DECLARATION

This project is my original work and has not been presented for degree award in any other university.

Sign--------------------------------Date---------------------------------

JUDITH NDINDA MUTISYA
C50/CE/22868/2010

This research project has been submitted for examination with our approval as university Supervisors.

Sign--------------------------------Date---------------------------------

DR. SUSAN MWANGI.

Sign--------------------------------Date---------------------------------

Dr. LAZARUS NGARI

DEPARTMENT OF HISTORY, ARCHAEOLOGY AND POLITICAL STUDIES
KENYATTA UNIVERSITY
# TABLE OF CONTENTS

TITLE PAGE---------------------------------------------------------------i

DECLARATION---------------------------------------------------------------ii

TABLE OF CONTENTS---------------------------------------------------------iii

LIST OF TABLES-------------------------------------------------------------iv

OPERATIONAL DEFINITION OF TERMS------------------------------------------v

ABBREVIATIONS AND ACRONYMS----------------------------------------------vi

ABSTRACT------------------------------------------------------------------vii

1.0 CHAPTER ONE

1.1 Background of the study-----------------------------------------------1

1.2 Statement of the problem---------------------------------------------5

1.3 Objectives of the Research-------------------------------------------6

1.4 Research Questions--------------------------------------------------7

1.5 Premises of the study-----------------------------------------------7

1.6 Significance of the study-------------------------------------------8

1.7 Scope and limitation of the study-----------------------------------10
2.0 CHAPTER TWO LITERATURE REVIEW

2.1 Introduction------------------------------------------------------------------------------------------------------------------11

2.1.1 Literature on global conflicts-----------------------------------------------------------------------------------------------11

2.1.2 Literature on Kenyan conflicts---------------------------------------------------------------------------------------------13

2.1.3 Women in peace building---------------------------------------------------------------------------------------------15

2.2 Theoretical Framework--------------------------------------------------------------------------------------------------18

2.2.1 Galtung’s Conflict Theory-----------------------------------------------------------------------------------------------18

2.2.2 Gender Theory------------------------------------------------------------------------------------------------------------19

3.0 CHAPTER THREE METHODOLOGY

3.1 Introduction----------------------------------------------------------------------------------------------------------------21

3.2 Research Design----------------------------------------------------------------------------------------------------------21

3.3 Location of the study--------------------------------------------------------------------------------------------------------21

3.4 Target Population------------------------------------------------------------------------------------------------------------22

3.5 Sample size and sampling technique----------------------------------------------------------------------------------------22

3.6 Research instruments--------------------------------------------------------------------------------------------------------22

3.7 Validity and Reliability----------------------------------------------------------------------------------------------------22

3.8 Data Collection-------------------------------------------------------------------------------------------------------------23
3.9 Data analysis--------------------------------------------------23

3.10 Ethical considerations----------------------------------------24

4.0 CHAPTER FOUR :DATA ANALYSIS, DISCUSSION AND PRESENTATION

4.0 Introduction--------------------------------------------------25

4.0.1 Demographics-----------------------------------------------25

4.0.2 Gender of the respondents-----------------------------------25

4.0.3 Age of the respondents--------------------------------------26

4.0.4 Duration of stay of the respondents--------------------------26

4.1 Causes of conflicts--------------------------------------------29

4.1.1 Introduction-----------------------------------------------29

4.1.2 Causes of spreading conflict-------------------------------33

4.2 Role of women and men in the conflict-------------------------36

4.2.1 Role of Men-----------------------------------------------36

4.2.2 Role of women---------------------------------------------37

4.2.3 Role of Church---------------------------------------------41

4.2.4 Role of Government-----------------------------------------42
4.3 Impacts of the conflict

4.3.1 Impacts on Men

4.3.2 Impacts on Women

4.3.3 Population most Vulnerable

4.4 Peace building and Reconstruction

4.4.1 Conflict Termination

4.4.2 Results of conflict

4.4.3 Remedies of the conflict

5.0 CHAPTER FIVE - SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Summary

5.2 Conclusion

5.3 Recommendation

REFERENCES

APPENDICES

Appendix i. Letter of introduction

Appendix ii List of people Interviewed

Appendix iii. Interview Guide
Appendix iv. Questionnaire for Local People--------------------------73

Appendix v. Questionnaire for Church Leaders------------------------79

Appendix vi. Questionnaire for Administrators-----------------------82

Appendix vii. Kitui County Map-------------------------------------85
Appendix viii. Mutitu Sub-County Map-------------------------------86
Appendix ix. Population Data Capture-2009 Census-------------------87
Appendix x Activity Budget----------------------------------------88
Appendix xi. Focus Group of Women--------------------------------89
Appendix xii. Mutio -----------------------------------------------90
Appendix xiii. Mukiti---------------------------------------------91
Appendix xiv. Focus Group of both Women and Men-------------------92
Appendix xv. Department authorization letter-----------------------93
Appendix xvi. School Authorization Letter---------------------------94
Appendix xvii. KCB deposit Slip to the Commission-----------------95
Appendix xvii. Research Permit-----------------------------------96
Appendix xix. Research Authorization-------------------------------97
LIST OF TABLES

Table 4.1 Gender distribution of the respondents ............................................................... 24
Table 4.2 Age distribution of the local respondents ........................................................... 25
Table 4.3 Duration of stay of the respondents ................................................................. 25
Table 4.4 Duration of stay of the respondents ................................................................. 26
Table 4.5 Duration of stay of the respondents ................................................................. 26
Table 4.6 Causes of conflict .............................................................................................. 27
Table 4.7 Causes of spreading conflict .............................................................................. 29
Table 4.8 Causes of spreading conflict .............................................................................. 29
Table 4.9 Role of men in the conflict .................................................................................. 30
Table 4.10 Role of women in the conflict ......................................................................... 31
Table 4.11 Role of church leaders in the conflict ............................................................... 31
Table 4.12 Role of government in the conflict ................................................................... 32
Table 4.13 Impacts on men ............................................................................................... 33
Table 4.14 Impacts on women .......................................................................................... 34
Table 4.15 How Vulnerable were affected ...................................................................... 36
Table 4.16 Conflict termination ....................................................................................... 36
Table 4.17 Results of the conflict ..................................................................................... 38
Table 4.18 Remedies to the conflict ................................................................................ 39
Table 4.19 Remedies to the conflict ................................................................................ 39
Table 4.20 Remedies to the conflict ................................................................................ 40
OPERATIONAL DEFINITION OF TERMS

- **COMBATANT;** A person or group involved in fighting in a war or battle. These persons may be crudely armed or may possess fatal weapons which they apply to wipe out a community or a state.

- **CONFLICT;** It is disagreement through which the parties involved perceive a threat to the needs, interest or concerns hence strive to maintain their position and safeguard their interest resulting into war or struggle hence conflict.

- **ETHNICITY;** Relates to or a characteristic of human groups having racial, religious, linguistic and certain other traits in common.

- **ETHNIC CONFLICT;** Refers to a conflict between ethnic group often as a result of ethnic nationalism and ethnic hatred.

- **GENDER EQUITY;** also referred to as gender equality. It is the goal of the equality of genders stemming from a belief in the justice of myriad forms of gender inequality. This goal includes making women rights equal to men’s and also making men’s right equal to women’s in concept.

- **GENDER PARITY;** this is the state of being equal in status or position in relation to being male or female. The actors therefore strive to acquire equality though with the unique differences in terms of the available positions in the society.

- **GENOCIDE;** This is the deliberate, indiscriminate and systematic destruction in whole or part, of an ethnic, racial, religious, national mass killing of people both old and young which maybe as a result of an uprising or conflict. This word came into widespread use after the Rwandan genocide of 1994.

- **PEACE BUILDING;** this is a term describing the outside interventions that are designed to prevent the start or resumption of a violent conflict. The process of establishing order in a society after a period of disorder caused by a conflict.

- **RECONSTRUCTION;** this is the process of rebuilding peace structures and peaceful coexistence after a conflict situation, turmoil or civil war.

- **VICTIM;** A person, who has been attacked, injured or killed as the result of crime, disease or accident. This person experiences the consequences of an armed conflict.
• ABREVIATIONS AND ACRONYMS
• CEDAW- Convention of the Elimination of All Forms of Discrimination Against
• ECOMOG- Economic Community of West Africa States Monitoring Group
• DRC- Democratic Republic of Congo
• ICC- International Criminal Court
• LWI- Liberian Women Initiative
• LURD- Liberia United for Reconciliation and Democracy
• MEND- Movement for Emancipation of Niger Delta
• MODEL- Movement for Democracy in Liberia
• NDPVF- Niger Delta People Volunteer Force
• NDV- Niger Delta Vigilante
• NUPENG- Niger Union of Petroleum and Natural Gas Workers
• SWVP- Sudanese Women Voice Peace.
• TRC- Truth and Reconciliation Commission.
• WCA- Women’s Committee of all Associations
• WFA- Women Federation Association
• WIPSA- Women Initiative For Peace in Africa
• WISCOMP- Women in Security Conflict Management and Peace
• WOUPAD- Women United For Peace and Democracy
• UNDG- United Nations Development Group.
• UNIFEM- United Nations Development Fund for Women
ABSTRACT

The study aimed at investigating Role of women in Peace Building and Reconstruction in Mwitika Region of Kitui County, Kenya. The study sought to identify the role of both men and women in Mwitika region conflict and conflict resolution. It covered the period between 1992-2012. This study was motivated by the need to identify the role of women in conflict and conflict resolution in Mwitika region. Johan Galtung’s conflict theory was applied in the study which sought to understand the root cause of the conflicts, the structure, the dynamics and its actors with an aim of suggesting the possible resolution strategies to be used. In addition, Gender Theory was also applied which categorizes men and women into two distinct groups in the society depending on their roles where women were viewed as private and their place in the society was in the kitchen while men were the main active makers of the society. Women have a great role to play in conflict as both perpetrators and victims therefore also need to form part and parcel of the negotiating tables. Across the globe, women are deeply involved in peace efforts in some of the most violent areas of the world. Although their work is known, scholarship regarding their experience is scanty. Despite the fact that women overwhelmingly play "peacemaker" at grassroots levels and staff of non-governmental peace organizations, current teaching materials have very little documentation about the elements of women's styles of negotiation and conflict resolution. Previous conferences have highlighted some of the causes of conflicts that escalate into violence and war. They emanate from poor governance, dictatorship, corruption, and mismanagement of resources and inequalities in society some of them dating back to and deliberately promoted by colonial regimes. These include the creation of artificial boundaries, unevenness of development and unequal treatment in the provision of infrastructure, education and other social and economic services, as well as inequalities that post-independence governments have been unable to eliminate. External causes have also been discussed with reference to political alliances during the cold war era and the persistent scramble for Africa’s natural and mineral resources. Descriptive survey research design was used for this study where data was collected through interview and question guides. The target population was men and women from the age of 16 years and above, church leaders, political leaders and Non-Governmental Organization representatives. Responses gotten from questionnaires were keyed in a computer software of analysis SPSS (Statistical Package for Social Sciences) for tabulation and analysis. The results were represented in simple descriptive tables of frequencies and percentages. The study established that main cause of conflict in Mwitika region was water for domestic use, pastures and stolen livestock. The study also found that women played a role of saving the children when conflict start. The study established that church leaders and administrators played key role in bringing the conflict to an end by engaging both communities. The study also found that the government was greatly involved in reconciliation processes of conflicts among communities in and neighboring Mwitika region in Kitui County.
CHAPTER ONE: INTRODUCTION

1.1 Background of the study

The involvement of women in conflict and conflict resolution has been studied all over the world. Different scholars have studied the role of women in conflict and conflict situation either as perpetrators, active or passive, or as victims of the situation. For instance, Cheldelin (2011) looks at women as perpetrators and victims as well as active participants. This is in relation to the suicide bombers at Chechnya. Eliatamby (2011) has studied women as active forces where the involvement of women in a conflict constitutes 30% of the fighting forces. According to the UN Security Council Resolution of 1325 of 2000, the contribution of women in a conflict situation had been under-valued and under-utilized yet women make conflict prevention, peace-keeping, conflict resolution and peace-building. This resolution also stressed the importance of women’s equal and full participation as active agents in peace and security. The UNSCR 1325 recognized that women and gender are relevant to international peace and security hence the need for their inclusion in conflict. The resolution therefore emphasized on increased participation and representation of women in all levels of decision making and gender perspective in the post conflict processes.

In the African context, women have played a major role in the peace building processes in a post conflict situation. After the Rwandan genocide of 1994, Eloise Inyumba the social affairs minister led women into burying the dead, find homes for the orphaned and resettle refugees. She also served as the executive secretary of national unity and reconciliation commission which organizes public debates promoting reconciliation between the Hutus and Tutsis. She has also been the governor of Kigali-Ngali country.
Nathalie (2003) and Ndayiziga (2003) notes that peace is not born but made and that the culture of peace in traditional African societies was implanted in a child through responsible upbringing and socialization undertaken by mothers in Burundi.

In a Tanzanian study Lihamba (2003:15) revealed that women have always played a critical part in maintaining equilibrium in their society. This is by bringing up their children as responsible members of the community. Among the Tubers (Tupuri) of Cameroon, mediation by women was primarily a matter of age. The wogclu or “Old mamas” were responsible for mediation and were consulted on all problems which disturbed peace. Once consulted, a wogclu consulted both those directly involved in the conflict and the witnesses to a resolution Agatha (2011)

Mohammed Abdi 2003 reports from his Somali study that among the Somali, some women poets use their art to search for peace in their country. Among these poets are Faduma Qasim Hilowle and Zeinab Hagi Ali. Becker (2003) notes that in Namibia, spiritual healing rituals are done by women to purify and cleanse the war returnees of blood guilt. This was to ensure that the desire to kill does not spread.

