THE ROLE OF UNITED STATES AGENCY FOR INTERNATIONAL DEVELOPMENT IN PROMOTING WOMEN’S PEACE BUILDING ACTIVITIES: A CASE OF NAKURU COUNTY, 1991-2013.

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A RESEARCH PROJECT SUBMITTED TO THE SCHOOL OF HUMANITIES AND SOCIAL SCIENCES OF KENYATTA UNIVERSITY IN PARTIAL FULFILLMENT OF THE DEGREE OF MASTER OF ARTS IN DIPLOMACY AND INTERNATIONAL RELATIONS.
DECLARATION

This project is my own original work and has not been presented to any other institution for the award of a degree.

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DEDICATION

This project is dedicated first, to the Almighty God who gave me the ability to undertake and accomplish this study. Secondly, I devote this project to my family members especially my husband and daughter for the support they accorded me during research. To them I owe this work.
ACKNOWLEDGEMENT

The preparation of a project calls for concerted efforts from several key individuals and institutions. However, while it might be impractical to cite all of them, some credit however minimal is inevitable.

First and foremost, my sincere gratitude goes to my project supervisors, Dr.Felix Kiruthu and Dr.Washington Ndiiri for time and invaluable pieces of advice, guidance and help through the preparation of this project proposal. I wish to acknowledge my family for their help. Lastly, I wish to recognize Kenyatta University and especially the Department of History, Archaeology and Political Studies for granting me a conducive environment to plan for my research. I express my appreciation to the USAID offices in Nakuru County for the support they granted me during research.
ABSTRACT

Conflict in Nakuru has been studied throughout the years. It has attracted the attention of several international and local scholars. However, most studies have focused on general factors that have contributed to the conflict and few studies have looked at the role of international agencies in promoting women peace building activities. Consequently, the study examined the response of international agencies to conflict in Nakuru County. Specifically, it integrated the role of USAID in promoting peace building activities in Nakuru County. The objectives of the study were: to examine the factors that motivated USAID to promote women’s peace building activities in Nakuru County, to analyze the nature of support provided by USAID towards women peace building activities in Nakuru County and to assess the impacts of USAID’s work on women peace building activities in Nakuru County. The study was based on the following research premises: suffering among women and children due to politically motivated violence led USAID to focus on women peace building activities in Nakuru County, USAID has supported women’s peace building efforts in Nakuru County through political education and mobilization and USAID’s support for women’s peace building activities has enabled more women to get leadership positions in Nakuru County. The study is based on the social capital theory and African feminist theory. The target population for the study comprised NGOs involved in peace building in Nakuru County with support from the USAID, peace volunteers affiliated to these NGOs, women’s grassroots organizations in the County and current and former USAID’s staff involved in peace building activities in the County between 1991 and 2013. Six constituencies of Nakuru County were selected for study. The study used purposive sampling techniques. A total of 62 persons who included key informants and focus group discussion participants took part in the study. The study relied on both primary and secondary sources of data. Questionnaires with both closed and open-ended questions were used and focus group discussion guides as well as interview schedules. Secondary data was obtained from journals, books and NGOs documents. The study was carried out in Nakuru County. The study may contribute to the understanding of the role of international organizations in peace building. Non Governmental Organizations may also benefit from the study as a reference document.
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### ABBREVIATIONS AND ACRONYMS

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<th>Full Form</th>
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<tbody>
<tr>
<td>KPTJ</td>
<td>Kenyans for Peace, Truth and Justice</td>
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<td>INGO</td>
<td>International Non Governmental Organization</td>
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<td>NGO</td>
<td>Non Governmental Organization</td>
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<td>SPSS</td>
<td>Statistical Package for Social Sciences</td>
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<td>UNIFEM</td>
<td>United Nations Development Fund for Women</td>
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<td>UNSCR</td>
<td>United Nations Security Council Resolution</td>
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<td>WWP</td>
<td>Women Waging Peace</td>
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<td>USAID</td>
<td>United States Agency for International Development</td>
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<td>CEDAW</td>
<td>Convention to Eliminate All Forms of Discrimination Against Women</td>
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CHAPTER ONE
INTRODUCTION

1.1 Background to the study

In a world characterized by conflict and violence, peace building is becoming increasingly important as a means of preventing continuing hostilities. International Organizations such as United States Agency for International Development (USAID) have transformed their functions, especially how they operate before, during and after conflict. They have readjusted their roles to empower and equip societies with practical skills which will influence the peace building processes. This study discusses United States Agency for International Development (USAID) and its role in promoting women peace building activities in Nakuru County, Kenya. Peace building is important as it helps to, reconcile differences, promote greater understanding and mutual trust and work on common goals with regard to potential, ongoing or recent conflict.

USAID supports peace building through “people to people” reconciliation programs. A USAID report of 2000 states that, while there is no standardized definition of “people to people(P2P),most generally agree that it entails bringing together representatives of conflicting groups to interact purposefully in a safe place. The report further observes that, this type of work addresses divisions within a community that may be rooted in group differences such as ethnicity, religion, displaced persons or refugees.

USAID supports the many roles women play as peace builders. In 2013, over 2.3 billion women took part in peace building and reconciliation events. Women built bridges across
ethnic lines; acted as mediators to foster compromise; and helped other women cope with trauma. Their contribution was critical to a peaceful 2013 election season (USAID, 2013).

The nature of conflicts has been altered by influential changes taking place in international relations coupled with the end of the Cold War. The main threat to global and regional peace since the late 1980s has not come from major inter-states confrontations, but from another source: internal conflicts and conflicts occurring within the borders of states (Lifongo, 2012). Yilmaz, (2006) argues that internal conflicts often involve cultural and ethnic tensions, struggles for domestic power governance as well as tribal and religious rivalries.

The African continent has been characterized by a number of internal conflicts, to the extent that about 60 per cent of the deaths from armed conflict have occurred in the region (Prah, 2004). In the recent past, countries in Africa have had numerous conflicts and presently the problem is far from being abated. The civil wars in countries such as Liberia, Sudan, Angola, Democratic republic of Congo, Somalia and Sierra Leone have all raised the problems of human rights violations, ethnicity, lack of respect for the rule of law and political corruption, as the root causes of these conflicts (Lifongo, 2012). These have caused untold suffering on the people and also taken a huge toll on the development of the continent. The conflicts have resulted in hundreds of thousands being killed and close to 10 million being made refugees (Shah, 2005). The horn of Africa, particularly the Great Lakes regions, have become locations for some of the deadliest and most protracted of these conflicts.
Kenya has also been characterized by violent inter-ethnic and political conflicts over the last two decades. Governed by the Kenya African National Union (KANU) since its independence in 1963, Kenya enjoyed relative political stability and prosperity until the late 1980s (Lund et al. 2001; Mkutu, 2001). Then, the consequences of single-party rule and the mismanagement of the economy became increasingly felt. Since the first multi-party elections in 1992, there has been a marked increase in violence – ethnic clashes, land and water conflicts, cattle rustling and criminality all over the country. It is estimated that between 1991 and 2000 several thousand Kenyans have died in political clashes alone, while some 400,000 people were displaced (Leonhardt et al., 2002). Actual gains in terms of democratic rights and economic progress have remained small and were largely offset by the consequences of violence and instability.

The dominant conflict pattern in the more developed and fertile regions of Kenya, particularly the Rift Valley, and the Coast, have been politically motivated ethnic clashes. The fighting reached its apogee around the 1992 and 1997 multi-party elections and erupted after the 2007 general elections, commonly known as the 2007/2008 post-election violence (PEV). Internationally, the 2007/2008 PEV is known for its horrific atrocities such as the death of about 1,300 people, displacement of over 300,000 civilians and raping of women, which have since become the subject of the prosecution of Kenya’s current deputy head of state at the International Criminal Court (ICC).

In the wake of the numerous conflicts across the globe, the importance of women’s engagement in peace processes has been recognized through numerous international institutions, resolutions and Member State commitments over the past decade (Ayo and Kavitha, 2010). In October 2000, the UN Security Council through Security Council
Resolution (SCR) 1325 formally recognized the relationship between women, peace and security and the critical importance of women’s participation as reflected in leadership, empowerment and decision-making. The Security Council further continued the participation theme in October 2009 with Resolution 1889, urging the international community:

“to take further measures to improve women’s participation during all stages of peace processes, particularly in conflict resolution, post conflict planning and peace building, including by enhancing their engagement in political and economic decision-making at early stages of the recovery process, through promoting women’s leadership and capacity...supporting women’s organizations and countering negative societal attitudes about women’s capacity to participate equally”'(United Nations Security Council Resolution (UNSCR) 1889, 2009).

Various international organizations have been involved in peace building activities in Kenya’s Rift Valley region since the advent of ethnic clashes in 1992(CCR-K,2008). However, their efforts in implementing the foregoing international Resolutions and commitment in relation to enhancing women’s participation in peace building remains unaccountable due absence of documented empirical evidence. The lack of accountability structures for implementation of these international commitments continues to leave women with minimal support structures for their many important activities in peace building. Without women’s meaningful participation in all aspects of the peace process, we will continue to see startlingly low numbers of women in leadership roles; women’s rights will continue to be violated in conflict and post conflict situations; and impunity will continue to be the response to crimes of sexual violence (NGO Working Group on Women,
Peace and Security. 2009). Given the above analysis, it is important to examine the role of USAID which is an international organization in promoting women’s peace building activities in Nakuru County.

1.2 Statement of the Problem

A recurrent finding in the literature is that women remain largely unrepresented at the peace table, where key decisions about post-conflict recovery and governance are being made (Bell and O’Rourke 2010; NíAoláin et al., 2011; UN Women, 2012). A UN Development Fund for Women (UNIFEM) study (cited in Haynes et al., 2011) looking at 31 major peace processes since 1992 shows that women have accounted for a strikingly small number of negotiators, and there has been little change in this since the passage of UNSCR 1325. In addition, no woman has ever been appointed chief or lead peace mediator in UN-sponsored peace talks, although some women have been included by the African Union as conflict mediators (Haynes et al., 2011). The absence of women from peace negotiation processes is deemed problematic because there seems to be a correlation between women’s participation in such processes and levels of gender responsiveness in the eventual political and peace agreements (World Bank, 2012).

