in Conflict management influencing Peaceful Coexistence between Pokomo and Orma communities in Tana River County, Kenya.***

Section A. Objectives 1-3

1. How does the society perceive the place of men and women in conflict management? Probe for details on gender expectations, gender assigned roles, gender programmed way of life.

2. Are the experiences of men and women in solving community conflicts different?

3. What are some of the experiences that men and women go through when managing community conflicts?

4. The following styles are preferred when managing conflict: accommodating (sacrifices ones interest to keep relationship), avoiding (keeps away from talks), competing (demands ones interests), collaborating (gets to the roots of the problem together) and compromising (allows for sharing what is available). Describe the styles preferred by men and those preferred by the women in managing conflict between the Pokomo and the Orma in this county.

5. What practical roles have men and women played to bring peace between the Pokomo and Orma? Probe making reference to the following roles: advocacy, negotiations, reconciliation work, policy making, decision making, peace committees, political leadership, resource management.

6. State additional ways used to help in peaceful coexistence

7. Conflicts management and peace building are processes that affect men and women in different ways. Do you see the following approaches appropriate in providing an approach to peace building that takes care of both men and women? Probe for explanation

    a. Addressing gender practical needs i.e food and clothing

    b. Providing gender specific protection during conflict

    c. Addressing gender specific needs (instrumentalist);

    d. Allowing gender participation

    e. Changing gender norms to allow equal playground for men and women in peace building (transformative approach).

8. What other measures would you suggest to should be put in place to attain lasting peace in the area?

APPENDIX 6: FOCUS GROUP DISCUSSION GUIDE FOR WOMEN

This interview guide is on *Gender Dimensions in Conflict management influencing Peaceful Coexistence between Pokomo and Orma communities in Tana River County, Kenya.*

1. How do cultural norms affect the way men and women manage conflict in their communities? Probe for details on gender expectations, gender assigned roles, gender programmed way of life.

2. Do men and women go through the similar experiences when solving community fighting?

3. Is it men or women who prefer to avoid talks, accommodate each other's interests, compete/fight, collaborate (talk to the root causes) or compromise (share resources)?

4. How do cultural norms affect the way men and women manage conflict in their communities?

5. What practical roles have men and women played to bring peace between the Pokomo and Orma? Probe making reference to the following roles: advocacy, negotiations, reconciliation work, policy making, decision making, peace committees, political leadership, resource management

6. State additional ways used to help in peace building

7. In managing conflicts and peace building, what important elements should be included in the processes to ensure the needs of both men and women are taken care of? Probe for explanation on: addressing gender practical needs i.e food and clothing; providing gender specific protection during conflict; addressing gender specific needs (instrumentalist); allowing gender participation; changing gender

norms to allow equal playground for men and women in peace building (transformative approach).

8. What other measures would you suggest to should be put in place to attain lasting peace in the area?

9. Do you think the society values your contribution same as that of men?

APPENDIX 7: FOCUS GRO UP DISCUSSION GUIDE FOR YOUTH

This interview guide is on *Gender Dimensions in Conflict management influencing Peaceful Coexistence between Pokomo and Orma communities in Tana River County, Kenya.*

1. How do cultural norms affect the way men and women manage conflict in their communities?   Probe for details on gender expectations, gender assigned roles, gender programmed way of life.

2. Do men and women go through the similar experiences when solving community fighting?

3. Is it men or women who prefer to avoid talks, accommodate each other's interests, compete/fight, collaborate (talk to the root causes) or compromise (share resources)?

4. How do cultural norms affect the way men and women manage conflict in their communities?

5. What practical roles have men and women played to bring peace between the Pokomo and Orma? Probe making reference to the following roles: advocacy, negotiations,   reconciliation work, policy making, decision making, peace committees, political leadership, resource management

6. State additional ways used to help in peace building.

7. In managing conflicts and peace building, what important elements should be included in the processes to ensure the needs of both men and women are taken care of? Probe for explanation on: on: addressing gender practical needs i.e food and clothing; providing gender specific protection during conflict; addressing gender specific needs (instrumentalist); allowing gender participation; changing gender

norms to allow equal playground for men and women in peaceful coexistence

(transformative approach).