In Kenya, women have been part and parcel of conflict and conflict. The role women play in conflict resolution needs to be embraced and given support first by the communities whom they represent and further in the national and international community. Resource based conflicts specifically water in arid semi-Arid areas have been a major cause of conflicts in Kenya. This revolves around livestock and the need for water. It is further worsened by the harsh climatic conditions. According to Mwangi
(2013), the harsh climatic conditions and recurrent drought and the marginalization of pastoral communities from mainstream development lead to conflict. Examples of such conflicts are the Samburu and Rendille conflicts over water and grazing land and the Pokomo and Orma pastoralists’ conflicts over grazing land and water.

In Kitui County, conflicts over pasture have occurred mainly in the arid areas like Tseikuru and Kyuso sub-county against the Somali. In Kitui County conflicts have occurred between Mwitika region and the neighboring Oromo of Tana River region. The most affected areas are Syou, Katumbi, Malalani, Twambui and Makuka. According to the Caritas Kitui report of 2012, the Genesis of the Mwitika region dates back the 1970’s with the Oromo raiding the Akamba cattle. This was a historical way of life which was common in the Kenyan communities during the early 19th century. Kiruthu, (1996). However, the socio-political and economic changes which have taken place in the society today no longer welcome raiding as a way of life. Though the Mwitika conflict has continued to persist, Very little has been done to address the issue except the Caritas report on the humanitarian activities which take place in the region after the conflict.

The Mwitika region conflict has not been a continuous event since it mainly occurs during the dry spell or whenever water becomes scarce in the region. The intervention measures have been on and off, whereby the exact process of mediation and resolution formulae has not been explored leaving a gap. This is about the actual activities performed, by whom, how and any other intervention processes if any. It has been noted that men flee from the conflict zone when the conflict intensifies leaving the women
behind to tend to their families. The mechanisms used by this women to stay behind as the men flee and how they manage also needs to be studied in order to establish the role these women play as the seek to coexist with the Oromo after the conflict.

These studies have not exonerated the exact role played by the women in the conflict and conflict resolution process hence the need for this study to link up the knowledge gaps in this conflict resolution. The methods to be applied to realize sustainable peace has not also been studied specifically in this region hence the need to this study to bridge all these gaps.

In Kenya, the place of women in conflict resolution has however not been adequately researched. This is due to the social-cultural set up of the Kenyan communities where the patriarchal systems have dominated both the formal and informal sectors. Mwitika in Kitui County is one such area. This region has experienced a recurrent resource based conflict where the main issue is about water. The men in Mwitika region being a male dominated society own the wells. Which are the main sources of water in the region? Being a predominantly dry region, the neighbors constantly reach to these wells to water their animals the male in response use these wells to acquire money. They hence sell the wells to the Oromo their neighbors to water their animals. This is without the knowledge of the women, their wives. As the women source for water in the same wells, the Oromo’s open fire attacking and even killing the women and girls as intruders in their wells. The men, in response open fire to defend their wives and daughters from the enemies that is the Oromo. This finally develops into a major uprising since the Oromo
have guns while the men in Mwitika region only have bows and arrows. The men respond by running away leaving the women and children to face the situation at hand. These women hence suffer as victims and also as actors in the conflict. They also engage the Oromo and restore peace because they have continued to co-exist with this situation ever since.

This study will contribute in expanding literature on conflict and more on the role of women in conflict resolution in reference to Mwitika region in Kitui County. This will range from 1992 up to 2008. This is because after the repeal of section 2(a) of our Kenya constitution in 1992, the call for democracy also entails the inclusion of gender in decision making for the democratic processes to be effectively carried on. The year 2008 was characterized by the post-election violence where the main targets of this were women and children. A majority of those rendered homeless and others migrated were women and children hence the need to address the plight of these two groups caught a global attention. Mwitika region has been identified as the area of study because very little has been studied on the conflict and much has been on the intervention measures by Caritas Kenya. There is therefore need to address the causal factors in order to prevent the reoccurrence of the conflict.

1.2 Statement of the problem
This study attempts to examine the specific roles the women in Mwitika region in Kitui County have played in the conflict and conflict management. Mwitika region has been faced with recurrent water conflict with their neighbors of the Tana River region. Due to the arid nature of the region, there is limited supply of water which calls for the local
people to sink wells in River Engamba to get water for their livestock and household use especially during the dry season. The Oromo their neighbors also come looking for water in the same river. The Men in return hire out or even sell the wells to the Oromo and this now creates a competition for water with the local people. Since the Oromo claim that they have already bought the wells, they attack the women and girls who come to fetch water in the wells since the water is inadequate to water their animals and supply for domestic chores of the local community. The men respond by attacking the Oromo as they protect their daughters and wives. The Oromo retaliate by also opening fire to the men in response. Due to the sophisticated weapons, the men are easily won and flee leaving the women behind to tend to the children and address the situation at hand. The study will therefore seek to identify the specific roles and activities these women engaged in order to establish peaceful co-existence in the region.

1.3 Objectives of the research
The study will be guided by the following objectives.

1. To examine the major cause of the conflict among the communities in and neighboring Mwitika region in Kitui County from 1992-2012

2. To investigate the role played by women in conflict among the communities in and neighboring Mwitika region in Kitui County from 1992-2012

3. To examine the impacts of the conflict among the communities in and neighboring Mwitika region in Kitui County on women from 1992-2012

4. To interrogate the extent in which women have restored peace in conflict among the communities in and neighboring Mwitika region in Kitui County from 1992-2012
1.4 Research questions
The research will seek to answer the following questions.

1. What are the major causes of the conflicts among the communities in and neighboring Mwitika region in Kitui County form 1992-2012?

2. What role have women played both as perpetrators and victims in the conflict among the communities in and neighboring Mwitika region in Kitui County from 1992-2012?

3. To what extent has the conflict among the communities in and neighboring Mwitika region in Kitui County impacted on women from 1992-2012?

4. To what extent have women been involved in conflict management among the communities in and neighboring Mwitika region in Kitui County from 1992-2012?

1.5 Premises of the study
1. Social, economic and political factors have been the major cause of Mwitika region conflict.

2. Women have played a significant role as victims and perpetrators of the conflict in Mwitika region.

3. The Mwitika conflict has greatly impacted on women.

4. Women have been engaged in mediation, negotiation and reconciliation in the Mwitika region conflict.
1.6. Significance and justification of the study

Many scholars have written and studied about the causes Kenyan conflicts, course and impacts to the Kenyan society and her environs. This is because conflicts in Kenya have been experienced since the pre historic period and this has been up to today. According to Osaghae (1995) ethnic conflicts arise due to a multiplicity of factors. This has been supported by Okoth(2000) and Adedeji (1999) who affirms that every conflict possess an historical character and majority of African states are more geographical expressions artificiially created by colonialists.

According to Mwangi (2013) Kitui County has had conflicts over pasture and water mainly in the Northern and southern regions boundaring the Somali and the Oromo in the East. This has been a perennial conflict mainly during the dry spell and since this region is an arid region, the conflicts reoccur every year during the months of July august, September and relatively October. This has been confirmed by kiruthu (1996) that the historical state of Kenyan communities from the early 19th century has been characterized by raids and inter communal conflicts.
According to the Caritas report on Kitui of 2012, the Genesis of Mwitika region conflict date back the 1970’s with the Oromo raiding the Akamba cattle. This is not the historical raiding but they have advanced and engaged in violent conflict leading to even injury and death. According to Mkutu (2013) the use of guns and small arms in conflict situation in Kenya has led to mass destruction and indiscriminate death of human beings. This is similar to what has occurred in Mwitika region where loss of life of children and the aged enmass, women and men sparingly has been witnessed. Though this report has been stated, the main activity the Caritas Kitui group engage in is in the conflict management where they assist by securing the women, children and the aged and offer humanitarian support through giving them food and clothing.

The findings of this study will contribute to the expansion of academic literature on the role of women in conflict and conflict resolution to other scholars. The choice of Mwitika region for this study is based on the fact that although this conflict has been occurring for quite a long period from around 1970 to the present day, very little has been done specifically on the root causes of the conflict and the actual intervention measures carried in the resolution process. This will range from 1992 up to 2008. 1992 is an important year in Kenya because it marked the advent of multiparty democracy where women were actively involved in the process of repeal and quest for democracy. This is because after the repeal of section 2(a) of our Kenya constitution in 1992, the call for democracy also entails the inclusion of gender in decision making for the democratic processes to be effectively carried on. The year 2008 was characterized by the post-election violence.
where the main targets of this were women and children. The researcher will be limited to 1992-2012 but where necessary she may go beyond in order to bridge any gaps if any.

1.7 Scope and limitation of the study.
The study will be carried out in Mwitika region specifically the areas of Twambui, Makuka, Syou, Malalani and Katumbi Sub-Location. Due to time and financial constraints any other location will be referred to in so far it relates to the mentioned sub-location (see appendix vii). The study will be limited to 1992-2012 but where necessary the researcher will go beyond these dates. This period provides a good background for this study since it is a period marked by the repeal of the section 2(a) of the Kenyan constitution and the emergence of the post-election violence where women and children were the worst hit by the violence.

The researcher will also require hiring research assistants from the area under study to act as interpreters since there could be a language barrier especially for the Oromo who may not be able to communicate in English or Kiswahili. Due to the sensitivity of the issue under study, the people of Mwitika region may not be willing to give information since they may fear arrest. The researcher will assure the respondents of the confidentiality of the information and that it will only be used for study only.

Mwitika region covers a small population of Kenya therefore the findings of the research may not effectively be generalized to apply in the whole country but due to the in-depth study analysis, the role of women in the Mwitika conflict and conflict resolution will be done.
CHAPTER TWO: LITERATURE REVIEW

2.1 Introduction
Conflicts are part and parcel of human existence. This is mainly due to the diverse human establishments with different values, beliefs, interest and aspirations. In a bid to acquire these differing perspectives, conflicts arise. This is as people compete to possess, own or capture that which one claims either belongs to him or her or that has been denied as a ‘right.’ This scenario brings about conflict which cuts across all ages, levels and gender in the society. This therefore calls for inclusiveness in addressing the process of peace building in order to achieve sustainable peace and development.

2.1.1 Literature on global conflicts
Conflicts have been studied by many scholars today. The study on women in conflict and conflict resolution has also been a wide topic of study in the international community. Eliatamhy (2011) notes that the involvement of women in conflicts constitutes 30% of fighting forces hence the need to address them in conflict studies. According to the UNSCR 1325 of 2000, women trough undervalued and underutilized play a very important role in conflict prevention, peace-keeping, conflict resolution and peace-building. Their role in peace and peace making is found right from the basis of child up bring. Women involvement in conflict has also been studied by Cheldelin (2011) who looks at women as booth perpetrators and victims as well as active participants. This is in relation to the suicide bombers of Chechnya. This shows that women as well as men also have the capacity to violent conflict and also conflict resolution.

In Eritrea, Nepal and Sri-lanka women have been engaged in conflict as part of the fighting forces. Though they constitute a small number (30%) of the fighting forces.
These women see few alternatives to emancipation hence engage in violence. They also reposition themselves in the society as they seek to change the social and political structures they live in.

Eliatamby (2011)

In Kashmir, women have been involved in the conflict situations through social and economic empowerment. This mainly addresses their concerns relating to human rights and justice and strengthening of grass root democracy and community networks in the larger context of the peace process in Kashmir. Context of the peace process in Kashmir such interventions play an important role in sustaining negotiated political agreements. This has led to the establishment of learning and sharing centers at different parts of Jammu and Kashmir.

The cause of African conflicts has varied with different regions. Civil conflicts have dominated many countries like Uganda, Rwanda, Burundi, Zimbabwe, Angola, Namibia just to mention but a few. Many scholars are also in agreement that external manipulation and intervention by great powers also contribute to conflicts in Africa for instance, Democratic Republic of Congo (DRC), Lesotho, Guinea, Southern Sudan and Somalia.

Callahan (1998)

In ethnic politics in Nigeria, Okudiba Nnoli (1996) associates ethnicity with social formations distinguished by communal character of their boundaries which attributes to language and or culture. He therefore attributes the cause of conflict in Nigeria to the
diverse cultural set up which due to the uniqueness of each and in a bid to satisfy ones aspirations leads to conflict.

Wamala E.K (2004) notes that whether cultural or political, a democratic option should be exhaustively tested in the management of ethnicity the new millennium. The call for democracy further denotes the inclusiveness of all forms of conflict resolution in order to acquire sustainable peace. Nevertheless, there is to be a guiding principle because as noted by Kanyiga K, if the culture of the rule of law is thrown out, we are likely to have a constitution with constitutionalism. Ethnic conflicts have also been due to colonialism. This led to the creations of boundaries leading polarization of populations among ethnic lines. Rodney (1989) notes that colonialism heightened and extended ethnic conflicts in Africa. Adedeji (1999) also observes that majority of African states are more of geographical expressions artificially created by colonialists.

2.1.2 Literature on Kenyan- conflicts
In Kenya, conflicts have attracted scholarly approach since the outbreak of the violent ethnic clashes. According to Gecaga (2002), ethnic clashes in Kenya have been as a result of colonialism which compressed communities into tribal cocoons through their ethnic barrier and isolation. As a result, some groups were forced out of their land leading to displacement and uneven distribution of resources. Osaghae (1995) notes that ethnic conflicts arise from a multiplicity of factors. This been supported by Okoth (2000) who also suggests that every conflict possesses its own historical character and underlying cause. Other sources of ethnic conflicts include opportunism, unfair distribution of economic resources and political imbalance. Although these studies give the diverseness
of ethnic conflicts, they do not explain the causes of inter-ethnic conflicts and even state the best way through which resolution can be realized.