During the clashes, the perception of women as victims obscured their role as peacemakers in the reconstruction and peace building processes. However grassroots women and women’s organizations initiated dialogue and reconciliation within their villages and communities. Although women played important roles in forging peace during conflict in the family and community, their roles as peace builders in the society has been largely ignored due to inadequate resources on the part of the women and lack adequate of documented evidence. Women were also not involved in the peace talks, despite the fact that they were most affected by conflict.
In Nakuru County of the former Rift Valley Province, various non-governmental organizations have been involved in peace building activities since the advent of ethnic clashes in 1992. However, the contribution of the INGOs in implementing the UNSCR 1325 in relation to enhancing women’s participation in peace building from the onset of the ethnic clashes through the ethno-political violence of 1992, 1997 to the PEV of 2007/2008 and the tension-saturated political tensions environment that surrounded the 2013 general elections remains unclear due absence of systematically investigated and documented empirical evidence. It would therefore seem that not enough has been done to increase women’s participation in conflict prevention, peace processes and post-conflict recovery in Nakuru County. To ascertain this, the study investigated the role that international organizations have played in promoting women’s participation in peace building activities in Nakuru County between 1991 and 2013. Specifically, this study focused on the role of USAID in promoting women peace building activities in Nakuru County.

1.3 Research Questions

The study sought to answer the following research questions:

1. What factors led USAID to focus on womens’ peace building activities in Nakuru County?

2. How has USAID enhanced womens’ peace building activities in Nakuru County?

3. What has been the impact of USAID’s support towards womens’ peace building efforts in Nakuru County?
1.4 Objectives of the Study

The study was guided by the following objectives:

1. To examine factors that motivated USAID to promote women’s peace building activities in Nakuru County between 1991 and 2013.

2. To analyze the nature of support provided by USAID towards supporting women’s peace building activities in Nakuru County between 1991 and 2013.

3. To assess the impact of USAID’s work on women’s peace building activities in Nakuru County between 1991 and 2013.

1.5 Research Premises

The study was premised on the following:

1. Suffering among women and children due to politically motivated violence in Nakuru led USAID to focus on women’s peace building activities in Nakuru County.

2. USAID has supported women’s peace building efforts in Nakuru County through political education and mobilization.

3. USAID’s support for women’s peace building activities has enabled more women to get leadership positions in Nakuru County.
1.6. Justification and Significance of the Study

1.6.1 Justification of the Study

International Agencies play active roles in peace building. However, while they are highly expected to perform and their potential is high, it is imperative that the role they play is critically examined otherwise it would be impossible to understand their roles in peace building processes in pre- and post conflict situations. Various studies have been done on international organizations and the general roles they play during conflict, few studies have looked at the role of international agencies in promoting women peace building activities. Therefore, the need for the study on the role of USAID in promoting women’s peace building activities in Nakuru County is paramount. The study focused on USAID on the realization that it is a major international organization keen on making UNSCR 1325 a reality.

1.6.2 Significance of the Study

This study explored the role of USAID in promoting women’s participation in peace building activities in Nakuru County between 1991 and 2013 with a view of making suggestions and recommendations to various stakeholders on how NGOs can make the UNSCR 1325 a reality.

Peace building is an intrinsic part of development. By examining the role of the USAID in promoting women’s peace building activities, the study will bring forth empirical evidence on the how community organizing and building initiatives that is at the core of USAID’s support can bring about community development other than primarily peace. Community
organizations through such support build the capacity of the community and improve the quality of life among residents of low-to moderate-income neighborhoods. Through such initiatives, people organize themselves to ‘take charge’ of their situation and thus develop a sense of community together. Promoting gender equality in itself is part and parcel of encouraging men and women to have equal opportunities in life. This fairness promotes peaceful co-existence. Promotion of gender quality is as pre-condition for tolerance and mutual respect.

Establishing the link between USAID’s efforts and women’s participation in peace building will motivate the stakeholders to strengthen both technical and financial support for women’s peace-related activities as well as women’s organizations especially at the grassroots level to make sustainable peace a reality in Nakuru County and beyond. To policy makers and human rights organizations, the study’s findings may be useful in providing the necessary framework for gender mainstreaming in peace building initiatives that contribute to the achievement of the UNSCR 1325.

1.6 Scope of the study

The study focused on the role of USAID in promoting women’s participation in peace building in Nakuru County since 1991-2013. In addition, the study analyzed the role of this organization during Post Election Violence and how they empowered women in terms of governance and peace building. The study was conducted in Nakuru County which had been adversely affected by a mix of conflicts ranging from land clashes of 1991-1992 to the ethno-political violence of 2007 that also potentially threatened the 2013 electoral cycle.
1.7 Limitations of the Study

First, the study was based on memory recall of events that followed the land clashes from 1991 and the various developments through to the post-election violence of 2007, and the situation obtaining in the lead up to the general election of 2013. Recall of information related to the earlier conflicts of the 1990s was expected to be a great challenge to the study’s respondents, which may have affected the accuracy of information given by the respondents depending on an individual’s ability to recall. However, this weakness was minimized by interviewing different stakeholders and triangulating the information gathered through desk review of secondary data from the project design documents of USAID-funded organizations in the area of peace building.

Secondly, the study aimed at gathering information from respondents across the entire County of Nakuru. Given the vastness of the County there was the challenge of covering long distances in traversing the County in an endeavor to reach the targeted study participants. This not only had financial implications also prolonged the study beyond the envisaged work plan, more so given that the study participants were not readily available within the planned timelines. This limitation was addressed and minimized by purposively sampling the areas that were adversely affected and to the greatest extent possible mobilizing the participants in good time before the material day for the interview to ensure that the participants were found on the actual planned dates and time.

Thirdly, the study constituted sensitive information as some of the respondents were not willing to disclose how they were affected by the conflict. This limitation was addressed by interviewing different stakeholders like the members of clergy and administrators to get some information.
CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

International Non-Governmental Organizations play a critical role in women’s empowerment. Many of these programmes focus on peace and democracy education or education on women rights. They support the forming of women groups, training in governance or peace and democracy, and women’s involvement in decision making in traditional conflict-resolution structures (GPWG and CPCC 2005). Others develop workshops and engage in livelihood promotion, and advocacy around women’s affairs. Despite the variation on how women experience intra-state violence, they often organize in grassroots activities to end intra-state violence or facilitate the reconstruction process by establishing nation-wide NGO’S (Peace and Research, 2009).

2.2 International Policies that Predicate Women’s Participation in Peace Building

According to Barrow (2008), Security Council Resolution 1325 has provided the international community with a concrete framework that theoretically brought gender issues into the mainstream, and created a space or entry point for the participation of non-traditional actors. This study focuses on USAID which is an international organization and how it has improved women’s participation and empowerment in peace building activities in Nakuru. The United Nations (2005) observes that, since the creation of the United Nations in 1945, the origin of Resolution 1325 has been attributed to the increasing vocal campaigns by women’s groups for the recognition of gender issues as governance concerns. SCR 1325 continues to be a landmark resolution, providing the first legal and
political international framework recognizing the disproportionate impact of armed conflict on women and the role of women in peace building. The resolution provides both a broad ‘blueprint’ and concrete suggestions to help the international community incorporate gender perspectives into the peace and security agenda.

First, the resolution characterizes women’s roles beyond ‘victims’ to equal participants and decision-makers across peacemaking and peace building issues. Second, through its 18 provisions, SCR 1325 provides a framework for participation in activities such as: negotiating peace agreements, planning humanitarian and peacekeeping operations, and rebuilding war-torn communities. Third, the resolution places firm obligations and accountability upon all Member States, the Security Council, and the Secretary General (SG) and non-state actors to protect women’s human rights as well as to ensure a gender lens across all peace and security initiatives. Its home in the Security Council reinforces the historic nature of the resolution: mandating a gender perspective in all Security Council resolutions, mission mandates and SG reports (Krista and Gina, 2005). Finally, the resolution acknowledges and endorses the role of civil society in all aspects of the peace process, providing women’s organization and other INGOs formal recognition for their efforts. The resolution was reinforced in October 2009 with Security Council Resolution 1889. This resolution affirms measures within SCR 1325 and calls for improved women’s participation and empowerment across all stages of the peace process (UN Security Council Resolution 1889, 2009). SCR 1889 also incorporates more concrete measures for funding and access to resources, renewed efforts to involve women in the peace building process, and stronger provisions on monitoring and reporting. Critical to monitoring and accountability is the request to the Secretary General for the development of a set of global
indicators to track implementation of SCR 1325 (Cook, 2009). Finally, SCR 1820 (2008) and 1888 (2009), which focus on responses to gender-based violence also incorporate strong participatory language.

All four resolutions are the result of decades of advocacy by civil society and are based upon a series of important international instruments and treaties. The most relevant of these are: the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW, 1979), Windhoek Declaration (2000) and the Beijing Declaration and Platform for Action (1995). CEDAW was adopted in 1979 and is often called the ‘international bill of rights for women’ (CEDAW, 1979). Currently, 186 countries are parties to CEDAW, and are legally bound to take appropriate measures to promote women’s participation in women’s participation in decision making and leadership positions (Falch, 2010). CEDAW is also unique through its recognition of “culture and tradition as influential forces shaping gender roles and family relations” (CEDAW, 1979). Sharing some similarities (yet non-binding) is the Beijing Declaration and Platform for Action. This document is a hallmark for women’s human rights and emphasizes the importance of women’s full participation in political structures through the inclusion of quotas for women in local and national governments (Beijing Platform for Action, 1995). Building on this international framework, regional organizations have made a range of commitments that support SCR 1325 and at times have propelled action within their regions. The European Union (EU) has specified that women’s participation is key to the advancement of human rights, and necessary to fully address “specific needs and concerns of women” (Lidén, 2009). In November, 2000 the European Parliament passed a hard hitting resolution calling on European Union members (and the European Commission and Council) to promote the
equal participation of women in diplomatic conflict resolution; to ensure that women fill up at least 40% of reconciliation, peacekeeping, peace-enforcement, peace building and conflict prevention posts. It also purposes to support the creation and strengthening of INGO’S (including women’s organizations) that focus on conflict prevention, peace building and post conflict reconstruction (International Alert, 2004).