8. What other measures would you suggest to should be put in place to attain lasting peace in the area?
9. Do you think the youth have a role in conflict management and peace building?

(Give details).

APPENDIX 8: FOCUS GROUP DISCUSSION GUIDE FOR VILLAGE ELDERS

This interview guide is on *Gender Dimensions in Conflict management influencing Peaceful Coexistence between Pokomo and Orma communities in Tana River County, Kenya.*

1. How do cultural norms affect the way men and women manage conflict in their communities? Probe for details on gender expectations, gender assigned roles, gender programmed way of life.

2. Do men and women go through the similar experiences when solving community fighting?

3. Is it men or women who prefer to avoid talks, accommodate each other's interests, compete/fight, collaborate (talk to the root causes) or compromise (share resources)?

4. How do cultural norms affect the way men and women manage conflict in their communities?

5. What practical roles have men and women played to bring peace between the Pokomo and Orma? Probe making reference to the following roles: advocacy, negotiations, reconciliation work, policy making, decision making, peace committees, political leadership, resource management

6. State additional ways used to help in peace building

7. In managing conflicts and peace building, what important elements should be included in the processes to ensure the needs of both men and women are taken care of? Probe for explanation on: on: addressing gender practical needs i.e food and clothing; providing gender specific protection during conflict; addressing gender specific needs (instrumentalist); allowing gender participation; changing gender

norms to allow equal playground for men and women in peace building

(transformative approach).

8. What other measures would you suggest to should be put in place so as to attain lasting peace in the area?

APPENDIX 9: PILOT STUDY RESULTS

		Item1	Item2	Item3	Item4	Item5	Item6	Item7	Item8	Item9	Item10	Score_total
												Correlations
Item1	Pearson Correlation	1	0.281	-0.118	0.439	-0.088	0	0.267	0.467	.493*	0.081	.457*
	Sig. (2-tailed)		0.23	0.621	0.06	0.711	1	0.27	0.051	0.027	0.741	0.043
	N	20	20	20	19	20	20	19	18	20	19	20
Item2	Pearson Correlation	0.281	1	-0.154	0.248	-0.193	.446*	0.172	0.262	0.438	0.151	.509*
	Sig. (2-tailed)	0.23		0.518	0.306	0.415	0.049	0.48	0.294	0.054	0.537	0.022
	N	20	20	20	19	20	20	19	18	20	19	20
Item2	Pearson Correlation	-0.118	-0.154	1	0.307	.710**	-0.078	0.079	0.377	-0.037	0.6238*	0.683*
	Sig. (2-tailed)	0.621	0.518		0.201	0.000	0.744	0.749	0.123	0.878	0.000	0.000
	N	20	20	20	19	20	20	19	18	20	19	20
Item4	Pearson Correlation	0.439	0.248	0.307	1	0.29	0.066	-0.014	.636**	0.23	0.154	.556*
	Sig. (2-tailed)	0.06	0.306	0.201		0.229	0.788	0.955	0.005	0.344	0.543	0.013
	N	19	19	19	19	19	19	18	18	19	18	19
Item5	Pearson Correlation	-0.088	-0.193	.710**	0.29	1	0.14	-0.188	0.312	0.649*	0.213	0.584*
	Sig. (2-tailed)	0.711	0.415	0	0.229		0.556	0.44	0.208	0.0.00	0.381	0.025
	N	20	20	20	19	20	20	19	18	20	19	20
Item6	Pearson Correlation	0	.446*	-0.078	0.066	0.14	1	0.081	0.137	0.524*	0.593*	0.559*
	Sig. (2-tailed)	1	0.049	0.744	0.788	0.556		0.742	0.587	0.037	0.023	0.030
	N	20	20	20	19	20	20	19	18	20	19	20
Item7	Pearson Correlation	0.267	0.172	0.079	-0.014	-0.188	0.081	1	0.356	0.133	0.433	0.438
	Sig. (2-tailed)	0.27	0.48	0.749	0.955	0.44	0.742		0.16	0.589	0.064	0.061
	N	19	19	19	18	19	19	19	17	19	19	19
Item8	Pearson Correlation	0.467	0.262	0.377	.636**	0.312	0.137	0.356	1	0.269	.554*	.814**
	Sig. (2-tailed)	0.051	0.294	0.123	0.005	0.208	0.587	0.16		0.28	0.021	0
	N	18	18	18	18	18	18	17	18	18	17	18
Item9	Pearson Correlation	.493*	0.438	-0.037	0.23	0.149	0.404	0.133	0.269	1	.534*	.540*
	Sig. (2-tailed)	0.027	0.054	0.878	0.344	0.532	0.077	0.589	0.28		0.019	0.014
	N	20	20	20	19	20	20	19	18	20	19	20
Item10	Pearson Correlation	0.081	0.151	0.323	0.154	0.213	0.293	0.433	.554*	.534*	1	.636**
	Sig. (2-tailed)	0.741	0.537	0.177	0.543	0.381	0.223	0.064	0.021	0.019		0.003
	N	19	19	19	18	19	19	19	17	19	19	19
Score_total	Pearson Correlation	.457*	.509*	0.383	.556*	0.384	0.359	0.438	.814**	.540*	.636**	1
	Sig. (2-tailed)	0.043	0.022	0.096	0.013	0.095	0.12	0.061	0	0.014	0.003	
	N	20	20	20	19	20	20	19	18	20	19	20