Conflicts have dominated Kenyan communities since the prehistoric period up to today. In the Rift valley, ethnic clashes dominated the region in 1992. This was a demonstration of bitter ethnic relations due to the feeling that the Agikuyu grabbed land in Rift valley. Ethnic bias, myths stereotypes and misinformation are noted as the key sources of ethnic difference (Rutto 2000).

In Kitui County, conflicts over pasture have occurred mainly in the arid areas like Tseikuru and Kyuso sub-county against the Somali. According to Mwangi (2013), the most affected regions in Kitui County are Tseikuru and Kyuso against the Somali, Mwitika division against the Oromo and the Engamba and Mutha Zones in the Southern region against the Somali. In Mutitu division, conflicts have occurred between Mwitika Division neighboring Sub-Locations to Oromo of Tana River. These Sub-Locations are Syou, Katumbi, Malalani, Twambui and Makuka. According to the Caritas Kitui report of 2012, the Genesis of the Mwitika division conflict dates back the 1970’s with the Oromo raiding the Akamba cattle. This was a historical way of life which was common in the Kenyan communities during the early 19th century. Kiruthu, (1996). However, the socio-political and economic changes which have taken place in the society today no longer welcome raiding as a way of life. Though the Mwitika conflict has continued to persist, very little has been done to address the issue except the Caritas report on the humanitarian activities which take place in the region after the conflict.
2.1.3. Women in peace-building

A conflict is a social, political and economic phenomenon which also touches on all people in the society. The impacts of these conflicts also affect the different groups and in unique and different. Though the male folc have dominated the negotiation tables, there is need to include women as they also form part of the conflict situation as perpetrators, victims and forces. (Eliatamby 2011). According to the UNSCR 1325 of 2000, women though undervalued and underutilized play a very important role in conflict prevention, peace-keeping, conflict resolution and peace building. This begins right from the basis of child up bringing as they implant in a child the culture of the society through responsible upbringing and socialization (Lihamba 2003).

In the long civil war in Guatemala, Luiz Mendez, the sole woman negotiator in the talks was able to build consensus among the representatives of the warring factions, civil society and the United Nations. This was by creating individualized strategies to engage the different parties around and bringing the concerns of women in the peace process. The final treaties contained unprecedented commitments to gender equity (Barnes 2000)

During the peace talks in Northern Ireland, male negotiators walked out of the sessions leaving a small number of women like Monica McWilliams and other members of the Northern Korea who formed the coalition table. These women focused on the mutual concern and shared vision enabling dialogue to continue and trust to be rekindled. This led to the Good Friday Agreement.
According to Schirch, L. (2005), in the contribution of women in peace building in Yugoslavia, the women in Black provided the only sustainable civil society opposition to the conflict. In Papua New Guinea, the most significant settlement was initiated by women of Bougainville with secessionists. The experiences in regions such as the Middle East, Pakistan and India point to another significant role that women play in peace building. In times of intense conflict, often, women’s dialogue initiatives are the only channel to communication between hostile communities or nations.

In the context of the Israel-Palestinian conflict, the Jerusalem link and women in Black are two important examples of such a process. In the context of the conflict between Pakistan and India, groups such as WISCOMP (Women in Security, Conflict Management and Peace in South Africa) have been facilitating such dialogues. The involvement of women in conflict resolution in Africa is as old as violent conflicts. In Liberia, though the illiteracy rate among women is 87%, a number of organizations have been formed both during and after the contact which sought to unite Liberian women for peace across ethnic and class lines. For instance Liberian Women Initiative (LWI) and Women United for Peace and Democracy (WOUPAD). LWI started in 1994 in response to the continued stalemate in the peace process. It was formed as a non-partisan pressure group to unite all Liberian women regardless of religious, tribal or political affiliation or difference. One of its founding members was Ruth Sando Perry, who was later elected the first woman Head of State in 1996. Schirch, (1996)
In Sudan, concerned Sudanese women who wanted to see long Sudanese war brought to an end through nonviolent means formed the Sudanese Women’s Voice for Peace (SWVP) in March 1994. The SWVP encourages women from the war areas to become active participants in their civil society. In this way they are able to assist their communities to implement peace. Projects and honor specific commitments. The SWVP works with grass root people in Upper Mali, Nuba Mountains, Ingessane, and Bahr-El-Ghazal and Equatorial region of the Sudan. They engage in peace building through awareness raising and networking in seminars, workshops and meetings. They also enact peace videos and drama Lobworm, A. K (1997)

After the 1994 massacre Burundi, UNESCO in collaboration with the government of Burundi set up a UNESCO centre for a culture of people to help the country mobilize all its sons and daughters for peace reconciliation and conflict prevention. The Women’s Federated Association and NGO’s of Burundi (W.F.A) succeeded the Women’s Committee of all Association (WCA) and started its activities in March 1994. The allied at creating awareness of the country’s civil and political life in order to reinforce their role in peace and national reconciliation processes. It also focuses on establishing links with other local and international NGO’s to promote women’s movement in Burundi. Sewak, M (2005) and Schirch, L (2005)

The Mwitika Region women have always managed to reside in the region even with recurrent conflict situation. According to the Caritas Report (2012), there is an element of
reconciliation which is pioneered by the women for the peaceful coexistence to be realized.

The literature discussed above seeks to highlight that despite the continued conflict between the Somali/Oromo and the Kamba little has been done to address the situation hence the study is justified. The study has sought to give a picture of the role played by women in conflict and conflict resolution with emphasis on the activities they engage in for peaceful coexistence to be realized. The few authors who have dealt with this topic have not adequately explored the role women have specifically played as both perpetrators and victims and the intervention measures taken. This current research therefore holds that women have a great role to play in a conflict situation as both perpetrators and victims hence they squarely need to be involved in peace and peace building ventures if lasting peace is to be realized. Lack of this concern has led to the reoccurrence of the Mwitika Division conflict hence the need to identify the root cause of the conflict in order to identify the best methods of resolving the conflict.

2.2 Theoretical framework
The study will be guided by Galtung’s conflict theory and Gender Theory.

2.2.1 Galtung’s conflict Theory.
This study is based on the broad framework of the conflict theory advanced by Galtung (1996). In this theory, Galtung looks at the causes, structure and dynamics of the conflict, the actors of the conflict and the outcomes in a bid to identity the nature of a conflict. The critical investigation of the conflict involves identifying the genesis and dimension of the
current events in the conflict showing the conflict as it is on the ground and giving
different versions of the events analyzed.

This theory also states that whoever is involved in the conflict needs a deeper
understanding of the conflict and get a factual account of the root causes of the conflicts,
the parties in the conflict and their roles and interests in order bring to an end or reduce
the conflict.

This theory is applicable in this study because for peaceful co-existence to be realized in
Mwitika division there is need to address the root cause of the conflict, identify the key
actors and the parties involved. The cause of the conflict will be the first issue which
requires to be addressed in order to avert the reoccurrence of the conflict. The key actors
in the conflict also need to be addressed so as to identify their role as either victims or
perpetrators. The eventual end of the conflict requires intervention and resolution
measures to be put in place hence this theory will adequately apply in this study. The
Mwitika Division conflict needs to be studied in three dimensions in order to actualize
sustainable peace. The role of both men and women needs to be identified in the three
dimensions.

2.2.2 Gender Theory
Gender theory identifies the uniqueness of human persons and their specific functions in
the society and how this placement determines the roles they play in the society. Our
African society is patriarchal in nature and gender roles are determined by the different
sex one is born. This identifies women as passive in the society and their roles basically
in the kitchen. Men are identified as the key makers of the society and their active role determines how the society is run.

Gender theory will also be applied in this study because the role of the different gender will need to be exonerated in order to determine the place of each in a conflict situation. Though the gender theory places women as passive actors in the public world, their role in a conflict situation surpasses this sphere since women are involved in conflict directly as perpetrators and indirectly as victims hence forth are core in the conflict situation. They also suffer most when a conflict occurs hence need to be part and parcel of the resolution process. They suffer directly through rape, trauma and also death and also indirectly when their husbands are involved in conflict, they die and women are left to tend their children. Although those women form part of the conflict they are rarely involved in conflict resolution and peace building because of the way the society views them. They are therefore not allowed to participate in the negotiating and peace-building tables as their place are in the kitchen.

Based on this theories, the researcher will be able assess the causes of the Mwitika conflict and the role both men and women play in the conflict. This will be through in-depth analyses of the factors which fuel the conflict and in order to also identify and the intervention measures applied if any and by which particular group.
CHAPTER THREE: METHODOLOGY

3.1 Introduction.
This section focuses on the research design, target population, the sample size, sampling procedures, research instruments, reliability of the research instruments, procedure of data collection and data analyzing techniques and ethical consideration.

3.2 Research design
Descriptive survey method will be adopted for this study. The design is considered most suitable for this study because it will enable the researcher get the relationship between environment, gender, socio-cultural factors, socio-economic factors and the women activities (independent variables), and the role of women of Mwitika Region in peace building (a dependent variable) as perceived by the researcher and the experts in place. A question guide will be used to collect data from the respondents through the focused groups and interview method for the main respondents.

3.3 Location of the Study
The study will be carried out in Mwitika Division, Mutitu Sub-County, Kitui County. Mwitika division is 78km East of Kitui (See appendix vii) and has a population of 9766 people. (See appendix viii). Special reference will be the Sub-Locations neighboring the Orma of Tana River Sub-County which include Twambui, Makuka, Syou, Malalani and Katumbi which is the main conflict region. It is an arid region with cattle keeping and small scale farming as the main economic activities.
3.4 Target Population
The study will be carried out on the women of Mwitika region of Mutitu Sub-County. This does not however mean that men will not be studied since they are also part of the Mwitika inhabitants. The administrators, the political leaders, church leaders and Non-governmental organizations’ representatives will also be interviewed.

3.5 Sample size and sampling techniques
The researcher will therefore involve women and men in each of the sub-locations categorized into two groups i.e. the control group of ages 16-25 years and the mature group above 25 years. All the females holding any administrative position will also be interviewed. A sampling frame will be done for each category using the village elders. 100 respondents who will include men and women out of the 9,766 people as per the 2009 census report (see appendix viii) will be interviewed. Each focused group will have 20 respondents of different sex. Simple random sampling will be used in selecting the respondents with the assistance of the village elders. 10 respondents representing the NGO’s, the church leaders and the administrative officials will be interviewed.

3.6 Research instruments
This study will use the question guide and the interview methods. The question guide will be designed to derive a personal story of the experiences undergone and this will be used to exonerate the specific roles played in the conflict and conflict resolution mainly by women.

3.7 Validity and Reliability
The first step towards validating the instruments of study will be a pilot study. A total of three villages and each ten women will be involved in the pilot study. These villages will
be selected through simple random sampling. Question guides will be designed to for interviewing the target group where the researcher will personally engage the selected team into guided dialogue concerning the topic under study. During the execution of the interview, the researcher will note the key points and later use the points to analyze the collected information.

3.8 Data collection
A research permit to enable the researcher carry out the study will be obtained and the office County Commissioner Kitui through the Sub-County Commissioner Mutitu will be informed before embarking on field work. The researcher will then administer the question guides to the respondents and note the key points in the process of the narrations. This means the researcher will require more time to organize appointments with concerned Persons for interviews.

3.9 Data analysis.
Data collected will be analyzed by use of computer specialist. Before the actual data analysis, the gathered data will be validated, edited and then coded. In the validation process, the responses to the question guides will be checked to determine whether an accurate or acceptable sample is obtained in terms of proportion of the target population. Since the interview guide will have been validated content wise and since it will be researcher administered, the researcher will control the interview to ensure relevance. The second step will entail editing. The question guides will be scrutinized to see whether there are errors and omissions, inadequate, illegible and irrelevant responses. Appropriate action will be taken which might involve discarding some. The third step is coding. After going through all the collected responses, uniform categories of responses will be
identified tallied through the help of a computer specialist who will also assist in data interpretation. A summary of major findings and minor findings will be stated and discussed while conclusions, recommendations and suggestions for further research emanating from the study will be described. Recommendations for further study will be reported in chapter five.

3.10 Ethical considerations
The researcher will obtain a permit to carry out the study as required. The ethical rules of research will be highly observed by informing the respondents about the purpose of the interview and questionnaire and the role of the research. They will also be made aware of the confidentiality of the information given as their answers. The need not to disclose them will also be explained before the start of the exercise.
CHAPTER FOUR: DATA ANALYSIS, DISCUSSION AND PRESENTATION

Introduction

This chapter will present study finding in simple descriptive tables of frequencies and percentages. Discussions of the finding will be elaborately explained in relation to the objective of the study. The questionnaire return rate was fair with locals’ respondents returning 95 questionnaires which were 95%. The church leaders and administrators had 100%.

4.0. Demographics

4.0.1 Gender of the respondents

The respondents’ gender distribution is presented in table 4.1 below.

<table>
<thead>
<tr>
<th></th>
<th>Local</th>
<th></th>
<th>Church leaders</th>
<th></th>
<th>Administrators</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Count</td>
<td>Percent</td>
<td>Count</td>
<td>Percent</td>
<td>Count</td>
<td>Percent</td>
</tr>
<tr>
<td>Male</td>
<td>36</td>
<td>37.9</td>
<td>3</td>
<td>60.0</td>
<td>4</td>
<td>80.0</td>
</tr>
<tr>
<td>Female</td>
<td>59</td>
<td>62.1</td>
<td>2</td>
<td>40.0</td>
<td>1</td>
<td>20.0</td>
</tr>
<tr>
<td>Total</td>
<td>95</td>
<td>100.0</td>
<td>5</td>
<td>100.0</td>
<td>5</td>
<td>100.0</td>
</tr>
</tbody>
</table>

From the results presented above, gender is fairly distributed among the locals interviewed and the church leaders while most of administrators 4 (80%) were men. This is because administrators in Mwitika Region have to be strong enough to handle the critical security issue that befalls the area. This has led to the preference of male to female with the assumption that men form a stronger defense force compared to women.
4.0.2 Age of the respondents

The respondents’ age distribution is presented in table 4.2 below.