2.3 Rationale for Women’s Participation in Peace Building

UNIFEM (2005b) observes that, Men and women often have different experiences from war and peace and therefore usually also different priorities and expectations in peace processes. Onugbogu and Etchart (2005) asserts that, among themselves, different experiences of women during periods of conflict have major influence on their post-conflict needs and priorities thus it is crucial for these experiences (and especially those of local women) to be taken account of and have a role in the various stages of the peace process. Women’s peace building work is also often originating from their daily struggles connecting the matter of their participation to issues of socio-economic inequalities and exclusions which are disproportionately affecting them (Reilly, 2007). When women are not democratically represented, neither are their interests represented and their exclusions hence affects the whole society, threatening justice, development and political stability (Ringera, 2007).

Scholars such as Moola (2006) argue that by virtue of their sex, and as nurtures of life, women are deemed more caring, peaceful and non-violent and should therefore be included in all peace negotiations and peace-building efforts. Their emotional strength stems from their roles as mothers, wives and primary socializers in shaping and protecting families during conflict and post-conflict situations. It is also important to note that women are
often already active in community peace building but their political skills are often not recognized and therefore not made use of in formal arenas (Porter, 2003). Women are often involved in relationship building and conflict resolution activities that precede formal negotiations and their issues of concern involve political, social, civil, economic and judicial matters that don’t always reach the negotiation table. It is argued that exclusion promotes women’s insecurity, which would be addressed at the negotiating table. Embracing these issues is nevertheless important since peace negotiations are not only about ending a conflict but also an opportunity to contribute to the foundations of a reconstructed society based on justice, rights and equality (Karam, 2001).

Porter (2008) argues that peace negotiations and agreements would be richer and more firmly rooted in the societies with a greater participation of women and issues important to them. A peace agreement is more likely to be sustained when it is supported and consolidated at the grassroots level rather than if it is one negotiated among elites. Women bring understanding of the root causes of conflict and are part of the grassroots (Anderlani and Stanski, 2004; Anderlani, 2007). That women’s peace building skills from civil society should be embraced and further cultivated is also important given Porter’s argument that peace supported at grassroots level is more likely to be sustainable (Porter, 2003). UNIFEM (2005a) states that examples from around the world show how women can build a foundation for and catalyze peace negotiations as well as complement official peace building. Women can bring different perspective by raising issues otherwise ignored and also foster reconciliation and set examples to move societies forward. In countries emerging from conflict, supporting women’s participation in decision making can serve as a shift away from the status quo that catalyzed the conflict (Anderlini, 2007). Cultural
practices and laws that subordinates women, including existing patriarchal laws, unequal distribution of resources and the effects of war crimes and other violations of women’s rights perpetuated against them, will readily be addressed if they are included in post-conflict processes.

Finally, regardless of having a positive or negative impact, women, as well as men have the right to participation (Anderlini, 2007). UNIFEM (2005a) argues that inclusiveness is necessary to ensure the legitimacy of the decision-making process to encourage a broad base of participation and to make sustainable peace and development possible. Given that women are “50% of the population, they are an important resource. Overlooking their capacities and commitment to peace building is an indication of bad planning and implies a loss of resources and capacities thus compromising the peace process (Anderlini, 2007; UNIFEM, 2005a). Including women is hence a matter of social justice and their absence is minimizing the prospects for just politics in post-conflict periods (Porter, 2003). Women’s participation is argued to facilitate both peace and security and a strong economy (Ali, 2011).

2.4 Role of International NGOs in Promoting Women’s Participation in Peace Building

In the peace building arena women are often more active through informal community structures aiming to ensure that women’s rights and gender perspectives are incorporated into local programs. Minimal representation of women within political structures or in leadership positions (at local and national levels) have led women’s organizations to rely on extensive networks, strong advocacy skills and resourceful means of achieving their objectives. Women are often confronted with challenges including cultural barriers,
traditional patriarchal structures, minimal legislative support and lack of resources. These are critical obstacles inhibiting the transfer of their learned knowledge and first hand experiences into a recognized and formal peace making and peace building environment. According to Falch(2010), the architects of SCR 1325 sought to address some of these limitations by “endorsing the inclusion of civil society groups in peace processes” and by “[calling] on all actors involved in such processes to adopt mechanisms supporting local peace initiatives” (Falch, 2010). The UN and member states have also repeatedly called for civil society engagement through, for example, Security Council Resolution 1366 (2001), the formation of the Panel of Eminent Persons on UN-Civil Society Relations, (Sen, 2005) and convening such as the Commission on the Status of Women.

Women’s organizations and networks are often at the forefront of civil society initiatives to build peace, working as community mobilizers, mediators, facilitators of dialogue and reconciliation initiatives between conflicting parties. The Pakistan Horizon (2004) observes that, Women’s Initiative for Peace in South Asia (WIPSA) led by veteran Gandhian Nirmala Deshpande enabled women from India and Pakistan to build peace between the two countries. This was done through a bus journey by 40 Indian women in March 2000. The women representing different faiths, generations and diverse political perspectives were creating space for themselves and were also contributing to the creation of an atmosphere for the building and rebuilding of human relationships and for substantive dialogue on contentious issues including the Kashmir conflict. The Pakistan Horizon further states that, women have also taken initiative in drafting principles for comprehensive settlements. The Platform of Jerusalem Link, a federation of Palestinian
and Israeli women’s groups, served as a blueprint for negotiations over the final status of Jerusalem during the Oslo process.

Global Governance (2003) notes that, in Latin America, the Catholic Church played a significant role in the Guatemalan conflict. They provided a strategic entry for women to organize ‘mothers’ movements. In June 1984, a group of indigenous wives and mothers of the ‘disappeared’ formed a Mutual Support Group and later the National Coordinating Committee on Guatemalan wives. This was an important strategy to ensure that peace prevailed in Guatemala. The ‘Motherly’ facet of Latin American women’s movements was also seen in Argentina. The Mothers of Plazo de Mago in Argentina was a conscious effort made by women to capitalize on the Catholic belief in the ‘good mother’ when opposing repressive regimes.

The African Union Gender Policy (2008) posits that, in the African continent, the African Union has been instrumental by adopting a gender policy which mandates the ‘mobilization of women leaders in all levels of peace mediation and related processes.’ Adoption of the African Union’s Post Conflict Reconstruction and Development (PRCD) is also very significant. This framework calls for the universal adoption of the protocol on the rights of women in Africa and stresses the enforcement of gender sensitive programmes in order to ensure the full participation of women in peace processes. PCRD calls on states to support civil society organizations, especially women’s organizations involved in peace processes, and to promote the rights of women and girls and other vulnerable groups in particular.
According to the United Nations (2012), women in South Sudan, women working together in the New Sudan Council of Churches conducted their own version of shuttle diplomacy without the panache of jetting between capitals. They organized the Wunlit Tribal summit in February 1999 to bring to an end the bloody hostilities between the Dinka and Nuer people. As a result, the Wunlit Covenant guaranteed peace between the Dinka and the Nuer, who agreed to share rights to water, fishing and grazing land, which had been key points of disagreements. The Covenant also returned prisoners and guaranteed freedom of movement for members of both tribes. In Liberia, women in Peace Building Network were critical in bringing about an end to the fighting in the country. The role of women in a conflict in Sierra Leone was quite diverse. On one hand women were victims of rape, slavery and displacement, on the other hand women mobilized resources to build schools that had been destroyed during war. In Rwanda, women who had survived genocide later formed networks bringing together individuals from the two communities (Hutus and Tutsis) to help reconstruct local services and facilities in the wake of the conflict (United Nations, 2012). Women have been instrumental in the attaining of peace in many African countries, including Kenya which has faced conflict between 1991 and 2013.

It is important to note that, despite all the research that has been done on women and peace building, most of the studies have majored on women coming together as networks or under umbrella organizations of churches to carry out peace building activities. This realization that women play a critical role in peace building prompted USAID to bring them on board, in December 2011, the United States Government released its National Action Plan on women, peace and security, laying out commitments to empower women across the globe to be equal partners in peace building, peacemaking and rebuilding their
societies. Kenya is a priority country in United States National Action Plan on women, in line with these goals; USAID is working with the Government of Kenya to strengthen women’s participation and protection in the peace building process. It is against this background that this study seeks to examine the role of USAID in promoting women peace building activities in Nakuru County.

2.5 History of Conflict in Kenya

The tension in Kenyan politics regarding ethnic division did not arise in the past few years. The problem that Kenya has, and that many countries in Africa share is that the ethnic composition of their states was decided long before their independence in the late 19th century. During this period of rapid colonization, arbitrary borders were drawn without concern for families, historical alliances, or grudges, placing some members in another. Apthorpe (1968) studies that, the only contact that these people had with each other was through trade, so being forced to cooperate with each other in the capacity of countrymen created tension and instability. Today, this is a factor because some countries in Africa, not just Kenya, comprise of several ethnic affiliations without a common history to unite them.

When the British arrived in Kenya, they overly emphasized the differences between the various ethnicities and made that identity more important than it initially was. Additionally, they used it to divide Kenyans and keep them malleable and under British control. Orvis (2001) & Ajulu (2008), notes that, Kenyans were only allowed to be politically active within the confines of their ethnic land which perpetrated the idea of ethnicity and the end to band together in politics with those you lived with.