* Correlation is significant at the 0.05 level (2-tailed).

** Correlation is significant at the 0.01 level (2-tailed).

Based on Cronbach's Alpha value of 0.829, the research instrument was considered reliable.

APPENDIX 10: NACOSTI RESEACH AUTHORIZATION

NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY AND INNOVATION

Telephone: 020 400 7000,
0713 788787,0735404245
Fax: +254-20-318245,318249
Email: dg@nacosti.go.ke
Website: www.nacosti.go.ke
When replying please quote

NACOSTI, Upper Kabete
Off Waiyaki Way
P.O. Box 30623-00100
NAIROBI-KENYA

Ref: No. **NACOSTI/P/17/49328/20390**

Date: **5th December, 2017**

Jackson Muli Manthi
Masinde Muliro University of
Science and Technology
P.O Box 190-50100
KAKAMEGA.

RE: RESEARCH AUTHORIZATION

Following your application for authority to carry out research on *"Gender dimensions in conflict handling and its influence on peace building within Tana River County, Kenya"* I am pleased to inform you that you have been authorized to undertake research in **Tanariver County** for the period ending **5th December, 2018.**

You are advised to report to**, the County Commissioner and the County Director of Education, Tanariver County** before embarking on the research project.

Kindly note that, as an applicant who has been licensed under the Science, Technology and Innovation Act, 2013 to conduct research in Kenya, you shall deposit **a copy** of the final research report to the Commission within **one year** of completion. The soft copy of the same should be submitted through the Online Research Information System.
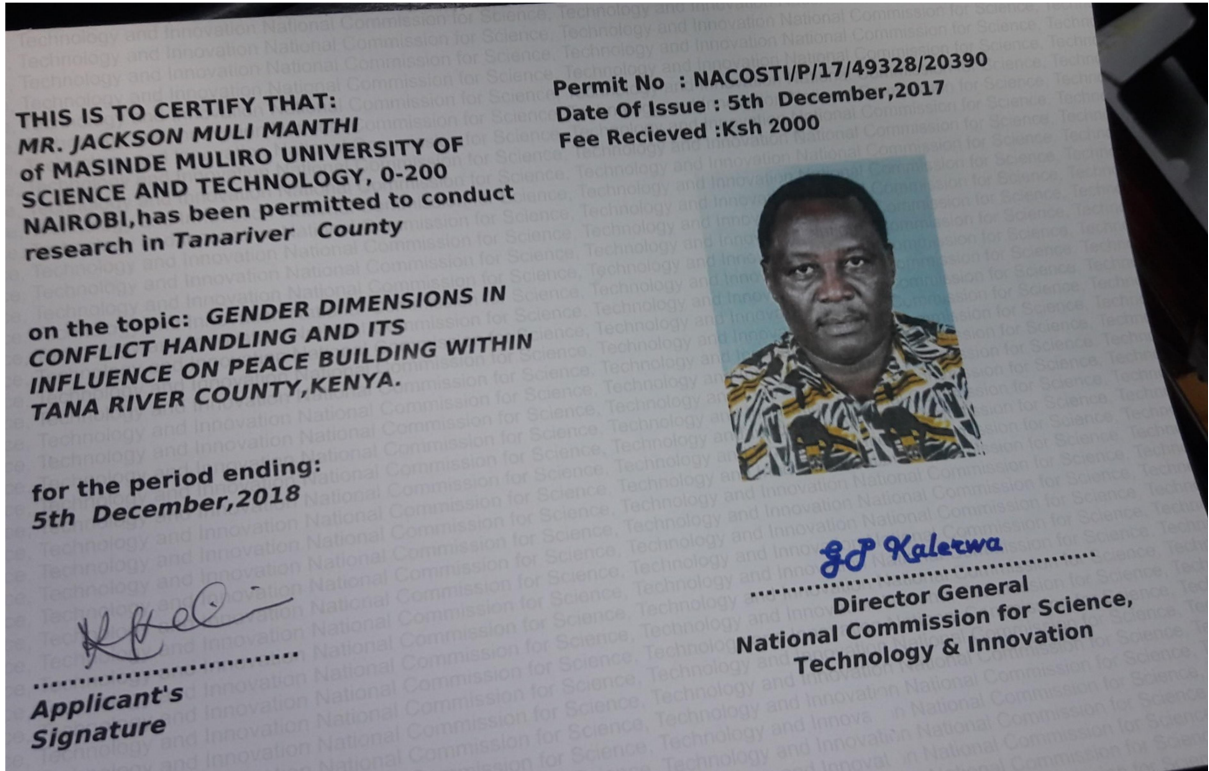
GP Kalerwa

GODFREY P. KALERWA MSc., MBA, MKIM
FOR: DIRECTOR-GENERAL/CEO

Copy to:

The County Commissioner
Tanariver County.

The County Director of Education
Tanariver County.

APPENDIX 11: COPY OF NACOSTI RESEARCH PERMIT

THIS IS TO CERTIFY THAT:
MR. JACKSON MULI MANTHI
of MASINDE MULIRO UNIVERSITY OF
SCIENCE AND TECHNOLOGY, 0-200
NAIROBI,has been permitted to conduct
research in Tanariver County

on the topic: GENDER DIMENSIONS IN
CONFLICT HANDLING AND ITS
INFLUENCE ON PEACE BUILDING WITHIN
TANA RIVER COUNTY,KENYA.

for the period ending:
5th December,2018

Permit No : NACOSTI/P/17/49328/20390
Date Of Issue : 5th December,2017
Fee Recieved :Ksh 2000

....
Applicant's
Signature

....
Director General
National Commission for Science,
Technology & Innovation

APPENDIX 12: UNIVERSITY LETTER TO NACOSTI

MASINDE MULIRO UNIVERSITY OF SCIENCE & TECHNOLOGY (MMUST)

Tel: 0204400916   P.O Box 190
Fax: 056-30836   Kakamega – 50100
Website: www.mmust.ac.ke

NAIROBI CAMPUS

Our Ref: CPC/H/215/12   **Date:** 23rd November 2017

National Council for Science & Technology
P.O Box 30623-00100
NAIROBI.

Dear Sir/Madam,

RE: INTRODUCTION OF JACKSON MULI MANTHI – CPC/H/215/12

The above mentioned is a student of Masinde Muliro University of Science and Technology, Nairobi Campus, (Adm. No. CPC/H/215/12) pursuing a Doctor of Philosophy in Peace and Conflict Studies. He has already submitted his proposal to the University titled *"Gender Dimensions in Conflict handling and its Influence on Peace Building within Tana River County, Kenya"*, which has been approved by the University. He is now ready for field research.

Any assistance accorded to him will be highly appreciated.

Yours faithfully,

Mr. P. Wawire
Co-ordinator, MMUST – Nairobi Campus

PW/ek

APPENDIX 13: TANA RIVER COUNTY PHOTOS