Table 4.2 Age distribution of the local respondents

<table>
<thead>
<tr>
<th>Years</th>
<th>Count</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>16 to 25</td>
<td>24</td>
<td>25.3</td>
</tr>
<tr>
<td>Above 25</td>
<td>71</td>
<td>74.7</td>
</tr>
<tr>
<td>Total</td>
<td>95</td>
<td>100.0</td>
</tr>
</tbody>
</table>

From the results presented above, local respondents aged 25 years and below were 24 (25.3%) while those aged above 25 years were 71 (74.7%). This is a good representative since 74.7% of the respondents were responsible people who can adequately give factual information about the conflicts in Mwitika Region. The respondents between 16 to 25 years are school going hence could not be easily accessed due to their educational commitment in school. A few of this age form the women who have dropped out of school and are already married or have been engaged as domestic workers in a few homesteads.

4.0.3 Duration of stay of the respondents

The respondents’ duration of stay is presented in tables 4.3, 4.4 and 4.5 below. This was categorized into four starting with those below one year of stay in the region to those above twenty years as illustrated below.
Table 4.3 Duration of stay of the respondents

<table>
<thead>
<tr>
<th></th>
<th>Locals</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Count</td>
<td>Percent</td>
</tr>
<tr>
<td>Below 1 yr</td>
<td>0</td>
<td>0.0</td>
</tr>
<tr>
<td>1 to 5 yrs</td>
<td>2</td>
<td>2.1</td>
</tr>
<tr>
<td>6 to 10 yrs</td>
<td>12</td>
<td>12.6</td>
</tr>
<tr>
<td>11 to 20 yrs</td>
<td>31</td>
<td>32.6</td>
</tr>
<tr>
<td>Above 20 yrs</td>
<td>50</td>
<td>52.7</td>
</tr>
<tr>
<td>Total</td>
<td>95</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Table 4.4 Duration of stay of the respondents

<table>
<thead>
<tr>
<th></th>
<th>Church leaders</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Count</td>
<td>Percent</td>
</tr>
<tr>
<td>Below 1 yr</td>
<td>0</td>
<td>0.0</td>
</tr>
<tr>
<td>Above 5 yrs</td>
<td>3</td>
<td>60.0</td>
</tr>
<tr>
<td>Above 10 yrs</td>
<td>2</td>
<td>40.0</td>
</tr>
<tr>
<td>Above 20 yrs</td>
<td>0</td>
<td>0.0</td>
</tr>
<tr>
<td>Total</td>
<td>5</td>
<td>100.0</td>
</tr>
</tbody>
</table>
Table 4.5 Duration of stay of the respondents

<table>
<thead>
<tr>
<th></th>
<th>Church leaders</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Count</td>
</tr>
<tr>
<td>Below 1 yr</td>
<td>0</td>
</tr>
<tr>
<td>Above 5 yrs</td>
<td>4</td>
</tr>
<tr>
<td>Above 10 yrs</td>
<td>1</td>
</tr>
<tr>
<td>Above 20 yrs</td>
<td>0</td>
</tr>
<tr>
<td>Total</td>
<td>5</td>
</tr>
</tbody>
</table>

From the results presented above, most of local respondents have stayed in Mwitika Region for more than 20 years. This is represented by 50 (52.7%). Those who have stayed for 11 to 20 years were 31 (32.6%). This is also a good representative since they do have enough experience of the area. Three church leaders have been in the area for more than five years while 2 (40%) have served in this are for more than 10 years. These are from the mainstream churches namely Catholic and African inland church. Most administrators 4(80%) have been leading the area for more than five years but less than 10 years. These are mainly the chiefs, Assistant chiefs and village elders.
4.1 Causes of conflict

4.1.1 Introduction

Conflicts are part and parcel of human existence and are bound to occur and in very varied and diverse situation. This is because as human being struggle to coexist and blend with each, there are situations whereby the need to own supersedes the need to accommodate and in a bid to retain what you lawfully or unlawfully own, struggle erupts hence a conflict is manifested.

As noted by Gachanja 2012 conflicts over resources have predictably resulted into clashes among farmers against pastoralists and between communities and investors. This has been highly realized at the Tana River Delta between the farmers and pastoralists.

Nasongo 2002 states that political indifferences have also been predominant in Kenya leading to conflicts. This was evidenced during the ideological polarization which occurred in Kenya when KANU the main political party in Kenya split giving birth to KPU an opposition party in 1966. Kiruthu 1998 also stated that resource based conflicts have been predominantly experienced in Kenya. This is because the reasons why majority of the Kenyan communities migrated from one region to another were due to internal conflicts, external attack, population pressure among many other reasons. All these were either struggle to safeguard their resources or to harness it from others who may want to posses them hence a conflict emerges. For instance, the Bantu migration in the early 15th century towards the coastal region was basically due to Oromo attack. They also experienced internal conflicts due to population pressure rendering the available resources inadequate. The Bantu therefore moved southwards towards the coast displacing other communities whom they conquered.
Similarly, majority of the Kenyan communities based on livestock have had constant struggles over grazing land with neighboring communities. For instance, the conflict in North Western Kenya where there has been intertribal conflicts between the Marakwet and the Pokot on one hand and the Pokot and the Karamajong on the other hand.

Amisi 2002 also notes that economic conflicts have also been experienced in Kenya in the major towns. This has led to urban violence where hawkers have constantly differed and have been engaged in running battles with the civic authorities. This occurs when hawkers seek to be granted forcefully or illegally right to trade while the civic authority strives to adhere to their line of duty. Slum dwellers have also fallen victim of the so called developers who impose eviction following acquisition of land.

Mkutu (2008) notes that conflicts in Africa are fuelled by the presence of small arms in among the communities. Owing to the fact that the traditional African community practiced raiding as a way of life, this has been exaggerated where the art of raiding has been accompanied by mass injuries and deaths. This is due to the presence of sophisticated weapons which are widely used due to their availability and also due to the need to conquer and subdue the enemy. This is mainly evidenced among the pastoralist communities who use guns to herd and protect their cattle.

According to the Caritas Report of 2012, the Mwitika Region conflicts have been mainly caused by inadequate resources though very little has been written about the causes. The reports notes that there has been a problem of pasture and water among the Mwitika Region communities and the neighboring Tana river region which may have caused the rampant struggle and the need to protect their livestock and farms.
The study sought to establish the cause of the conflict from the locals and the main causes identified were mainly issues of water, pasture and raiding. The raiding exercise experienced is more pronounced than the pre historic period and even involves armed struggle and deaths as they engage the event. This is due to the resistance shown by the cattle owners (the Akamba) versus the forceful acquisition of the Akamba cattle by the attackers (the Oromo). This is as shown below in table 4.6 below.

### Table 4.6 Causes of conflict

<table>
<thead>
<tr>
<th></th>
<th>Locals</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Count</td>
<td>Percent</td>
</tr>
<tr>
<td>Watering points</td>
<td>61</td>
<td>64.2</td>
</tr>
<tr>
<td>Grazing pastures</td>
<td>23</td>
<td>24.2</td>
</tr>
<tr>
<td>Stolen livestock</td>
<td>11</td>
<td>11.6</td>
</tr>
<tr>
<td>Total</td>
<td>95</td>
<td>100.0</td>
</tr>
</tbody>
</table>

From the findings in the table above, watering points emerged as main cause of conflict with 61(64.2%) respondents mentioning it. Grazing pastures was mentioned by 23 (24.2%) while conflict emerging from stolen livestock (cattle and camels) was mentioned by 11 (11.6%). Water in Mwitika region is rare and as a result the Somalis and Oromo were found to greatly depend on the Kamba water wells to make sure their cattle and camels don’t die of thirst. This was found to trigger a lot of conflict between the pastoralists and the Kamba community.
From this results majority of the respondents stated that the main cause of Mwitika region conflict was water mainly for domestic use and livestock. Water is a major resource in every community and noting that Mwitika region is an arid area with long spells of lack of rainfall, water becomes scarce and thus a commodity to be sought for with a lot of interest.

As noted by Mwangi (2013), harsh climatic conditions and recurrent drought and the marginalization of pastoral communities from main stream development lead to conflict. This has been evidenced in many parts of Kenya such as the conflict between the Samburu and Rendille mainly over water for livestock and domestic use. Water is the commodity which leads to conflict in these communities and they compete to have it for their livestock and domestic use. Key to note is the persistent conflict evidenced at Mwitika division between the Orma and Kamba specifically at Twambui.

Another cause of conflict was found to be grazing pasture. The Mwitika region people are also pastoralists and a majority of them keep goats and few cattle and donkeys. The goats are majority since they can survive the bushes and the little grass found. With the emergency of the drought, the survival of animals became slim due to lack of pastures. The two communities keep on moving from place to place in such for pastures. This movement also included their neighbors Oromo. The Oromo also graze their livestock in Kamba farms that increases the conflict between the two communities.
4.1.2 Causes of spreading conflict

When a conflict erupts and the opponents engage one another, there is a possibility of either the conflict builds up or ending depending on the response of the opponent and the weapons involved. According to the Mwitika conflict there has been a buildup of the war because of a number of reasons. The study sought to establish the cause of the spreading conflict from the locals and the results are represented in table 4.7 below.

Table 4.7 Causes of spreading conflict

<table>
<thead>
<tr>
<th>Causes</th>
<th>Locals</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Count</td>
</tr>
<tr>
<td>Reaction by Kamba youth</td>
<td>41</td>
</tr>
<tr>
<td>Forcible use of Kamba water wells</td>
<td>22</td>
</tr>
<tr>
<td>Abduction of Kamba by Oromo and Somalis</td>
<td>20</td>
</tr>
<tr>
<td>Killing of Oromo</td>
<td>12</td>
</tr>
<tr>
<td>Total</td>
<td>95</td>
</tr>
</tbody>
</table>

From the results, it was evident that reaction of Kamba youths after an attack from Somalis was leading with 41 (43.2%) mentions, forcible use of Kamba water wells and abduction of Kambas by Oromo and Somalis was mentioned by 22 (23.2%) and 20(21.0%) respectively. Sometimes, the conflict spread further because of killing of bandit Oromo by Kenya police. This was mentioned by 12(12.6%).
As narrated by Mutemi, one of the survivors in the Twambui region, the desire to protect one’s property comes automatically and like a wounded lion pouncing on the Oromo is a must, “you can’t watch your father abducted and sneaked away through the bush and pretend all is well” narrates Mutemi. The actions of the Oromo force the youth to respond in a fiery way in order to first protect their parents and also the property they hold dear in their village. At the wells, the women and girls are the first victims as they draw water for domestic purpose. These are wives, mothers, sisters and daughters to the akamba men and as per the akamba traditional society, the men have a sole responsibility to protect and provide for the family. These men responded through fighting back in order to protect and rescue their wives, mothers, daughters and sisters from abduction. This therefore led to armed struggle leading to many injuries and death.

The men are also targeted by the Oromo as they bar them from accessing water from the wells at Engamba River. This is because these wells are on their land and were sunk by the Akamba men for their domestic use. Even though the Oromo hire out or pay for the water initially, they finally force themselves to all the wells even those not paid for. This creates a scenario which calls for struggle for ownership and domination. This there leads to the spread of the conflict as more and more Kamba men struggle protect their water source and the the Oromo struggle to occupy and own them.

As narrated by Mukiti (see appendix xii) one of the well owners, “(Akala meyendete muno-The Gallas are very selfish.) They come in the language of borrowing drinking
water and end up occupying even your bedroom. This is because they come into the region in a friendly well and the Akamba show signs of accommodation; they topple them and even administer their property.

As the conflict builds up and the police get involved, they come to rescue the Akamba who seem almost powerless with their crude weapons (bows and arrows) while their opponents are using guns. The police quell the war by disarming the Oromo but with a lot of resistance. The Oromo turn against the Police and in response the police react in self defense and many Oromo men are killed. This leads to the spread of the conflict noting that a third party who comes in to quell the war finally becomes a target to the Oromo.

The study sought to establish the cause of the spreading conflict from the church leaders and the results are represented in table 4.8 below.

**Table 4.7 Causes of spreading conflict**

<table>
<thead>
<tr>
<th></th>
<th>Church leaders</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Count</td>
</tr>
<tr>
<td>Water points</td>
<td>4</td>
</tr>
<tr>
<td>Destruction of AKamba crops by Oromo cattle</td>
<td>1</td>
</tr>
<tr>
<td>Total</td>
<td>5</td>
</tr>
</tbody>
</table>
From the results, church leaders also confirmed that water points was a main cause of conflict with 4(80.0%) of the church leaders stating so. One church leader said the issue of Oromo cattle destroying the Kamba crops was also causing conflicts.

4.2 Role of women and men in the conflict

4.2.1 Role of Men in the Mwitika Region Conflict

According to the African traditional which is based on patriarchal systems of governance, men are the home makers and possess all the active and masculine arenas in the community. Men in a conflict and conflict situation are viewed as fighters, combatants or soldiers who engage the enemy in active and armed struggle. They are therefore victims of the violence or targets of war, perpetrators or survivors in the conflict situation.

According to Kiruthu; 1996, men are the main persons in a conflict and actively engage in war as the traditions demand. During the MAU MAU war, the Agikuyu men featured prominently in fighting the white settlers in order to regain their lost land and free themselves from white domination.