From the inception of Kenya as a nation-state in 1963, the state of affairs was rife with ethnic division and political games. The political party Kenya African National Union
(KANU) was formed by and consisted mainly of Luo and Kikuyu forces creating a network from which to gain power. To counter what many saw as a power grabbing attempt by the two most prominent ethnicities in Kenya, the minority groups formed the political group Kenya African Democratic Union (KADU) in 1960 (Bennett, 1961). This group was formed on the basis of regionalism with the premise that devolution of power from the major ethnic groups to the various regions would redirect power away from the Luo and Kikuyu so other groups would have a chance to gain influence. The leaders of KADU were purposefully stoking the fear of ethnicity in order to gain power. Due to the perceived division along ethnicities, it became an issue at independence where “… sixty years of struggle for freedom and independence [and] victory now should see the long battle for equality of black and white ended only to be replaced by new and more bloody conflict between black and black” (Manners, p 10). Interestingly, initially, many Kikuyu were marginalized because they were displaced from their homes in Nairobi by the Mau Mau rebellion. Miguel (2004), studies that this asymmetric distribution of resources built resentment and created infrastructure inequalities within the country and the initial victims became predators of the structural violence. According to the Kenya Human Rights Watch World Report of 2008, the main patterns of violence that have unfolded since Kenya’s December 2007 general elections, include use of excessive force against protestors as well as ethnic based killings and reprisals by supporters aligned to both the ruling and opposition parties. This report also brings out clearly, violence being the outcome of decades of political manipulation of ethnic tensions and impunity intertwined with longstanding grievances over land, corruption, inequality and other issues.
The Kenya Human Rights Watch also noted, “The practice of illegal allocations of land increased dramatically during the late 1980s and throughout 1990s and the land was to become granted for political reasons, or simply subject to outright plunder to a few people at the great expense of the public”. A common problem was corruption in the allocation of trust land for “settlement schemes” established by the government. The Agikuyu farmers and other purchasers of land from other parts of Rift Valley bought land from politically connected people who had acquired the purported legal “title” to the land by legally dubious means. Animosity was incited and directed against Agikuyu settlers, often ignoring the role of local leaders who contributed to and benefited from this corrupt allocation of land. This report stipulates that most illegal allocations of public land took place before or soon after the multiparty general elections of 1992, 1997 and 2002. The most explosive periods in Kenya’s post independence history was between 1991 and 1993 when President Moi stirred up sentiment against the Agikuyu in the Rift Valley. The purpose was to consolidate Moi’s vote in the Rift Valley among the Kalenjin by driving out those unlikely to vote for him, in particular the Agikuyu.

Klopp.J., Githinji.P. and Karuoya in their report on internal displacement and local peace building in Kenya states that, throughout the conflict periods, large numbers of internally displaced people were never properly assisted by the government or civil society. The communities where violence occurred, with some exceptions were left with the divisions and adverse effects of past episodes of displacement. Local NGOs, government commissions and scholars have documented and analyzed the cumulative problems, added to those created by colonial displacements and inequitable land redistribution. Before the 2007 PEV which is recent, donors pooled funding within UNDP for peacebuilding
violence prevention initiatives. Klopp in her report of 2010 observes that, the most prominent initiative was Chagua Amani Zuia Noma (Follow Peace and Avoid Chaos) was spearheaded by a network of civil society, media, private sector and religious organization called Partnership for Peace. The initiative was officially launched on September 21, 2007 only three months before the election. While it condemned violence in most parts of Kenya including Nakuru County and produced a media campaign that included spreading peace songs and videos, it appears to have relied on exhortation through media and workshops to a general public, or to specific groups such as youth and women. It also appealed more to middle-class and urban Kenyans than to rural youth, whom politicians were already mobilizing using local languages and traditional modes of organizations.

Few organizations such as the Kenya Human Rights Commission, some local offices of the NCCK, other churches and international agencies such as USAID addressed the growing problems of internal displacement that violence caused in Nakuru County. Most of the efforts by the civil society and media focused on monitoring the election processes and overt aspects of campaign fraud, such as misuse of public funds or the manipulation of the party nomination process or voter registration. USAID was crucial during the conflict periods. Peace building activities amongst women have continued to take place from the onset of conflict. In the 1990s, the politics generated hundreds of thousands of conflict induced IDPs in Kenya. Among the organizations that consistently assisted and advocated for IDPs were the NCCK, the Catholic Peace and Justice Commission, USAID and the Kenya Human Rights Commission. These organizations helped the displaced to form a national IDP network to advocate for their rights.
According to the Akiwumi report (2008), aimed at studying the causes of land clashes in 1991-1998, this study helps us to understand the role of USAID in promoting women peace building activities during this period in time. It is important to note that, Nakuru district which was the administrative headquarters of Rift Valley province was hard hit by the inter-tribal clashes of 1991-1998. In post independence Kenya and more particularly in Nakuru district, opposition politics had been unwelcome. For instance in 1965, the Nakuru district ex-freedom fighters had to organize a meeting in addition to raising funds to purchase land, to refute insinuations that they were secretly supporting the opposition. Such insinuations by KANU stalwarts against opponents within KANU have not been uncommon in the print and electronic media. The majority of parliamentarians in Nakuru, during the one party era having been Kikuyu raised a feeling of unease and suspicions among Kalenjin politicians, who felt that the position of their own tribesman as President was threatened by the Kikuyu who were in the forefront of the clamour for multi-party democracy. This therefore explains why Nakuru which had a high non-Kalenjin population was hit hardest by the inter-tribal clashes of 1991 to 1998.

The Waki report (2009) serves as an important basis for this study because it brings to fore the fact that, the clashes of 1992 and 1997 was to wilt the so called non-indigenous communities who were perceived to be unsupportive of KANU. Nakuru district however still remains one of Kenya’s most cosmopolitan districts where most of Kenya’s ethnic communities are found though the dominant ones are the Kikuyu and Kalenjin with substantial numbers of Kisii, Luo and Luhya. The Waki Commission established that violence in Nakuru district occurred in two phases. The first wave of violence started on
30th December 2007, following the announcement of the results of the presidential elections and was largely triggered by spontaneous, election more planned and systematic nature, pitting well organized ethnic based criminal gangs against each other. The commission was able to establish that much of the violence in Nakuru in the late December 2007 and early January 2008 was the culmination of ethnic tensions built up during the electoral campaign and a reaction to perceived attempts to rig elections.

It is important to note that, contrary to previous election related ethnic clashes which were, mainly confined to rural areas, the December 2007 violence affected urban as well as rural areas of Nakuru district. According to the Waki report, the estates of Kaptembwa, Free Area, Kiti and Githima were hardest hit by the Post Election Violence which lasted from 24-27 January 2008. Kiamunyi, a middle and upper income neighborhood was unaffected. The Commission heard that in one night alone, the 26th January, 48 people were killed in aforementioned estates of Nakuru. It is important to note that, despite all the research that has been done on women and peace building, most of the studies have majored on women coming together as networks or under umbrella organizations of churches to carry out peace building activities. This realization that women play a critical role in peace building prompted USAID to bring them on board, in December 2011; the United States Government released its National Action Plan on women, peace and security, laying out commitments to empower women across the globe to be equal partners in peace building, peacemaking and rebuilding their societies. Kenya is a priority country in United States National Action Plan on women, in line with these goals; USAID is working with the Government of Kenya to strengthen women’s participation and protection in the peace
building process. It is against this background that this study seeks to examine the role of USAID in promoting women peace building activities in Nakuru County.

2.6 Theoretical Framework

This study will be based on the social capital theory and African feminism theory.

2.6.1 Social Capital Theory

The concept of social capital has attracted enormous attention in recent years by both development economists and peace building theorists. According to Collier (2002), the relevance of social capital lies in its ability to develop other forms of capital and therefore develop economic efficiency. Studies done by Paffenholz 2009; Colleta 2000; Putnam 2000, indicate that in peace building, social capital is essential for social cohesion, civil society and democracy. The first systematic contemporary analysis of social capital was produced by Pierre Bourdieu, who defined the concept as “the aggregate of the actual or potential resources which are linked to possession of a durable network of more”. The meaning of social capital has been interpreted from various perspectives. However, there is a broad agreement that the concept is concerned with features of social organization that enable collective action. Such features are commonly held to be social networks, relationships, norms, trust and reciprocity (Woolcock and Narayan 2000).

Social capital is an important aspect of peace building approaches (Paffenholz, 2009). This has been mostly considered in terms of the association of peace building with social cohesion. Although no universally agreed definition of social cohesion exists, it has been assumed to be a basic prerequisite for any successful functioning society (King et al. 2010). Cox (2009), observes that social cohesion refers to two broader intertwined features of
society. The absence of latent conflict whether in the form of wealth inequality, ethnic tensions, disparities in political participation or other forms of polarization. It can also mean the presence strong social bonds measured by levels of trust, norms and reciprocity.

This brings out clearly the fact that social capital is a core element of social cohesion. Furthermore, as also indicated, an important source of social capital is the civil society and voluntary associations. Putnam (2000) considers formal civil society as connections of civic engagement and thereby of social capital. It therefore appears that social capital makes a significant difference that presents one of two faces. First, popular sentiment holds that social capital can promote civic awareness and participation, economic development, social equity, environmental protection and even physical and emotional health and so in ways like these contribute to the well being of a community. By so doing, we witness better domestic and international efforts to bolster trust and social relations among citizens partly through education and civic building exercises with the belief that a stable and relatively harmonious environment will follow.

Belloni (2008) clearly illustrates this by demonstrating the role of Northern Irish Civil Society in the transition from conflict to peace and democratic consolidation. Northern Ireland has a strong and well established civil sector. The vast majority of NGOs in Northern Ireland promote civic politics instead of ethnic politics and social and political spaces of dialogue instead of ethnic or national segregation. NGOs and community groups have contributed considerably to the peace process which culminated with the signing of the Belfast Peace Agreement in April 1998.
There is a perceived link between women, social capital and peace building. Women are viewed as mobilizers of bridging social capital. Women are agents of peace as they facilitate dialogue between conflicting communities. Maxine Molyneux wrote in a 2005 *Global Exchange Forum Report: Understanding Women’s Social Capital* stating, women’s group often becomes active in peace movements out of concern for their families. They participate in campaigns against civil service such as illustrated in Northern Ireland where women groups have worked in grassroots projects that seek to reconcile divided communities. Grassroots organizations which the women engage in often have transformative potential in which the experience of engaging in collective activity turns private actors into public citizens. In this process, the organizers of neighborhood protesters or support activists are transformed into community leaders able to negotiate with local and even national governments on behalf of the community needs.

Social capital theory is relevant to this study because it explains the importance of using social relations in achieving goals. Social capital, or resources accessed through such connections and relations, is critical in achieving goals for individuals, social groups, organizations and communities. Women join organizations at different levels in the community and this helps in promoting peace building activities.

Woolcock and Narayan(2000) observes that, the basic idea of social capital is that a person’s family, friends and associates constitute an important asset, one that can be called on in a crisis, enjoyed for its own sake, and leveraged for material gain. This is true of grassroots organizations and groups that women in Nakuru County have joined to work together and promote peace building activities. Putnam (1993) suggests that, the core elements of social capital are trust and cooperation. This can be developed over time by
repeated interaction of people involved in long term relationships and are supported by community institutions. He continues to observe that, the core elements are learned behaviors probably through inspired hope that social capital could be created. Women groups that support peace building activities in Nakuru are mainly formed through these core elements of trust and cooperation. They look for members whom they know and can effectively work together in promoting peace building activities.

Lin (2001) notes that, the premise behind the notion of social capital is rather simple and straightforward: investment in social relations with expected returns. Individuals engage in interactions and networking in order to produce profits. At the group level, social capital represents some aggregation of valued resources such as economic, political, cultural or social as in social connections of members interacting in a network or networks.

2.6.2 African Feminism Theory

According to Tawanda Sachikonye, feminism is essentially two things; firstly it is a theoretical paradigm in social theory that seeks to advocate and enhance women’s emancipation in a predominantly patriarchal world. It is also a movement that mobilizes for women’s emancipation and equality with regards to gender. Therefore African feminism can be assumed as a paradigm and movement shaped by African contexts and experiences. Nnemeka (2005), states that African feminism is necessary if not vital, for the empowerment of African women. Okome (1999) writes that, a distinctively African feminism portrays women as strong, innovative agents and decision makers in their specific contexts. It will empower African women and work for them in ways they want it to.
The African variant of feminism grows out of a history of a female integration within largely corporate and agrarian based societies with strong cultural heritages that have experienced traumatic colonization by the west. Mikell (1997) argues that, African feminism differs radically from western forms of feminism that have been largely shaped by a resistance to western hegemony and its legacy in the African culture. This study supports the African feminist ethic of care that was appropriated by pre-colonial African women to wage peace and maintain societal harmony, which is still very much a part of the core of contemporary African women and can be made use in resolving conflict in neo-colonial Africa.

Isike and Okeke(2010), discuss comprehensively about “Ubuntu”, which captures the human essence of the African personality(male or female) which is validated by and built around its belonging to a collective whole. The meaning and practice of “Ubuntu” in South Africa can be inferred from a Zulu maxim: umuntu ngumuntu ngabantu which literally translates to ‘a person is a person only because of other people’. In pre-colonial Africa, the dominant worldview of “Ubuntu” valued and maintained relationships because it was instrumental to realizing the human essence and its survival. It was not one that ill-treated neglected or humiliated women, since an injury to one was perceived as an injury to all. Rather it made people care for one another. Men did not feel threatened by women as they both complemented each other in ways that allowed them to function cohesively as a social unit.

Women in different pre-colonial African societies had traditional peacemaking and peace building roles as they were involved in mediating and preventing conflict within and between societies. Women’s peace agency in these societies and also their cultural and
socio-political roles and contributions to the overall well being of these societies were rooted in “Ubuntu”. These roles were reinforced by perceptions which stereotyped women as natural peacemakers, as being more pacific than men. Thus in most pre-colonial societies, virtues of patience tolerance, humility and subtle persuasiveness were seen as essentially female attributes which were reinforced through socialization patterns that promote women primarily as child bearers, good wives, care givers, arbitrators of conflict and peace promoters in the family and community (UNESCO 2003).

The African feminist ethic of motherhood and care which drove women’s political participation and peace agency in pre-colonial African societies is still very much alive amongst contemporary African women. This is daily being expressed by ordinary women across the continent in the face of their marginalization and oppression at the private and public levels of society, specifically also conflict situations. According Heidi Hudson in her publication; Peace building through a gender lens and challenges of implementation in Rwanda and Cote d’Ivoire, an African feminist approach focuses in peace building in order to argue for the importance of inclusion of gender not only in the formal process of reconstruction and reintegration after the cease-fire has been signed, but also during pre-settlement phase since inclusion or exclusion of marginalized groups here already indicates the potential success or failure of long-term societal reconstruction.

African feminists note that women’s important contributions to informal peace building and grassroots activism have been recognized in the policy area. These successes however, have not led to the regular inclusion of women in formal processes as peace negotiators and political decision makers. In fact, statements that praise women’s success at the grassroots level often serve to legitimate the NGO sphere as the appropriate one to
women’s activism. There is evidence that this marginalization of women allows the perpetuation of the violent discourses which are key to sustaining conflict, and the women substantive and representative inclusion can lead to more sustainable peace deals.

African feminism theory is relevant to this study because of the existence of many women groups and movements which have come up and have the organization or long term strategies that would be required to achieve transformative goals in the society. Women groups under study in Nakuru County advocated using a variety of modes of expression such as songs, prayers and meetings. These approaches demonstrate creativity and eventually cause them to be heard and they will officiate peace negotiations.
CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This chapter outlines the research design; the study’s location, target population, sample size and sampling techniques, instrumentation, data collection procedures and a summary of data analysis.

3.2 Research Design

The study adopted the descriptive research design. Descriptive studies are designed to obtain pertinent and precise information concerning the status of phenomena and whenever possible to draw valid general conclusions from the facts discovered (Lokesh, 1984). This design is the most appropriate design in behavioral science as it seeks to find out factors associated with certain occurrences, outcomes and conditions of behavior (Best and Kahn, 1993). This design enabled the researcher to collect in-depth information including sensitive and personalized experiences concerning the role of USAID in promoting women’s participation in peace building in the study location.

The study adopted qualitative research approach where the researcher took an active role as an observer and explored different settings, emotional reactions and attitudes of the informants. This permitted adoption of a holistic approach in the study of the chosen social institutions in an attempt to use indigenous structures to resolve conflicts. This also made it easy to apply research tools like interviews, supplemented by focus group discussions. Field research entails study of communities by allowing the researcher to take an active
role in the activities by assuming the role of participants’ observer (Royce, Bruce & Miller, 1993).

3.3 Study Location

The study was conducted in the County of Nakuru. The county was the hardest hit by the inter-tribal clashes of 1991–1998 and has experienced various episodes of ethnographic political violence since the advent of multi-party democracy in Kenya from 1992 that culminated in the post-election violence of 2007. The County is bordered by Narok County to the south, Nyandarua County to the east, Baringo County to the north, and Kericho and Bomet Counties to the west. Nakuru County was part of what used to be called the White Highlands, which were regarded as high agricultural potential areas that attracted dense population settlements after independence. Thus, the present residents in the county moved in under different settlement programmes, some of which were started before independence. At independence, a very high percentage of the Agiikuyu population was in Nakuru County, and their presence there, both before and after independence, was a constant source of problems not only with the settler population but also with other tribes who, like them, were resident in the County for various reasons. According to the 2009 national consensus, the population of Nakuru is 1,603,325 people who comprise 50.2% male and 49.8% female.

3.4 Target Population

The study targeted NGOs involved in peace building in Nakuru County with support from the USAID, peace volunteers affiliated to these NGOs, women’s grassroots organizations in the County and current and former USAID’s staff involved in peace building activities in the County between 1991 and 2013.
3.5 Sampling Procedure and Sample Size

From the onset 6 constituencies of Nakuru County that had been hardest hit by tribal and political violence between 1991 and 2013 were selected for study. Purposive sampling (based on knowledge of peace building activities in the County) was used to select key informants at the county and constituency levels. The number of key informants was dictated by the number of organizations and women’s grassroots organizations supported by the USAID in their peace building activities, since there did not exist a complete list of the target population. The first key informants were identified from the researcher’s knowledge of their involvement with the USAID then asked to suggest other key informants who either had knowledge on the role of USAID in promoting women’s participation in peace building in Nakuru County or were actually involved in USAID supported peace building activities. This technique was appropriate because of the heterogeneous nature of the target population of the study to ensure that all the different segments in a population were represented in the sample.

3.6 Research Instruments

3.6.1 Primary Data

Instruments for primary data collection included interview guides for in-depth interviews with key informant interviews with representatives of the organizations and peace building volunteers and focused group discussion (FGD) with members of women’s grassroots’ organizations, questionnaires and an observation schedule was used.
3.6.2 Secondary Data

Secondary data was collected from desk reports and analysis of project reports, journals, books and recorded information as part of gathering secondary data that was used to triangulate and validate the primary qualitative data.

3.7.1 Validity

Validity indicates the degree to which an instrument measures the construct under investigation (Gall et al., 2003). There are three types of construct validity tests; content, criterion-related and construct validity. This study identified itself with construct validity. According to Perry (2001), construct validity requires the development of suitable operational measures of the concepts being investigated during data collection, data analysis and report writing stages of a research. The essence of this type of validity is that a study measures what it is supposed to measure (Miles & Huberman, 1994). Methods of increasing construct validity include using multiple sources of data for triangulation, establishing a chain of evidence, and having draft reports reviewed by key informants before they are analyzed and final reports prepared from them (Yin, 2009). In this research, primary and secondary data were collected and triangulated. The research instruments were reviewed by peers and then the supervisor to ensure that the items adequately measured the constructs of the study. Primary data was collected by conducted interviews with the sampled respondents in English.

3.7.2 Reliability

Reliability is the level of internal consistency or stability over time (William, 2006). Dornyei (2003) argues that research instruments are measurement devices that must
possess adequate reliability. He identifies pre-testing as one comprehensive procedure towards enhancing instrument reliability. This underscored the efforts made in this study in conducting a rigorous instrument validation exercise through pre-testing. The pilot units, used in the study were 5, obtained from comparable members of the population from which the sample for the full study was drawn. The data obtained from the pilot test were used to revise the tools appropriately.

3.7 Data Collection Procedures

Primary data was collected using questionnaires, interview schedules and focus group discussions with members of women’s grassroots organizations. An observation schedule was also used to monitor the activities that women engage in when they meet for peace building in their various social groups.