As noted by Hague in the war in Bosnia-Herzegovina, the culture of masculinity means that for a man to be a ‘real’ man, he must also be aggressive, egotistical, dominating and at least be prepared to be violent. This implies that the active role played by men in a conflict situation is a way of fulfilling the expectations of the society in such a situation.

The study sought to establish the role of men in the conflict from the locals and the causes range from blocking the access to water from the wells, stealing the camels and killing the camels mainly from the Oromo. This is as represented in table 4.9 below.
Table 4.9 Role of men in the conflict

<table>
<thead>
<tr>
<th></th>
<th>Locals</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Count</td>
<td>Percent</td>
</tr>
<tr>
<td>Encountering and Fighting enemies</td>
<td>58</td>
<td>61.1</td>
</tr>
<tr>
<td>Blocking the access to water wells</td>
<td>24</td>
<td>25.3</td>
</tr>
<tr>
<td>Stealing camels from Somalis</td>
<td>8</td>
<td>8.4</td>
</tr>
<tr>
<td>Killing of Somali camels</td>
<td>5</td>
<td>5.2</td>
</tr>
<tr>
<td>Total</td>
<td>95</td>
<td>100.0</td>
</tr>
</tbody>
</table>

From the findings in the table above, men were mainly encountering and fighting the enemies. This was mentioned by 58(61.1%). They also did block the water points to protect water use, 25.3% mentioned this. AKamba men did steal and kill Somali camels. This is specifically due to the indiscriminate attack and killing of the Akamba where they retaliate by killing the animals which the Oromo use to source for water and also those which they use to destroy their crops and these are the camels. This was cited by 8(8.4%) and 5(5.2%) respondents respectively.

### 4.2.2 Role of women in the conflict

For many years the role of women in a conflict situation have been quite invisible throughout the world. In the accounts o war through the mass media, government
propaganda, novels, cinemas, just to mention but a few tend to cast men as the doers and women as passive, innocent victims. Women are mainly portrayed as agents of protection and rescue incase of attack.

According to Ferris 1993, most of the poor countries war stories are told of courage and bravery of men as fighters and the roles of women have been eclipsed by ”active” roles played by men. This concept overshadows the whole range of experiences women play in any conflict situation.

According to Kiruthu 1996, women have greatly influenced men through encouraging them to soldier on during a conflict situation. Among the Agikuyu community during the MAU MAU War, Muthoni Nyanjiru one of the kikuyu women ridiculed men to soldier on or give them their trousers so that they can go and fight for the release of Harry Thuku, the release of their annexed land, livestock and their property at large. This acted as a positive motivation to the men to stand their ground and fight for the liberation of our country.

Women have also been involved in by using their different roles to try and minimize the effects of violence if not actively end the conflicts themselves. According to Vicker, J. 1993, women play the role of motivating the men in the communities to fight. This is particularly where conflicts are about national identities. This is because women in most societies take their major responsibility of passing cultural identities to children and they also play the active role of supporting exclusive and aggressive ideologies about nationalism. They therefore stand firm to defend the identity of their community and ensure that the social fabric which binds them together remains intact.
According to Bennet; 1995, women are also involved in actual violence where they actively fight alongside men. This is dictated by either experiences in the battlefield where the enemy attacks in the absence of men and the women have no choice but fight back and defend their children and property. The situation at hand therefore dictates the response of the women in contrast with their experiences. This will also depend on the age, class and regional or ethnic backgrounds of the women in question.

As the need arises for women to take on men’s roles in their absence, women have to shake off the restrictions of their cultures and live in a new way. The relative minority who join actual armies (as nurses, administrators, or even fighters) are even sometimes able to persuade their political movements to take seriously the demands of women for improved rights, and accept women’s political representation and other forms of rights in the post conflict situation.

As echoed by Garcia, 1993 women maybe participants as well as informants, couriers, sympathizers and supporters in a conflict situation. Whether women’s active role in violent conflicts are the result of free choice, or male subjugation, or personal desperation in the absence of alternatives, the possibility of women’s participation in violence raises many issues related to gender roles and identity.

The study sought to establish the role of women in the conflict from the locals. Women are mainly involved as caretakers and homemakers in the absence of men in the battle field. They are also in a rescue mission of the vulnerable groups in the course of the
conflict and seek to restore order. They escape to the safer grounds mainly the churches and schools with the vulnerable groups to seek refuge and also protection from the police. They also rescue the foodstuffs in their stores in order to ensure that they do not starve while at the rescue centers. The men in the battle fields also depend on women to replenish their food supplies and water and any other facility they may require during the conflict situation. The women therefore secretly take food to the men in the battlefields and incase of intelligence, they also relay it to the men while at the battle fields. Since they are not the major targets of war, they may sparingly interact with the Oromo and acquire information which may assist the men in the conflict situation.

As reported in the Caritas Report of 2012, women are the major nurtures of humanitarian practices among the Akamba of Mwitika Region. They guard the vulnerable and also nurse the wounded soldiers and more often than not, bury the ones who are killed in the conflict.

As narrated by Mutio (see appendix xi) Life can be very frustrating when you lose your husband at a battle field and you are not allowed time to mourn. Due to the fear and rush to escape, you hurriedly bury the dead body like a carcass which is very dehumanizing and an offence to the spirits of the dead. If this is not done, then the Hyenas and Vultures will have their meal. This is similar to the role played by women during the Rwandan genocide in 1994 where women buried he dead, found homes for the orphaned and resettled the refugees. Ndayiziga: 2003
The major role played by women in Mwitika Region women is mainly to rescue and guard the vulnerable groups in the society. They also nursed the wounded and rescued the foodstuffs from their stores to areas of safety at churches and schools. This is represented in table 4.10 below.

Table 4.10 Role of women in the conflict

<table>
<thead>
<tr>
<th>Locals</th>
<th>Count</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rescue of children to the churches</td>
<td>66</td>
<td>69.5</td>
</tr>
<tr>
<td>Rescue of children to the schools</td>
<td>18</td>
<td>18.9</td>
</tr>
<tr>
<td>Carrying food stuffs</td>
<td>11</td>
<td>11.7</td>
</tr>
<tr>
<td>Total</td>
<td>95</td>
<td>100.0</td>
</tr>
</tbody>
</table>

From the results, 66(69.5%) indicated that women played the key role of taking children to churches to hide them from the bandits. Another 18(18.9%) respondents said women also took children to schools which were also safer. Eleven respondents indicated that women were playing a role of carrying food stuffs as they escaped hit areas.

4.2.3 Role of church leaders in the conflict
The study sought to establish the role of church leaders in the conflict from the church leaders. The churches’ role was mainly to provide shelters for the women and children. While at the church, they also offered prayers for those at the battlefields for God to protect them. Food subsidies from well-wishers and non governmental organization are also issued through the church to those housed by the church premises. This is as
Reported in the Caritas Report of 2012 where the church comes in to give food subsidies to the people at the rescue centers and also help them to settle after the conflict. They are therefore key players in the peace-building process after the conflict. The results are represented in table 4.11 below.

<table>
<thead>
<tr>
<th>Church leaders</th>
<th>Count</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Providing shelter</td>
<td>3</td>
<td>60.0</td>
</tr>
<tr>
<td>Praying</td>
<td>1</td>
<td>20.0</td>
</tr>
<tr>
<td>Feeding the children</td>
<td>1</td>
<td>20.0</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>5</strong></td>
<td><strong>100.0</strong></td>
</tr>
</tbody>
</table>

From the finding 3(60.0) of church leader gave shelter to affected people who had run to the churches. The church also provided food to children and prayers. This was mentioned by at least one respondent.

**4.2.4 Role of the Government in the Conflict.**

The role of the government is mainly stipulated through the methods the government uses to uphold the rule of law and ensure security to all. They also ensured justice is also upheld through recovering what has been stolen and ensuring that the rightful owners get their property back specifically the stolen livestock and any kidnapped women. They
mainly guarded the rescue centers against invasion by the enemy and also enemy calm is restored by either disarming the combatants or engaging them so that they may surrender of retreat.

In order to promote peaceful co existence, they also liaised with the local administration and held barazas to sensitize the people against rivalry and advice them on peaceful relations as neighbors’. This was mainly done by the village elders, the assistant chiefs and chiefs. (see appendix xiv)

The study sought to establish the role of government in the conflict from the administrators and the results are represented in table 4.12 below.

**Table 4.12 Role of government in the conflict**

<table>
<thead>
<tr>
<th>Government</th>
<th>Count</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Providing security through the police</td>
<td>3</td>
<td>60.0</td>
</tr>
<tr>
<td>Providing security through the guards</td>
<td>1</td>
<td>20.0</td>
</tr>
<tr>
<td>Holding talks through Barazas</td>
<td>1</td>
<td>20.0</td>
</tr>
<tr>
<td>Total</td>
<td>5</td>
<td>100.0</td>
</tr>
</tbody>
</table>

From the finding 3(60.0) of administrators indicated that government prayed the role of providing security through police. The government prayed the role of providing security through guards 1(20.0%). The government prayed the role of holding talks through barazas 1(20.0%).

Local people faced with community conflicts use the same mechanisms available to them for other resource conflicts. These include various forms of negotiation, mediation,
arbitration and adjudication. The patterns that individual disputants follow in seeking satisfactory resolution of their disputes depend on a variety of factors, including personal knowledge, past experiences, available resources; their status or rights within (or outside) their community, and so on. A similar range of options exists for communities engaged in conflicts with other communities or with state or private entities.
4.3 Impacts of the Mwitika Region conflict on Men and Women

4.3.1 Impacts of the Mwitika Region Conflict on men

Conflicts involve the exchange of violence and the use of deadly weapons in order to subdue the enemy to surrender or concede defeat. Most modern conflicts involve the use of sophisticated weapons hence the effects of the conflicts are greatly felt than in the traditional period. Men being the main actors in a conflict situation are faced with a variety of impacts like death, injury, displacement and kidnapped just to mention but a few. In most of the wars which have been experienced in the world, many men being the target have been killed in the battlefields as they offer their role of defense and security. During the first and the Second World War, thousands of men were killed and thousands injured in the conflict. (Kiruthu 1996)

Men during a conflict situation vehemently know that they are the targets of the enemy and incase of any miscalculation of the tactics, they are killed. Therefore, men in communities under attack tend to abandon their public space in the society to avoid being conscripted, attacked or taken hostage. (El-Bushra; 2000)

The Mwitika region conflict has also negatively impacted on men. In every conflict situation in the Mwitika Region, there are men who are killed as they guard their property mainly their livestock and others while guarding there wells against the Oromo invasion. When they pounce on them, the Oromo’s open fire to scare them and the once who seem adamant are shot dead. Others are abducted to shift the attention of the men from the wells to rescuing their kin hence the Oromo get access the Akamba wells and also let loose their camels to feed on the Akamba crops and life fences.
The men are also injured in the process of the struggle and these are mainly nursed by their fellow men at the battlefield and assisted to retreat to the villages and rescue centers to be assisted by the women.

The study sought to establish the impacts on men from the locals and the results are represented in table 4.13 below.

<table>
<thead>
<tr>
<th></th>
<th>Locals</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Count</td>
</tr>
<tr>
<td>Deaths</td>
<td>77</td>
</tr>
<tr>
<td>Abduction by Somalis</td>
<td>18</td>
</tr>
<tr>
<td>Total</td>
<td>95</td>
</tr>
</tbody>
</table>

From the table above, 77(81.1%) of the locals indicated that massive killings were happening to men as a result of the conflicts. This is evident from the report by National Council of Churches of Kenya (NCCK). After the research NCCK put in place APDC’S Area Peace Development Communities for both Kambas and Somalis and were charged with the responsibility of managing the conflicts in both Malalani - Enziu and Mutha. Towards end of June 2012 a misunderstanding between the Kamba and Somalis heightened which prompted consultative meetings with a climax one on 21st June 2012 by the then District Commissioner- Mutito –Mr. Kamau and OCPD Mutomo which bore no fruits and later involved the then District Commissioner- Kitui and the MONITOR
from (Peace Net Trust)-Kenya Peace Managers to visit the conflict site on 24th June 2012 on fact finding mission.

Conflict for resources has characterized human lifestyle throughout history. In Kenya, socio-political and economic rights bequeathed and protected by the constitution have not been fully actualized and the public still face significant challenges in regard to their security and livelihoods. These challenges are often felt most severely in situations of instability, conflict and fragility. One of the most important aspects of conflicts and need for peace building in the ASALs is to understand the complexities and the fact that the conflicts cannot be solved overnight. The situation is aggravated by the rapid shifts towards conventional laws and resolution mechanisms that do not largely give due recognition to local mechanisms.
4.3.2 Impacts of the Mwitika Region Conflict on women.

Armed conflict and its aftermath affect women’s lives in ways that differ from the impact on men. In most conflicts the traditional division of civilian space – private as women’s space and public as men’s space collapse. Women are therefore left to take up the public and private space in the society therefore fall victim of circumstances. In this vacuum, women increasingly become the ones to maneuver through existing institutions from markets to government departments and to provide for family welfare and security including taking on roles traditionally assigned to men. (EL-Bushra; 2000)

Women are greatly affected by conflicts as well as men. Being the care takers in our homes, they are mainly charged with the responsibility of taking care of the children and the aged as the men leave to the battlefields. They remain at home not because they cannot fight alongside men but tend the homes while the men are away. As the men pursue the enemy, they enemy retaliate by fighting back and this leads to displacement of the men who are sometimes forced to retreat if they cannot stand the enemy’s forces.