3.8 Data Analysis and Presentation

The data collected was analyzed qualitatively. The handwritten data was translated and sentences checked. The spoken information was arranged in recorded themes, transcribed and corroborated to find out if it was valid. The speeches, intonations and repetitions as objects of analysis were checked. The researcher also analyzed patterns of behavior and sequence as narrated and identified common or repeated occurrence.

Frequency distribution tables were developed to show percentages which were tabulated appropriately. At the end of data collection, data collected from questionnaires was organized in accordance to research objectives.
3.9. Logistical and Ethical Consideration.

A research permit was obtained from the National Commission for Science, Technology and Innovations (NACOSTI) after getting approval from the Graduate School of Kenyatta University. Permission to collect data was then secured from the County Commissioner’s Office. This was followed by an exploratory visit to the area of study to meet with local leaders specifically village elders who would mobilize the community leaders to participate in the FGD’s. Trained research assistants administer the instruments. A facilitator and note taker conducted the FGD discussions with the FGD participants.
CHAPTER FOUR

RESEARCH FINDINGS, INTERPRETATION AND DISCUSSION

4.1 Introduction

The objective of this study was to examine the role of USAID in promoting women’s peace building activities in Nakuru County, Kenya. The study was conducted in six constituencies namely: Molo, Njoro, Kuresoi North, Kuresoi South, Rongai and Subukia constituency. Primary data was collected from the study participants using questionnaires, interview guides and observation schedules. In this chapter, therefore, the findings of the research study are presented, interpreted and discussed. The main sub-sections of the chapter cover the three objective areas of the study, namely: factors that motivated the USAID to focus on Nakuru County in promoting women’s peace building activities, extent of USAID’s support of women’s peace building activities and the impact of USAID’s work on women’s peace building activities in Nakuru County between 1991 and 2013.

4.2 Response Rates

The researcher distributed a total of 76 questionnaires to the respondents. Out of 76 questionnaires that were issued to the sampled respondents, 70 of them were filled and returned. Of the returned questionnaires, 8 were incorrectly filled and thus were not used in the final analysis. Therefore, 62 questionnaires were correctly filled and hence were used for analysis representing a response rate of 81.6%. Such a high response rate which indicates the degree of study relevance to respondents was attributed to the use of contact persons. According to Curtin (2000), getting a high response rate (>80%) from a small, random sample is considered preferable to a low response rate from a large sample.
4.3 Demographic Profile of Respondents

The study reached a total of 50 women peace builders in Nakuru County and 12 men who were either community leaders or worked for peace-building organizations. The demographic information of these respondents is shown in Table 4.1. The findings indicated that from the sample size, 50 (80.6%) were female and 12 (19.4%) were male. The findings further indicated that six (9.7%) of the peace builders were aged 18-25 years, twenty four (38.7%) were in the age category of 26-35 years, twenty (32.3%) were 36-45 years of age while 12 (19.3%) were in the age category of 46 years and above. In terms of education, 16 (25.8%) of the peace builders had primary level education, 28 (45.2%) had secondary school education, 10 (16.1%) had college education while the remaining 12.9% had university education.

The women peace builders were all married. Whereas to some of them the conflict they understood broadly was the 2008 post-election violence around which all of them participated in peace building activities, only a few understood too well the previous episodes of ethnically-instigated clashes that began around 1991 and reached their peak in the successive election periods of 1992 through to 1997 and 2002, culminating in the 2008 post-election violence. Essentially, all the women peace builder interviewed had participated in peace building activities prior to and following the 2008 PEV and in the lead-up to the 2013 general elections in Kenya.
Table 4.1: Demographic Profiles of the Respondents

| Table 4.1: Demographic Profiles of the Respondents |
|---------------------------------|---------|---------|
|                                 | Frequency | Percentages |
| Gender                          |          |          |
| Male                            | 12       | 19.4%    |
| Female                          | 50       | 80.6%    |
| **Total**                       | **62**   | **100%** |
| Marital Status                  |          |          |
| Married                         | 60       | 96.8%    |
| Not Married                     | 2        | 3.2%     |
| **Total**                       | **62**   | **100%** |
| Age                             |          |          |
| 18-25                           | 6        | 9.7%     |
| 26-35                           | 24       | 38.7%    |
| 36-45                           | 20       | 32.3%    |
| 46 and above                    | 12       | 19.3%    |
| **Total**                       | **62**   | **100%** |
| Academic Level                  |          |          |
| Primary                         | 16       | 25.8%    |
| Secondary                       | 28       | 45.2%    |
| College                         | 10       | 16.1%    |
| University                      | 8        | 12.9%    |
| **Total**                       | **62**   | **100%** |

The foregoing findings show that majority of women peace builders are mothers who are in their active reproductive age, probably taking up the mantle of peace building due to the acute pain they are subjected to when their children or husbands are killed through
conflicts. This is in part due to the fact that for some of them, their sons and husbands are in their most productive ages to either aggressively take part in the conflict or become targets of the aggressors. On the other hand, women often find themselves thrust into being providers as their husband joins the war, is killed or incapacitated. This forces the women to adapt to these newfound identities that affect them either positively or negatively. The mothers’ peace building tendencies are buttressed by Sara Ruddick’s (1989) arguments in relation to maternal thinking, that care and relation-based thinking is a major precondition for a more peaceful society.

According to Gnanadason, Kanyoro and McSpadden (1996), women play the role of peacemakers within their families and their communities. It follows, therefore, that women more than men, bear the greatest responsibility of raising children and maintaining cohesion in the family. The pain they feel when the family fabric is lost becomes insurmountable and thus they find themselves assuming the responsibility of peace building to build and maintain strong family relationships. In post-conflict situations, women find themselves in a dilemma in the sense that while they are undertaking hitherto new roles, there is the urge, either internally or externally, to revert to roles played before the conflict.

The findings also indicate that most of the women peace builders were just foundationally literate; with a good number of them having only attained primary school level education and only a few possessing higher level tertiary education. These incidences of low education levels for women generally is attributable to societal patriarchal norms that have consistently fabricated women as the “other”, thus denying them equal opportunities to education as men. The low levels of education adversely limit women’s participation in
structured peace building processes. More so, the participation of women is also likely to be low in areas that are highly technical in nature such as peace negotiations and meditations. Maina (2012), in his study of the challenges of women participation in peace building in Africa identifies challenges arising from lack of education and skills. These findings are also supported by ActionAid, Institute of Development Studies, and Womankind (2012) and Cardona et al., (2012).

4.4 Findings of the Study Variables

The study sought to establish the factors that led to USAIDs’ focus on peace building activities, the extent to which USAID had enhanced women peace building activities and the impact of USAID on women peace building activities. The findings of the study are presented herein based on the objectives of the study.

4.4.1 Factors Leading to USAID’s Focus

In the first objective, the study sought to establish the factors that led to USAIDs’ focus on peace building activities and the findings are as indicated in Table 4.2. From the findings in Table 4.2, it was established that the respondents agreed or strongly agreed that USAID focused on peace building activities due to social justice and right of women participation (88.7%), due to gender issues and impact of conflict on women and children (88.1), due to the need to enhance decision making at the grassroots (96.8%), due to the control of state systems by the elite and thus lacked confidence in them (93.6), due to the need to re-establish an economic framework within communities (61.3%), due to the need to build capacity and enhance governance at the grassroots (80.8%) and due to the need to aid in reconciliation and enhance intergroup dialogue (87.1%).
Table 4.2: Factors Leading to USAID’s Focus

<table>
<thead>
<tr>
<th>Focus</th>
<th>SA</th>
<th>A</th>
<th>U</th>
<th>D</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>Focus was due to social justice and right of women participation in peace building</td>
<td>F 24</td>
<td>31</td>
<td>5</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>%</td>
<td>38.7</td>
<td>50</td>
<td>8.1</td>
<td>1.6</td>
<td>1.6</td>
</tr>
<tr>
<td>Focus was because of gender issues and impact of conflict on women and children</td>
<td>F 24</td>
<td>30</td>
<td>2</td>
<td>5</td>
<td>1</td>
</tr>
<tr>
<td>%</td>
<td>38.7</td>
<td>48.4</td>
<td>3.2</td>
<td>8.1</td>
<td>1.6</td>
</tr>
<tr>
<td>Focus arose due to the need to enhance decision making at the grassroots</td>
<td>F 23</td>
<td>37</td>
<td>1</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>%</td>
<td>37.1</td>
<td>59.7</td>
<td>1.6</td>
<td>1.6</td>
<td>0</td>
</tr>
<tr>
<td>Focus was due to the control of state systems by the elite and thus lacked confidence in them</td>
<td>F 24</td>
<td>34</td>
<td>2</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>%</td>
<td>38.7</td>
<td>54.9</td>
<td>3.2</td>
<td>1.6</td>
<td>1.6</td>
</tr>
<tr>
<td>Focus was due to the need to re-establish an economic framework within communities</td>
<td>F 18</td>
<td>20</td>
<td>8</td>
<td>10</td>
<td>6</td>
</tr>
<tr>
<td>%</td>
<td>29</td>
<td>32.3</td>
<td>12.9</td>
<td>16.2</td>
<td>9.6</td>
</tr>
<tr>
<td>Focus was due to the need to build capacity and enhance governance at the grassroots</td>
<td>F 17</td>
<td>33</td>
<td>6</td>
<td>4</td>
<td>2</td>
</tr>
<tr>
<td>%</td>
<td>27.6</td>
<td>53.2</td>
<td>9.6</td>
<td>6.4</td>
<td>3.2</td>
</tr>
<tr>
<td>Focus arose to the need to aid in reconciliation and enhance intergroup dialogue</td>
<td>F 31</td>
<td>23</td>
<td>7</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>%</td>
<td>50</td>
<td>37.1</td>
<td>11.3</td>
<td>1.6</td>
<td>0</td>
</tr>
</tbody>
</table>

Interviews with the women peace builders and all the other key informant male study participants revealed that hitherto the PEV of 2008 in Kenya and particularly Nakuru County, USAD’s focus and activities in peace building were not well understood. Although it was noted that the USAID's Office of Transition Initiatives (OTI) which
supports peace building and post-conflict stabilization initiatives/activities was created in 1994 (3 years after the ethnic clashes that rocked parts of Nakuru County), it was not until after the 2008 PEV that OTI projects were designed to engage and build bridges among Kenya's ethnic groups (USAID – OTI, 2009). Nakuru being one of the worst hit areas by the PEV was meant to benefit from these projects. According to a male key informant who claimed to clearly understand the mandate of OTI, the events that occurred may not have been within the scope of OTI’s priorities hence the lack of interventions targeting peace building activities in general during the PEV of 2008. The findings were further supported by citations from a USAID staff who said:

“… Our support for peace building and post-conflict stabilization initiatives/activities goes beyond national boundaries. We value the role women play and as such their peace and co-existence together with those of children are high in our priorities….”