Women as symbols of community and ethnic identity may also become targets of extensive sexual violence the men have either been taken hostage or disappeared from the attackers rendering the women prone to attack. These women experience daily violence since their position in the society as been exposed to the enemy once the men ran away in fear of the attackers. (Kelly; 2000)

The study sought to establish the impacts on women from the locals and the results are represented in table 4.14 below.
Table 4.14 Impacts on women

<table>
<thead>
<tr>
<th>Locals</th>
<th>Count</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Displacement</td>
<td>54</td>
<td>56.8</td>
</tr>
<tr>
<td>Loss of food stuffs</td>
<td>23</td>
<td>24.2</td>
</tr>
<tr>
<td>Abduction</td>
<td>11</td>
<td>11.6</td>
</tr>
<tr>
<td>Deaths</td>
<td>7</td>
<td>7.4</td>
</tr>
<tr>
<td>Total</td>
<td>95</td>
<td>100.0</td>
</tr>
</tbody>
</table>

From the result, 54(56.8%) said women were displaced, 23(24.2%) indicated that women lost their food stuffs, 11(11.6%) said women were abducted and 7(7.4%) said women died in the conflicts.

Drought has been associated with the ASALs. It is increasingly becoming common such that the drought season seem to mark an important part of the annual calendar. The drought normally worsens conflicts, bringing to the fore the debate on the two’s symbiotic relationships. Of course conflicts do not change weather patterns, but affect agricultural practices, land use, and other social factors that intensify the effects of diminished rainfall, particularly by causing famine. Short-lived droughts are seldom dangerous; but sequential drought years are. Though sequential droughts are common in the areas, people do not successfully respond to it. Rather, they have been devastated by it. What has progressively become clear is that that drought is a contributing factor to conflict and conflict exacerbates drought, making famine more likely. Therefore, drought, conflict, and famine are inextricably linked, with each acting as a catalyst to the other.
Environmental degradation caused by the overuse of farmland and deforestation such as in cutting of trees for household and other purposes aggravate drought. People's lack of capacity to respond to natural disasters and inefficient or lack of early warning systems also worsens the effects of drought. Famine is often associated with the droughts.

4.3.3 Populations most Vulnerable
The study sought to investigate the most vulnerable hence most affected by the conflict from the locals and the results are represented in table 4.15 below.

Table 4.15. How the vulnerable groups were affected

<table>
<thead>
<tr>
<th>Locals</th>
<th>Count</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kamba women lost lives</td>
<td>64</td>
<td>67.4</td>
</tr>
<tr>
<td>Kamba children schools were</td>
<td>23</td>
<td>24.2</td>
</tr>
<tr>
<td>closed</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kamba men abduction</td>
<td>8</td>
<td>8.4</td>
</tr>
<tr>
<td>Total</td>
<td>95</td>
<td>100.0</td>
</tr>
</tbody>
</table>

From the study, it was established that 64(67.4%) of the locals said that Kamba women lost their lives. Another 23(24.2%) indicated that Kamba children lost due to closure of schools due to extended security. Eight locals indicated that men also were hit through being abducted.
4.4 Peace Building and Reconstruction

4.4.1 Conflict termination

According to Mulu, F. K. 2008, conflict management involves mediation as one of the most popular methods of conflict resolution. This involves the act of intervention in a conflict or dispute by a third party or outside power to improve the chances of resolving the conflict. This is a method which has been utilized by the Mwitika Region conflict where the church, the non-governmental organizations and the administrative authorities have been involved to assist in peace making strategies.

As remarked by Sir Emyr Jones Parry, ‘If we want to do justice to peace, we must do justice to Resolution 1325’. This implies that effective peace processes should the role of women and note that they are a very important organ in the peace making tables hence need to be considered in the process.

Peace processes themselves have been described as including formal and informal activities. Informal activities include peace marches, intergroup dialogue and the promotion of intercultural tolerance and understanding. Formal activities include conflict resolution, peace negotiation, infrastructure, reconstruction and provision of humanitarian aid. (UN Report 2002).

While women involvement in informal activities is well documented, they are seldom included in formal activities reflecting that they are usually not represented among decision makers and military leaders. (UN Report 2002). This cause of concern since issues affecting women will not be expressed if women are not consulted by fact-finding missions or involved in peace negotiations.
As noted by Manchanda; 2001, women being perceived as ‘not political’ are able to access information and pressure authorities to provide services to minimize the impacts of conflict on the civilian population. They also able to occupy spaces to develop community level initiatives for peace across ethnic and national identities.

The study sought to establish how the conflicts were ended from the locals and the results are represented in table 4.16 below. Due the threat posed by the armed struggle, the police had to involve to first quelling the fight and later means of co-existence had to be sought. This includes the anti-stock theft police to the Akamba recover their livestock. For injured, medical facilities had to be employed and for the displaced, humanitarian intervention sought.

Table 4.16 Conflict termination

<table>
<thead>
<tr>
<th></th>
<th>Locals</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Through involving the police</td>
<td>Count</td>
<td>Percent</td>
<td></td>
</tr>
<tr>
<td></td>
<td>77</td>
<td>81.1</td>
<td></td>
</tr>
<tr>
<td>Through dialogue between the</td>
<td>Count</td>
<td>Percent</td>
<td></td>
</tr>
<tr>
<td>communities</td>
<td>10</td>
<td>10.5</td>
<td></td>
</tr>
<tr>
<td>Deployment of anti-stock unit</td>
<td>Count</td>
<td>Percent</td>
<td></td>
</tr>
<tr>
<td></td>
<td>8</td>
<td>8.4</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>Count</td>
<td>Percent</td>
<td></td>
</tr>
<tr>
<td></td>
<td>95</td>
<td>100.0</td>
<td></td>
</tr>
</tbody>
</table>
Involvement of police to end the conflict was mentioned by 77(81.1%) of the locals, dialogue among the involved communities was mentioned by 10(10.5%) of the locals while facilitation of anti-stock unit by the government was mentioned by 8(8.4%) of the locals. This clearly shows use of government organs in stopping the security issue in Mwitika division.

The process of negotiation is one of the most common forms of local-level dispute resolution, in part because it usually costs less than other methods, but also because it allows disputants to work out their own resolutions, often leading to more satisfying and enforceable settlements. The disputants seek to move beyond their impasse through discussion and persuasion, culminating in a collaborative decision. Negotiation is relatively inexpensive; allows much flexibility in scheduling and procedures; respects local values and customs; encourages participation by community members; and involves collaborative decision-making by the disputants. Consensus emerges from wide-ranging discussion, often fostering reconciliation among disputants. Local socio-cultural and political institutions can serve as a framework for dispute processing.

4.4.2 Results of the conflict
The study sought to establish how the results of the conflicts from the locals and the results are represented in table 4.17 below.
Table 4.17 Results of the conflict

<table>
<thead>
<tr>
<th>Losses</th>
<th>Count</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Killings of both men and women</td>
<td>67</td>
<td>70.5</td>
</tr>
<tr>
<td>Loss of property and food stuffs</td>
<td>15</td>
<td>15.8</td>
</tr>
<tr>
<td>Transfer of children from schools</td>
<td>7</td>
<td>7.4</td>
</tr>
<tr>
<td>Injuries from the armed bandits</td>
<td>6</td>
<td>6.3</td>
</tr>
<tr>
<td>Total</td>
<td>95</td>
<td>100.0</td>
</tr>
</tbody>
</table>

From the findings of the study, 67(70.5%) said majorly deaths were high. 15(15.8%) indicated that there was a lot of losses in property and food stuffs. Transfer of children from schools was mentioned by 7(7.4%) of the respondents. Finally children were injured by bandits.

Bloody conflicts over pasture and water have now become a common occurrence in Kitui County between pastoralists from North Eastern Province and local residents. This normally follows the move by the herders to drive thousands of their livestock into parts of Kitui County. The residents claim that the herders of Somali, Orma, Borana and Galla communities intentionally allow their livestock to stray into private farms thus occasioning untold destruction to crops and other plants. Besides, the livestock are said to
compete for limited resources with the locals’ animals hence straining the relationship between the involved communities.

4.4.3 Remedies to the conflict

The study sought to establish how the locals, church leaders and administrators arrived at a long lasting remedy to the conflicts and the results are represented in tables 4.18, 4.19 and 4.20 below.

Table 4.18 Remedies to the conflict

<table>
<thead>
<tr>
<th></th>
<th>Locals</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Count</td>
<td>Percent</td>
</tr>
<tr>
<td>Liaison between the Oromo and Kamba</td>
<td>80</td>
<td>84.2</td>
</tr>
<tr>
<td>Use of local bounder policies</td>
<td>15</td>
<td>15.8</td>
</tr>
<tr>
<td>Total</td>
<td>95</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Table 4.19 Remedies to the conflict

<table>
<thead>
<tr>
<th></th>
<th>Church leaders</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Count</td>
<td>Percent</td>
</tr>
<tr>
<td>Peaceful Liaison between the Oromo and Kamba</td>
<td>3</td>
<td>60.0</td>
</tr>
<tr>
<td>Joint church services</td>
<td>2</td>
<td>40.0</td>
</tr>
<tr>
<td>Total</td>
<td>5</td>
<td>100.0</td>
</tr>
</tbody>
</table>
Table 4.20 Remedies to the conflict

<table>
<thead>
<tr>
<th>Remedy</th>
<th>Administrators</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Count</td>
</tr>
<tr>
<td>Joint security meetings and committee</td>
<td>3</td>
</tr>
<tr>
<td>Community policing</td>
<td>2</td>
</tr>
<tr>
<td>Total</td>
<td>5</td>
</tr>
</tbody>
</table>

From the results liaison was mentioned by 80(84.2%) as a method used to restore order and gave a permanent remedy. This is whereby the participants from both the Akamba and Oromo seek to dialogue together about their issues in order to achieve a harmonious resolution to the process. This has really worked through various ways.

The social interaction particularly by the Akamba and Oromo women in various events has really helped in peace building and reconciliation. This is true as testified by Mutio who narrated that she does small business in the local market where she sells mats, baskets and foodstuffs. The Oromo women mainly come to the market to buy foodstuffs as the men sell their goats, sheep and cows. Mutio narrated that she has established a very good relationship with the Oromo women that she even gives them items on credit which can even take two market days before she is paid but does not panic because finally she gets her full payment and even something extra for appreciation. She even state that they have merry go round with the Oromo women on market days where they contribute money for individuals and more for table banking. This has led to trust among them and has gone a long way to restore peace and unity among the two communities.
Use local boundaries were mentioned by 15(15.8%) respondents. This was also observed Mwangi (2013) and the Caritas Report of 2012 where having clear boundaries and well defined neighborhoods are a good way to peaceful coexistence. Well set ground policies governing the crucial issues and rules governing the same may also assist in peace building. It is well stated and is true that Engamba River which is the main source of water is found among the Akamba and more often than not the Oromo have claimed that their bounder with the Akamba is far beyond the Engamba River and that the Akamba should move westwards to create room for the Oromo. This was identified as a key rift among them and the solution is to stick to the local boundaries in order to achieve sustainable peace. The Oromo therefore need to respect the Akamba bounders and only assistance through dialogue and agreement.

The church leaders indicated peaceful talks between the Oromo and Kamba as key remedy. This was mentioned by 3(60.0%), joint church service was mentioned by 2(40.0%). This has been realized by sharing in church services where the Oromo and the Akamba attend same church services and share evenly in the leadership and other church proceedings. Interdenominational gatherings and talks held at different grounds ranging from schools, markets and churches aimed promoting peaceful co-existence have also been very fruitful in ensuring peace.

The administrators advocated for joint security meetings and committees. This has been pioneered by Caritas Kitui by bringing the people together for humanitarian assistance hence creating a forum to talk about security issues. This has been highly embraced and
every gathering where peace was mentioned, a positive result has been realized through more people having healthy interaction and togetherness.

Lessons learnt by various development agencies show that conflicts have the potential of undermining development efforts if not addressed sufficiently. An important lesson is that it is important to take knowledge of the local people in resolving these conflicts. As such, a stakeholder approach then becomes of ultimate necessity. Some of the development support programs have opted to this dimension utilizing traditional methods of conflict resolution as well as using innovative ways such as supporting activities of women, which has seen them earn respect as peace makers in most communities. A number of community initiatives in conflict resolution and peace building have emerged. Women have increasingly taken the lead in the peace-building initiatives in the recent past and though this was not readily acceptable to men initially, the success has earned them respect and recognition.

Addressing the root causes of conflicts has been recommended to avoid calamities. The government has a whole been variously called to take a long lasting solution to protect the lives of affected communities and prevent a further escalation of violence. It can do this by building on the positive environment created by the new and progressive constitution, to address the thorny land issue via appropriate legal and institutional reforms in order to reduce marginalization and ease tensions. Cattle rustling and clashes over grazing and farming land are relatively common between communities in the ASALs and often escalate into revenge.
On the whole, there is need for collaboration with other stakeholders to support conflict management initiatives to foster dialogue between different groups in the arid and semi-arid lands such as pastoralist groups and between pastoralists and sedentary farmers. Cognizance is recommended that triggers of conflicts such as drought, famine, and conflict are highly interlinked. None of the problems can be solved without addressing the others. Key aspects of conflicts response include the following:

Developing a strong early warning system for drought and desertification is crucial. It should be adopted at local, national, and regional levels. The states should strengthen cooperation among neighboring countries to combat drought and prevent conflicts. Furthermore, building networks and collaboration with various actors in the area helps to tackle problems of drought and conflict. For instance, the UN Convention to combat desertification has recommended research on drought and desertification, identifying causal factors both natural and human, addressing specific needs of local populations and enhancing local knowledge, skills, and know how. This, they say, is an important area of collaboration.

Building the capacity and preparation of traditional mechanisms for combating drought is an important factor. Some of the traditional mechanisms are collecting/ harvesting rainwater in man-made ponds, diversifying grazing lands, and planting trees that adapt to dry climates. In addition, strengthening and empowering traditional conflict resolving mechanism contributes to building relationship among and across
communities, which diminishes the frequency and intensity of armed conflict, and encourages cooperative solutions to other problems—for instance, drought and famine.
CHAPTER FIVE: SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Summary
The study findings are presented in summary in this section. The questionnaire return rate was fair with locals’ respondents returning 95 questionnaires which were 95%. The church leaders and administrators had 100%. Gender is fairly distributed among the locals interviewed and the church leaders while most of administrators 4 (80%) were men. local respondents aged 25 years and below were 24(25.3%) while those aged above 25 years were 71(74.7%). Most of local respondents have stayed in Mwitika region for more than 20 years. This is represented by 50(52.7%). Those who have stayed for 11 to 20 years were 31(32.6%).

Watering points emerged as main cause of conflict with 61(64.2%) respondents mentioning it. Grazing pastures was mentioned by 23(24.2%) while conflict emerging from stolen livestock (cattle and camels) was mentioned by 11(11.6%). It was evident that reaction of Kamba youths after an attack from Somalis was leading with 41(43.2%) mentions, forcible use of Kamba water wells and abduction of Kambas by Oromo and Somalis was mentioned by 22(23.2%) and 20(21.0%) respectively. church leaders also confirmed that water points was a main cause of conflict with 4(80.0%) of the church leaders stating that.

Men were mainly encountering and fighting the enemies. This was mentioned by 58(61.1%). They also did block the water points to protect water use, a 25.3% mentioned this. Sixty six, (69.5%) indicated that women played the key role of taking children to churches to hide them from the bandits. Another 18(18.9%) respondents said women also
took children to schools which were also safer. The study found that 77(81.1%) of the locals indicated that massive killings were happening to men as a result of the conflicts. Involvement of police to end the conflict was mentioned by 77(81.1%) of the locals, dialogue among the involved communities was mentioned by 10(10.5%) of the locals while facilitation of anti-stock unit by the government was mentioned by 8(8.4%) of the locals. From the findings of the study, 67(70.5%) said majorly deaths were high. 15(15.8%) indicated that there was a lot of losses in property and food stuffs. Transfer of children from schools was mentioned by 7(7.4%) of the respondents. Liaison was mentioned by 80(84.2%) as a method used to restore order and gave a permanent remedy. Use local boundaries were mentioned by 15(15.8%) respondents. This is true since communities neighbor one another and the only best way to live peacefully would be to set ground policies governing the crucial issues. The church leaders indicated peaceful talks between the Oromo and Kamba as key remedy. This was mentioned by 3(60.0%), joint church service was mentioned by 2(40.0%).

5.2 Conclusion
The study was therefore able to make the following conclusion in relation to its objective;

- Causes of conflict in Mwitika Region were water points, grazing pastures and retaliation reaction. However, the main cause was water points which belonged to Kamba community.

- Men played the role of fighting the enemies and women were keeping the children and carrying food stuffs. The government did a role of proving security immediately.
• As a result of the conflict, Mwitika Region has experienced lots of deaths, abduction of residents of these communities and closure of schools hence transfer of children from schools.

• The government has been using the police to stop the conflict and community liaison as well. The church has emphasized joint services to increase interaction within these communities.

5.3 Recommendations
The study recommends use of better methods of increasing the good relationship between these communities. This is in support of a report by NCCK through district commissioner. Along the common Kitui and Tana River boundary, The Agro-Pastoralists (Somalis) have for a long time been experiencing occasional flare ups over the grazing resources especially water and pasture in Enziu – Malalani and Mutha respectively. The area of land in contention is historically community land used by Kambas and Ormas for grazing their animals.

In 2004 NCCK (National Council of churches of Kenya) through Tana River Basin peace project did a research to determine the real causes of conflict between the two or so communities which had by then developed into fully blown armed conflict and established PASTURE and WATER for domestic and livestock use as the KEY causes of conflict. After the research NCCK put in place APDC’S - Area peace Development communities for both Kambas and Somalis and were charged with the responsibility of managing the conflicts in both Malalani - Enziu and Mutha.

With functioning of the area Peace Development communities the areas became relatively peaceful until May 2012 when the Somalis migrated to Malalani - Enziu in
search of pasture and water for their animals. Over the years the committee leadership has changed and Divisions emerged amongst them some in support of Somalis and others against them.
REFERENCES


Dekha, I.A. (2007) Feast with your Enemies. Open democracy


EL-Bushra, Judy and Piza Lopez, Eugenia, Development in Conflict; The Gender Dimension, Oxfam/ACOED, 1993.


Dekha, I.A. (2007) *Feast with your Enemies*. Open democracy


Kabale, S. M. (2010-2011) *General Research Methodology*. Kenyatta University, School of Humanities and Social Sciences. Nairobi


APPENDICES

Appendix i: Letter of introduction to respondents

JUDITH NDINDA MUTISYA

P.O. BOX 1076-90200

KITUI

DATE-----------------------------

Dear Respondent,

I am a post graduate student pursuing a Master’s Degree in Peace and Conflict Studies in Kenyatta University. As part of my assessment, I am conducting a research on the role of women in peace building and reconciliation in Mwitika Region in Kitui County. The purpose of this letter is kindly request you to spare time and answer the attached questionnaire. The information obtained will be for the purely for study only, and will be treated with utmost confidentiality.

Thank you for your co-operation and assistance.

Yours Faithfully’

Judith Ndinda Mutisya

Kenyatta University

Reg. No. C50/CE/22868/2010
Appendix ii: List of People interviewed.

<table>
<thead>
<tr>
<th>S/NO.</th>
<th>NAME</th>
<th>GENDER</th>
<th>AGE</th>
<th>DATE INTERVIEWED</th>
<th>PLACE INTERVIEWED</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Mwetwa Mutua</td>
<td>F</td>
<td>17</td>
<td>28-7-2014</td>
<td>Katumbi</td>
</tr>
<tr>
<td>2</td>
<td>Koki Mwania</td>
<td>F</td>
<td>53</td>
<td>28-7-2014</td>
<td>Katumbi</td>
</tr>
<tr>
<td>3</td>
<td>Malonza Nduti</td>
<td>M</td>
<td>48</td>
<td>28-7-2014</td>
<td>Katumbi</td>
</tr>
<tr>
<td>4</td>
<td>Kieti Nzoka</td>
<td>M</td>
<td>43</td>
<td>28-7-2014</td>
<td>Katumbi</td>
</tr>
<tr>
<td>5</td>
<td>Mulili Muinde</td>
<td>M</td>
<td>40</td>
<td>29-7-2014</td>
<td>Katumbi</td>
</tr>
<tr>
<td>6</td>
<td>Ndungwa Kiio</td>
<td>F</td>
<td>48</td>
<td>29-7-2014</td>
<td>Katumbi</td>
</tr>
<tr>
<td>7</td>
<td>Mutio Kilonzo</td>
<td>F</td>
<td>42</td>
<td>29-7-2014</td>
<td>Katumbi</td>
</tr>
<tr>
<td>8</td>
<td>Mwende Malusi</td>
<td>F</td>
<td>37</td>
<td>6-8-2014</td>
<td>Syou</td>
</tr>
<tr>
<td>9</td>
<td>Kithome Nzomo</td>
<td>M</td>
<td>38</td>
<td>6-8-2014</td>
<td>Syou</td>
</tr>
<tr>
<td>10</td>
<td>Mutha Mutie</td>
<td>M</td>
<td>29</td>
<td>6-8-2014</td>
<td>Syou</td>
</tr>
<tr>
<td>11</td>
<td>Muasya Mwanzi</td>
<td>M</td>
<td>22</td>
<td>6-8-2014</td>
<td>Syou</td>
</tr>
<tr>
<td>12</td>
<td>Kimanzi Ndeto</td>
<td>M</td>
<td>19</td>
<td>6-8-2014</td>
<td>Syou</td>
</tr>
<tr>
<td>13</td>
<td>Mueni Mwengi</td>
<td>F</td>
<td>56</td>
<td>6-8-2014</td>
<td>Syou</td>
</tr>
<tr>
<td>14</td>
<td>Mutawali Meli</td>
<td>F</td>
<td>60</td>
<td>7-8-2014</td>
<td>Syou</td>
</tr>
<tr>
<td>15</td>
<td>Mutemi Muunda</td>
<td>F</td>
<td>64</td>
<td>7-8-2014</td>
<td>Syou</td>
</tr>
<tr>
<td>16</td>
<td>Kanini Muema</td>
<td>F</td>
<td>36</td>
<td>7-8-2014</td>
<td>Syou</td>
</tr>
<tr>
<td>17</td>
<td>Musyoka Wiio</td>
<td>M</td>
<td>63</td>
<td>8-8-2014</td>
<td>Malalani</td>
</tr>
<tr>
<td>18</td>
<td>Mutunga Matu</td>
<td>M</td>
<td>60</td>
<td>8-8-2014</td>
<td>Malalani</td>
</tr>
<tr>
<td>19</td>
<td>Mulatya Nzia</td>
<td>M</td>
<td>51</td>
<td>8-8-2014</td>
<td>Malalani</td>
</tr>
<tr>
<td>20</td>
<td>Ndululu Nzuni</td>
<td>F</td>
<td>33</td>
<td>8-8-2014</td>
<td>Malalani</td>
</tr>
<tr>
<td>No</td>
<td>Name</td>
<td>Gender</td>
<td>Age</td>
<td>Date</td>
<td>Location</td>
</tr>
<tr>
<td>----</td>
<td>--------------------</td>
<td>--------</td>
<td>-----</td>
<td>----------</td>
<td>----------</td>
</tr>
<tr>
<td>21</td>
<td>Mukiti Kimeu</td>
<td>M</td>
<td>47</td>
<td>9-8-2014</td>
<td>Malalani</td>
</tr>
<tr>
<td>22</td>
<td>Maundu Nyamai</td>
<td>M</td>
<td>59</td>
<td>9-8-2014</td>
<td>Malalani</td>
</tr>
<tr>
<td>23</td>
<td>Ndulu Kiema</td>
<td>F</td>
<td>52</td>
<td>9-8-2014</td>
<td>Malalani</td>
</tr>
<tr>
<td>24</td>
<td>Mutinda Keli</td>
<td>M</td>
<td>47</td>
<td>9-8-2014</td>
<td>Malalani</td>
</tr>
<tr>
<td>25</td>
<td>Mausu Ngali</td>
<td>M</td>
<td>42</td>
<td>9-8-2014</td>
<td>Malalani</td>
</tr>
<tr>
<td>26</td>
<td>Kiloko Nzomo</td>
<td>F</td>
<td>57</td>
<td>13-12-2014</td>
<td>Twambui</td>
</tr>
<tr>
<td>27</td>
<td>Mbithe Kyondo</td>
<td>F</td>
<td>41</td>
<td>13-12-2014</td>
<td>Twambui</td>
</tr>
<tr>
<td>28</td>
<td>Nduni Mwalimu</td>
<td>F</td>
<td>50</td>
<td>13-12-2014</td>
<td>Twambui</td>
</tr>
<tr>
<td>29</td>
<td>Laeli Kyuma</td>
<td>F</td>
<td>63</td>
<td>13-12-2014</td>
<td>Twambui</td>
</tr>
<tr>
<td>30</td>
<td>Koka Ngui</td>
<td>M</td>
<td>19</td>
<td>13-12-2014</td>
<td>Twambui</td>
</tr>
<tr>
<td>31</td>
<td>Muthini Vata</td>
<td>M</td>
<td>28</td>
<td>13-12-2014</td>
<td>Twambui</td>
</tr>
<tr>
<td>32</td>
<td>Muli Syokau</td>
<td>M</td>
<td>36</td>
<td>13-12-2014</td>
<td>Twambui</td>
</tr>
<tr>
<td>33</td>
<td>Martha Kilovoo</td>
<td>F</td>
<td>18</td>
<td>17-12-2014</td>
<td>Makuka</td>
</tr>
<tr>
<td>34</td>
<td>Yula Moli</td>
<td>F</td>
<td>60</td>
<td>17-12-2014</td>
<td>Makuka</td>
</tr>
<tr>
<td>35</td>
<td>Nthenya Mwia</td>
<td>F</td>
<td>23</td>
<td>17-12-2014</td>
<td>Makuka</td>
</tr>
<tr>
<td>36</td>
<td>Mutindi Kiteta</td>
<td>F</td>
<td>49</td>
<td>17-12-2014</td>
<td>Makuka</td>
</tr>
<tr>
<td>37</td>
<td>Syevutha Ngie</td>
<td>F</td>
<td>32</td>
<td>17-12-2014</td>
<td>Makuka</td>
</tr>
<tr>
<td>38</td>
<td>Maweli Kyalo</td>
<td>M</td>
<td>16</td>
<td>17-12-2014</td>
<td>Makuka</td>
</tr>
<tr>
<td>39</td>
<td>Kolo Kyendi</td>
<td>M</td>
<td>63</td>
<td>17-12-2014</td>
<td>Makuka</td>
</tr>
<tr>
<td>40</td>
<td>Mulinge Mbai</td>
<td>M</td>
<td>48</td>
<td>17-12-2014</td>
<td>Makuka</td>
</tr>
</tbody>
</table>
Appendix iii: Interview guide

This question guide is designed to help the researcher find out the role of women in peace building and reconciliation in Mwitika region in Kitui County.