Accordingly, the OTI was created to provide fast, flexible, short-term assistance to take advantage of windows of opportunity to build democracy and peace. It aims to lay the foundations for long-term development by promoting reconciliation; jumpstarting economies and helping stable democracy take hold in countries of strategic interest to the US (USAID – OTI, 2008). The OTI engages in countries only when the situation meets four criteria: The country is important to U.S. national interests, there is a window of opportunity, OTI's involvement would significantly increase the chances of a successful transition and the operating environment is sufficiently stable. Beller, Klein and Fisher (2010) quote OTI’s Director Rob Jenkins’ explanation that:
“….OTI is biased towards small grants, community-focused initiatives, bottom-up approaches, and finding change agents at the local level”.

Although many of OTI's activities don't necessarily look like peace building, they are part of a larger peace building and stabilization effort. While many of its activities can be categorized as traditional development programs - micro-enterprise, income generation, education, community development, etc. OTI designs its activities through the prism of the anticipated positive impact on resolving or reducing local disputes and conflict (OTP, 2009).

The Kenya Transition Initiative (KTI) is a project implemented through USAID’s Office of Transition Initiatives that advances U.S. foreign policy objectives by contributing to a stable Kenyan policy centered on national identity rather than ethnic identities. KTI was launched in June 2008, in the wake of the devastating inter-ethnic violence that followed the December 2007 national elections, to work towards the restoration of the nation’s confidence and capacity in addressing instability, political marginalization and vulnerability to violence. KTI aims to achieve its goals by providing fast, flexible, and uniquely targeted assistance to Kenyan state and non-state actors that are conducting innovative transition activities. This strategy targets pivotal local actors and support small, grassroots organizations to meet the unique needs of the evolving Kenyan environment.

4.4.2 Extent of USAID Enhancement

In the second objective, the study sought to establish the extent to which USAID had enhanced women peace building activities and the findings are as indicated in Table 4.3
Table 4.3: Extent of USAID Enhancement

<table>
<thead>
<tr>
<th></th>
<th>SA</th>
<th>A</th>
<th>U</th>
<th>D</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>USAID has financed peace building activities in our region</td>
<td>F</td>
<td>17</td>
<td>33</td>
<td>6</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>%</td>
<td>27.6</td>
<td>53.2</td>
<td>9.6</td>
<td>6.4</td>
</tr>
<tr>
<td>They have also given leadership trainings which has expanded our capacities</td>
<td>F</td>
<td>29</td>
<td>25</td>
<td>2</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>%</td>
<td>46.8</td>
<td>40.3</td>
<td>3.2</td>
<td>8.1</td>
</tr>
<tr>
<td>USAID has offered us networks which have led to linkages with other related organizations</td>
<td>F</td>
<td>23</td>
<td>37</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>%</td>
<td>37.1</td>
<td>59.7</td>
<td>1.6</td>
<td>1.6</td>
</tr>
<tr>
<td>USAID have also undertaken sustainable environmental initiatives in our region</td>
<td>F</td>
<td>19</td>
<td>27</td>
<td>6</td>
<td>8</td>
</tr>
<tr>
<td></td>
<td>%</td>
<td>30.8</td>
<td>43.5</td>
<td>9.6</td>
<td>12.9</td>
</tr>
<tr>
<td>They have also directly facilitated re-integration of communities in the region</td>
<td>F</td>
<td>19</td>
<td>35</td>
<td>6</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>%</td>
<td>30.8</td>
<td>56.4</td>
<td>9.6</td>
<td>3.2</td>
</tr>
<tr>
<td>USAID has provided information and experiences on peace building globally</td>
<td>F</td>
<td>23</td>
<td>27</td>
<td>6</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>%</td>
<td>37.3</td>
<td>43.5</td>
<td>9.6</td>
<td>3.2</td>
</tr>
</tbody>
</table>

From the findings in Table 4.3, the study established that majority of the respondents agreed or strongly agreed on a number of issues on the extent of USAID involvement in peace building activities. Notably, the respondents agreed that USAID has financed peace building activities in our region (80.8%), that USAID had given leadership trainings which had expanded their capacities (89.1%), USAID had offered networks which had led to linkages with other related organizations (96.8%), USAID had also undertaken sustainable
environmental initiatives (74.3%), they had also directly facilitated re-integration of communities in the region (87.2%) and USAID had provided information and experiences on peace building globally (80.8%).

According to a male key informant who worked for a local peace-building organization, to address the political context and enable local actors to more fully exercise their capacity to manage instability and promote recovery from the 2007–2008 election-related violence:

“…..USAID’s – KTI activities were designed to among other things, support grassroots advocacy campaigns to foster peace, reconciliation and peaceful co-existence among members of different ethnic communities, mobilize the public and key change agents to promote alternative voices and support peace-building and enhance livelihoods opportunities for youth, many of whom are unemployed and easy targets for ethnicity-based manipulation by politicians….”

These views were supported by female FGD participants in Nakuru town who indicated that the initiative had enhanced the participation of female youth in peace building activities in the country thus magnifying the role of women at large in peace building activities.

According to FGD participants whose views were largely supported by the key informant peace builders and well as male key informants, during 2007-2008 post election violence women in Nakuru County, as mothers:
“…… acted as peace builders by teaching their children and talking to their husbands about learning to live peacefully with their neighbors. They demonstrated this by helping children from the warring communities who needed refuge, food and clothing....”

This showed that their nurturing role is part of their natural duty and it makes them love peace so as to create an enabling environment to take care of their children well. Priorities of women in peace building in post conflict situations are very elaborate: provision of basic security, repatriation of displaced people, recovery of property and livelihoods, and support to women’s economic activities (Klot, 2007).

Recognizing that criminal acts have a potential of escalating into conflicts between the tribes, most Women Peace Groups in Nakuru County created permanent Rapid Response teams. As found in Nakuru Town, this team drew its members from women, youths, the district security committee and elders. Their mandate was to “listen continuously and act immediately” in potentially volatile situations. After an incident is reported to them, they visit the place where the crime has occurred, secure evidence, meet with all sides involved, and act appropriately. Actions might include mediation, reporting to security forces, or facilitating the arrest of the perpetrator of a crime. The issue may also be referred to a subcommittee. For instance, the Rapid Response Team calls upon the Women for Peace subcommittee to deal with matters concerning women. Education security campaigns targeting the various groups, particularly government officials were also organized within the major Towns within the area. This was mostly done by the NGOs such as the NCCK, LEAP II (Mercy Corps), save the children, World Vision and the Kenya Red Cross.
Women from the sides of the conflict managed to come together to share their common experience of suffering and to foster healing and reconciliation in the County. For example, *Rural Women Peace Link* (a well informed gender sensitive society that values and practices peace, promote coexistence and a culture where women’s contribution matter and make an impact) began education all women on peace issues regardless of their tribal background. Through this organization, women realized that each side experienced similar suffering and this consciousness of their shared pain helped them to develop an understanding of each other. The Rift Valley Local Empowerment for Peace funded by the USAID is a peace building and reconstruction program that began in 2009 in the wake of post-election violence in 2007-2008. The program works to bridge interethnic divisions and prevent violence from recurring. Rift Valley Local Empowerment for Peace works with youth to enhance their economic opportunities, strengthen local mechanisms and skills for conflict management, and promote social connections among youth across ethnic and other lines of division. Rift Valley Local Empowerment for Peace strengthens the capacity of local actors and institutions in targeted counties to develop and advance sustainable peace, reconciliation and norms of nonviolence based on justice, accountability and equality. Focusing primarily on expanding and deepening inclusive peace networks that foster dialogue and reconciliation, the program utilizes local and village peace committees to increase knowledge and amplify peace messages.

Youth Mentoring & Income Generating Activities - Over 700 hundred youth are participating in income generating activities, 481 of whom have completed leadership, consensus building and economic skills building training. The mentorship of youth groups by the program’s Youth Development Committees has been very successful, particularly in
empowering female youth. For many years women have been underrepresented in leadership roles in their communities, but now, women in Nakuru, particularly Molo who have been mentored themselves are now mentoring others.