1. How long have you lived in this Region?
2. How did you find yourself in this region?
3. How has life been for you in Mwitika Region?
4. Have you ever migrated from this region or to this region?
5. If yes, what caused the migration?
6. How did you come to terms with the situation after migration?
7. What has enabled your peaceful stay in the current region?
8. Are these neighbors still part of the community up to today?
9. What activities promote the peaceful coexistence with your neighbors?
10. Would you still wish to live in this region and if yes or no, why?
Appendix iv: Questionnaire for the local people

This question guide is designed to help the researcher find out the role of women in the peace building and reconciliation in Mwitika Region. The information you will provide will be used for research only and will be treated with utmost confidentiality. Please respond to all items in the question guide as correctly and honestly as possible.

SECTION A: DEMOGRAPHIC INFORMATION.

i) What is your age bracket? (Tick the most appropriate).
   - Below 25 year
   - Between 25 and 35 years
   - Between 35 and 50 years
   - Above 50 years

ii) What is your gender? (Tick the appropriate)
   - Male
   - Female

(iii) Tick your present academic qualification.
   - CPE/KCPE
   - Diploma/Degree
   - KCSE
(iv) How long have you lived in Mwitika Region? (Tick the appropriate)

- Below one 1 year
- 1 - 5 years
- 6 - 10 years
- 11 – 20 years
- Above 20 years

SECTION B: CAUSES OF CONFLICT

1. Have you ever experienced any conflict in this region?

Yes  
No.

2. If yes, how did the conflict emerge?

---------------------------------------------------------------
---------------------------------------------------------------
---------------------------------------------------------------

3. What was the main point of disagreement?

---------------------------------------------------------------
---------------------------------------------------------------
---------------------------------------------------------------
---------------------------------------------------------------
4. What triggered the spread of the conflict?

SECTION C ; THE ROLE OF MEN AND WOMEN IN THE CONFLICT

i) Who were the key players in the conflict?

Men ☐  Women ☐

ii) What role did men play in the conflict?

iii) What role did women play in the conflict?
SECTION D: IMPACTS OF THE CONFLICT.

i) How did the conflict impact on men?

ii) How did the conflict impact on women?

iii) Who were the worst hit by the conflict and why?
SECTION E: PEACE BUILDING AND RECONSTRUCTION

i) How did the conflict come to an end?

ii) What were the results of the conflict?

iii) How did you come to terms with the conflict?
iv) Who restored order in the Region and how?

---------------------------------------------------------------------------------------------------------

---------------------------------------------------------------------------------------------------------

---------------------------------------------------------------------------------------------------------
Appendix v: Questions guide for the church leaders

I) what is your gender? (Tick the appropriate)

Male ☐ female ☐

ii) Which is your denomination? (Tick the appropriate)

Protestant ☐ Catholic. ☐

iii) For how long have you lived in Mwitika Region? (Tick the appropriate)

Below 1 year ☐

Above 5 years ☐

Above 10 years ☐

Above 20 years ☐

iv) Have you ever experienced any conflict in this region? (Tick the appropriate)

Yes ☐ No. ☐

v) If yes, what was the cause of the conflict?

----------------------------------------------------------------------------------------------------------------------------------

----------------------------------------------------------------------------------------------------------------------------------

----------------------------------------------------------------------------------------------------------------------------------
vi) What role did you play in the conflict?

-----------------------------------------------------------------------------------------------------

-----------------------------------------------------------------------------------------------------

-----------------------------------------------------------------------------------------------------

-----------------------------------------------------------------------------------------------------

-----------------------------------------------------------------------------------------------------

-----------------------------------------------------------------------------------------------------

-----------------------------------------------------------------------------------------------------

vii) How was order restored in the conflict?

-----------------------------------------------------------------------------------------------------

-----------------------------------------------------------------------------------------------------

-----------------------------------------------------------------------------------------------------

-----------------------------------------------------------------------------------------------------

-----------------------------------------------------------------------------------------------------

-----------------------------------------------------------------------------------------------------

-----------------------------------------------------------------------------------------------------

viii) How did the conflict impact on both men and women in the Region?

-----------------------------------------------------------------------------------------------------

-----------------------------------------------------------------------------------------------------

-----------------------------------------------------------------------------------------------------

-----------------------------------------------------------------------------------------------------

-----------------------------------------------------------------------------------------------------

-----------------------------------------------------------------------------------------------------

ix) How have you managed to restore order in the region?

-----------------------------------------------------------------------------------------------------

-----------------------------------------------------------------------------------------------------

-----------------------------------------------------------------------------------------------------

-----------------------------------------------------------------------------------------------------

-----------------------------------------------------------------------------------------------------

-----------------------------------------------------------------------------------------------------
x) What activities have you engaged in?

------------------------------------------------------------------------------------------------------------------

------------------------------------------------------------------------------------------------------------------

------------------------------------------------------------------------------------------------------------------

------------------------------------------------------------------------------------------------------------------

------------------------------------------------------------------------------------------------------------------

------------------------------------------------------------------------------------------------------------------
Appendix vi: Question Guide for Administrators

i) What is your gender? (Tick the appropriate)

- Male
- Female

ii) Which is your administrative position this region? (Tick the appropriate)

- Assistant chief
- Chief
- Sub-county administrator
- Ward Administrator
- Others specify

iii) For how long has the Mwitika Region conflict occurred?

- Below 5 years
- Above 10 years
- Above 20 years
iv) What role has the government played in this conflict?

v) Who are the mostly affected by the conflict and why?

vi) What intervention measures have you taken to restore the conflict?
vii) What do you think should be done to prevent a re-occurrence of the conflict?
Appendix vii: Kitui County Map
Appendix viii: Mutitu Sub-County
### Appendix ix: Population Data Capture-2009 Census

<table>
<thead>
<tr>
<th>SUB-LOCATION</th>
<th>MALE</th>
<th>FEMALE</th>
<th>TOTAL</th>
<th>HOUSE HOLDS</th>
<th>AREA(KM²)</th>
<th>DENSITY</th>
</tr>
</thead>
<tbody>
<tr>
<td>NDETANI</td>
<td>1,732</td>
<td>1,809</td>
<td>3,541</td>
<td>693</td>
<td>184.8</td>
<td>19</td>
</tr>
<tr>
<td>KATUMBI</td>
<td>747</td>
<td>803</td>
<td>1,550</td>
<td>296</td>
<td>954.8</td>
<td>2</td>
</tr>
<tr>
<td>KATHUA</td>
<td>635</td>
<td>647</td>
<td>1,282</td>
<td>210</td>
<td>98.5</td>
<td>13</td>
</tr>
<tr>
<td>YIUKU</td>
<td>973</td>
<td>1,044</td>
<td>2,017</td>
<td>359</td>
<td>60.5</td>
<td>33</td>
</tr>
<tr>
<td>ENDAU LOC.</td>
<td>4,087</td>
<td>4,303</td>
<td>8,390</td>
<td>1,558</td>
<td>1,298.6</td>
<td>6</td>
</tr>
<tr>
<td>TOTAL</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>SYOU</td>
<td>834</td>
<td>1,634</td>
<td>283</td>
<td>118.9</td>
<td>14</td>
<td></td>
</tr>
<tr>
<td>TWAMBUI</td>
<td>947</td>
<td>1,017</td>
<td>1,964</td>
<td>347</td>
<td>652.1</td>
<td>3</td>
</tr>
<tr>
<td>MALALANI LOC.</td>
<td>799</td>
<td>976</td>
<td>1,775</td>
<td>325</td>
<td>228.5</td>
<td>8</td>
</tr>
<tr>
<td>MAKUKA</td>
<td>787</td>
<td>956</td>
<td>1,743</td>
<td>315</td>
<td>230.0</td>
<td>8</td>
</tr>
<tr>
<td>MALALANI LOC.</td>
<td>3,333</td>
<td>3,783</td>
<td>7,116</td>
<td>1,270</td>
<td>1,229.5</td>
<td>6</td>
</tr>
<tr>
<td>TOTAL</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
### Appendix x: Activity Budget

<table>
<thead>
<tr>
<th>ACTIVITY</th>
<th>ITEM</th>
<th>COST</th>
</tr>
</thead>
<tbody>
<tr>
<td>Designing and development of research items</td>
<td>Typing, printing and photocopying of research instruments</td>
<td>20,000</td>
</tr>
<tr>
<td>Consolidation of literature</td>
<td>Library and internet</td>
<td>20,000</td>
</tr>
<tr>
<td>Pilot study</td>
<td>Transport and research assistance</td>
<td>10,000</td>
</tr>
<tr>
<td>Questionnaire designing</td>
<td></td>
<td>5000</td>
</tr>
<tr>
<td>Main field data collection</td>
<td>Travel and assistance</td>
<td>30,000</td>
</tr>
<tr>
<td>Data analysis and report</td>
<td></td>
<td>20,000</td>
</tr>
<tr>
<td>10% contingencies and administration</td>
<td></td>
<td>10,500</td>
</tr>
<tr>
<td>TOTAL</td>
<td></td>
<td>115,500</td>
</tr>
</tbody>
</table>
Appendix xi; Focus Group of Women
Appendix xii; Mutio one of the interviewed women
Appendix xiii: Mukiti one of the interviewed men
Appendix xiv; Focus Group of both Women and Men (Baraza)
Appendix vx: Department Authorization Letter

KENYATTA UNIVERSITY
GRADUATE SCHOOL

E-mail: kubps@yahoo.com
       dean-graduate@ku.ac.ke
Website: www.ku.ac.ke

P.O. Box 43844, 00100
NAIROBI, KENYA
Tel. 8710901 Ext. 57530

Our Ref: C50/CE/22868/10
Date: 15th November, 2014

The Principal Secretary,
Higher Education, Science & Technology,
P.O. Box 30040,
NAIROBI

Dear Sir/Madam,

RE: RESEARCH AUTHORIZATION FOR MS. JUDITH N. MUTISYA - REG. NO. C50/CE/22868/10

I write to introduce Ms. Mutisya who is a Postgraduate Student of this University. She is registered for a M.A. degree programme in the Department of History, Archaeology and Political Studies in the School of Humanities & Social Sciences.


Any assistance given will be highly appreciated.

Yours faithfully,

MRS. LUCY N. MBAABU
FOR: DEAN, GRADUATE SCHOOL

JK/cao
Appendix vxi: School Authorization Letter

KENYATTA UNIVERSITY
GRADUATE SCHOOL

E-mail: kubps@yahoo.com
dean-graduate@ku.ac.ke
Website: www.ku.ac.ke

P.O. Box 43844, 00100
NAIROBI, KENYA
Tel. 8710901 Ext. 57530

Our Ref: C50/C.E/22868/10

Date: 15th November, 2014

The Principal Secretary,
Higher Education, Science & Technology,
P.O. Box 30040,
NAIROBI

Dear Sir/Madam,

RE: RESEARCH AUTHORIZATION FOR MS. JUDITH N. MUTISYA - REG. NO. C50/C.E/22868/10

I write to introduce Ms. Mutisya who is a Postgraduate Student of this University. She is registered for a M.A. degree programme in the Department of History, Archaeology and Political Studies in the School of Humanities & Social Sciences.


Any assistance given will be highly appreciated.

Yours faithfully,

MRS. LUCY N. MBAABU
FOR: DEAN, GRADUATE SCHOOL

JK/cao
Appendix xvii; KCB Deposit Slip to the Commission

[Image of KCB deposit slip]

KCB KITUI
Account AT KCB KIPANDE HOUSE

ACCOUNT DETAILS
A/C NO: 1104162547
A/C REF: 095241970366
NAT COMM FOR SCI, TRCH AND INNOV
Current Account-Corp Inst. Bankin

We have credited your above account with

Kenya Shillings ONE THOUSAND ONLY

1,000.00 KES

CASH PAID IN BY: JUDITH NDINDA MUTISYA

Signature: [Signature]


Thank you for banking with us. You were served by: AUTRIN KIEMA KITUI.

*** Advice not valid unless Transaction Number is shown.***
Appendix xviii: Research Permit

THIS IS TO CERTIFY THAT:
Ms. Judith Ndinza Mutisya
of Kenyatta University, 1076-9200
Kitui, has been permitted to conduct
research in Kitui County
on the topic: The Role of Women in
Peace Building and
Reconstruction. An Analysis of
Mwitika Division in Mutitu
Sub-County from 1992-2012
for the period ending:
30th April, 2015

Aplicant's
Signature

Condition

1. You must report to the County Commissioner and
the County Education Officer of the area before
embarking on your research. Failure to do that
may lead to the cancellation of your permit
2. Government Officers will not be interviewed
without prior appointment.
3. No questionnaire will be used unless it has been
approved.
4. Excavation, filming and collection of biological
specimens are subject to further permission from
the relevant Government Ministries.
5. You are required to submit at least two (2) hard
copies and one (1) soft copy of your final report.
6. The Government of Kenya reserves the right to
modify the conditions of this permit including
its cancellation without notice.
Appendix xix; Research Authorization

NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY AND INNOVATION

Ref: No.  
30th January, 2015

NACOSTI/P/15/1168/4373

Judith Ndinda Mutisya
Kenyatta University
P.O. Box 43844-00100
NAIROBI.

RE: RESEARCH AUTHORIZATION

Following your application for authority to carry out research on “The role of women in peace building and reconstruction. An analysis of Mwitika Division in Mutitu Sub County from 1992-2012” I am pleased to inform you that you have been authorized to undertake research in Kitui County for a period ending 30th April, 2015.

You are advised to report the County Commissioner and the County Director of Education, Kitui County before embarking on the research project.

On completion of the research, you are required to submit two hard copies and one soft copy in pdf of the research report/thesis to our office.

DR. S. K. LANGAT, OGW
FOR: DIRECTOR-GENERAL/CEO

Copy to:

The County Commissioner
Kitui County.

The County Director of Education
Kitui County.