A USAID-supported broadcasting project of the popular radio drama *Gutuka* throughout Kenya was another innovative project that supported women’s peace building activities. The project was launched by the International Rescue Committee (IRC) and was produced with the support of USAID as part of a joint venture entitled Peace Initiative Kenya. *Gutuka* – meaning “awaken” in Swahili – aired both before and after the March 4th elections and aimed to disseminate messages of peace, specifically encouraging women to actively participate in the promotion of a peaceful society. From the interviews, one USAID staff said:

“….. *This gender-specific approach to conflict prevention was novel in Kenya, as few initiatives between 2007 and 2013 explicitly acknowledged the specific contributions which women and girls stand to make, as well the particular risks that females are faced with in conflict…..*”

The Institute for Peace and Transitions is working for local target groups such as provincial administration, local professionals, community leaders, women and youth as well as other local organizations. These target groups show that IPT is working with leaders in one or the other way to reach a wider range of people to assure a peaceful and respectful society, to stretch out to rural places and to promote peace all around Nakuru area.
4.4.3 Impact of USAID Involvement

In the last objective, the study sought to establish the impact of USAID on women peace building activities and the findings are as indicated in Table 4.4

**Table 4.4: Impact of USAID Involvement**

<table>
<thead>
<tr>
<th></th>
<th>SA</th>
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<th>D</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>USAID’s peace building support has had positive political impact in our region</td>
<td>F</td>
<td>14</td>
<td>20</td>
<td>16</td>
<td>7</td>
</tr>
<tr>
<td></td>
<td>%</td>
<td>22.5</td>
<td>32.3</td>
<td>25.8</td>
<td>11.3</td>
</tr>
<tr>
<td>USAID’s peace building support has enhanced security in our region</td>
<td>F</td>
<td>5</td>
<td>11</td>
<td>6</td>
<td>28</td>
</tr>
<tr>
<td></td>
<td>%</td>
<td>8.1</td>
<td>17.7</td>
<td>9.6</td>
<td>45.2</td>
</tr>
<tr>
<td>USAID’s peace building support has had positive social impact in our region</td>
<td>F</td>
<td>24</td>
<td>32</td>
<td>3</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>%</td>
<td>38.8</td>
<td>51.6</td>
<td>4.8</td>
<td>3.2</td>
</tr>
<tr>
<td>USAID’s peace building support has enhanced economic activities in our region</td>
<td>F</td>
<td>11</td>
<td>13</td>
<td>20</td>
<td>9</td>
</tr>
<tr>
<td></td>
<td>%</td>
<td>17.7</td>
<td>21</td>
<td>32.3</td>
<td>14.5</td>
</tr>
<tr>
<td>USAID’s peace building support has had positive institutional impact in our region</td>
<td>F</td>
<td>29</td>
<td>23</td>
<td>5</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>%</td>
<td>46.8</td>
<td>37.1</td>
<td>8.1</td>
<td>3.2</td>
</tr>
<tr>
<td>USAID’s peace building support has enhanced environmental management in our region</td>
<td>F</td>
<td>16</td>
<td>29</td>
<td>2</td>
<td>7</td>
</tr>
<tr>
<td></td>
<td>%</td>
<td>25.8</td>
<td>46.8</td>
<td>3.2</td>
<td>11.3</td>
</tr>
</tbody>
</table>

From the findings in Table 4.4, the study established that majority of the respondents agreed or strongly agreed on a number of issues on the impact of USAID involvement in
peace building activities. Notably, they agreed that USAID’s peace building support has had positive political impact in the region (54.8%), USAID’s peace building support has had positive social impact in the region (90.4), USAID’s peace building support has had positive institutional impact in the region (83.9%), and USAID’s peace building support has enhanced environmental management in the region (73.6%). Further, the respondents disagreed that USAID’s peace building support has enhanced security in our region (64.8%). However, when asked whether USAID’s peace building support had enhanced economic activities, the responses were varied with a majority (32.3%) being unsure if the support had enhanced economic activities. The goal of USAID-OTI’s programme in Kenya was to promote national unity rather than ethno-national divisions through organized dialogues with local elected officials, training in reconciliation concepts, civic education focused on official investigation, and reporting of post-election violence. To this end, USAID-OTI made has so far made good start on implementing grassroots conflict-management activities in Kenya. According to one USAID staff:

“….. The office has successfully supported local organizations working with in Nakuru County to build peace among the warring communities….”

According to a majority of respondents, USAID funded project have made impacted positively on women’s social and economic activities. Local women groups have addressed conflicts involving different ethnic or religious groups, neighborhoods and regions, and groups with different access to resources. OTI’s efforts have demonstrated success in changing attitudes toward conflict, helped resolve specific conflicts, prevented or reduced violent conflicts, and generated interest in addressing conflict county-wide.
CHAPTER FIVE

CONCLUSION AND RECOMMENDATIONS

5.1 Conclusion

Kenya as a country is strategically important to U.S. national interests. Given the window of opportunity to support peace building and increase the chances of a successful transition during the post election violence of 2008 as well as ensure smooth transition during the 2013 elections, the USAID through its Office for Transition Initiatives funded various peace building activities in the country particularly Nakuru county which had suffered the ills of ethnic violence that started around 1991 culminating in the post-election violence of 2008. Thus, the factors that influenced the USAID – OTI to support peace building activities the USAID-Kenya Transition Initiatives in 2008 included the national elections in March 2013 which raised concerns of the election violence and mass displacement that had been witnessed in after three out of the previous four national elections; the ICC trials of four Kenyans charged with crimes against humanity for their involvement in the 2007 post-election violence that threatened to exacerbate ethnic tensions and the challenges facing the effective and efficient implementation of the provisions of the 2012 Constitutional Referendum

Traditional peace building focuses on four main areas: security, governance, relief and development and reconciliation. However, developments in these need to make room for women, as demonstrated drawing from the Nakuru case study. Women worked to make known their needs and concerns regarding security, governance, relief and development and reconciliation in Nakuru County. They also responded to their own needs during times of conflict, peace negotiations and post-conflict reconstruction, and in many instances
worked to ensure the needs of other communities were addressed as well. Specifically, women’s groups and organizations worked to demystify gender-specific violence, challenged impunity, demanded justice, organized collectively to make their demands and concerns known in the political arena, played a pivotal role in health delivery and relief efforts, spearheaded reconstruction and development initiatives, and both supported and contributed to post-violence reconciliation.

Kenya is a priority country in the United States National Action Plan on Women, Peace and Security. The Plan advances women’s participation in making and keeping peace. In line with these goals, USAID is working with the Government of Kenya to galvanize national commitments and actions that: Strengthen women’s participation and protection in the peace-building process; Promote women’s roles in conflict prevention; and Address the distinct needs of women during and after conflict. USAID supports the many roles women play as peace-builders. In 2013, over 2.3 million women took part in peace-building and reconciliation events. Women built bridges across ethnic lines; acted as mediators to foster compromise; and helped other women cope with trauma. Overall, their contribution courtesy of USAID’s support was critical to a peaceful 2013 election season.

5.2 Recommendations

The study has shown that USAID’s work has indeed positively impacted women’s peace building activities in Nakuru County. By and large, the study has shown that USAID - OTI’s interventions can play an important role in transition situations by countries, complementing USAID’s longer term country programs. However, OTI’s activities which are often short-term or one-time events should be replicated or extended to achieve lasting results.
The innovative and timely USAID’s interventions through the OTI are extremely relevant to a country like Kenya. The results produced by such interventions are once replicating especially when validated and sustained through timely and appropriate follow-up. Longer term support for promising activities is important to achieve fuller and sustainable impact on peace building.

USAID and other mission entities involved in peace building must coordinate and communicate effectively to develop mutual understanding, build ownership of transitional initiatives, and integrate all USAID efforts.
REFERENCES


Convention on the Elimination of All forms of Discrimination against Women (1979)


APPENDICES

Appendix I: Map of Nakuru County

[Map of Nakuru County showing cities like Nakuru, Subukia, Mololo, Naivasha, with population density indicators.]
Appendix II: Interview Guide for Women Peace Builders

1. Name of the respondent…………………………………………
2. Place of residence………………………………………………
3. How old are you? …………………………………
4. What is your marital status? ………………….
5. What is your present level of education? ……………………………
6. What do you understand by the word peace building? …………………
7. Between 1991 and 2013, there have been various episodes of violence in Nakuru County that can be classified as either ethnic or election-related. During which period did you participate in peace building in relation to the violence?
8. What role did you exactly play as a peace builder in during the period of violence you have referred to above?
9. What activities did women as a whole engage in to restore peace during the various episodes of violence in the County?
10. As a peace builder what other specific services did you offer during the period of violence you have referred to?
11. Are you aware of USAIDs participation in peace building in the County between 1991 and 2013?
12. If yes, what kind of support did USAID give to women who participated in peace building activities in the county?
13. What other activities are you aware of that the USAID engaged in to restore peace during the violence? Which year was that?
14. In your opinion, would you say that USAID’s work had any impact on restoring peace during the violence?
15. If yes, what impact did the USAID have on peace building in the county?
16. What challenges did you as a woman peace builder face in your peace building efforts in the County?
Appendix III: Interview Guide for USAID Staff

1. Name of respondent (optional)..............................................................................

2. For how long have you worked with the USAID? ................................................... 

3. Are there any specific USAID’s goals/objectives related to conflict resolution/peace building? What are they? 

4. Who are USAID’s targets in conflict resolution/peace building and why? 

5. Have there been any deliberate efforts by the USAID to support women’s activities in peace building in Nakuru County between 1991 and 2013? 

6. If yes, what factors influenced the USAID to focus on Nakuru County in promoting women’s peace building activities between 1991 and 2013? 

7. Describe some of the women’s activities related to peace building that the USAID has supported in Nakuru County between 1991 and 2013. 

8. What was the nature of USAID’s support for the activities you have mentioned above? 
   Briefly explain 

9. What has been the impact of the USAID’s support on women’s peace building activities in the County between 1991 and 2013?
Appendix IV: Interview Guide for Members of Nongovernmental Organizations

1. Name of the organization…………………………

2. When was the organization formed? …………..

3. What roles has your organization played in peace-building in Nakuru County between 1991 and 2013?

4. Who have been your partners in peace building activities during the period referred to above?

5. How have you worked with your partners and other organizations to achieve your programme objectives?

6. In the period 1991-2013, have you had any programmes specifically focused on supporting women’s peace building activities? What are the programmes have you implemented? Briefly explain

7. Are you aware of USAID’s work in relation to peace building in Nakuru County? What has been their main role in peace building?

8. What would you say influenced the USAID to focus on Nakuru County in promoting women’s peace building activities between 1991 and 2013

9. Have you received any support from the USAID towards your programmes/projects?

10. What kind of support did you receive from the USAID? How did it help your organization in relation to your programme objectives?

11. Do you think USAID’s involvement has created any impact Did your organization peace building in Nakuru County? Briefly explain

12. What challenges has your organization encounter during in peace building during the period you have been in operation?
Appendix V: Observation Schedule

INSTRUCTIONS

This observation schedule will be used alongside the in-depth interview guides for both women peace builders, members of non-governmental organizations and the USAID staff. Any physical materials and/or objects mentioned by the interviewees in the course of the interview and in relation to women’s peace-building activities supported by the USAID will be observed. Where possible, photographs of such physical features related to will be captured and documented. Some of the key points to be observed and documented will be:

1. Women’s community-level projects supported by the USAID towards peace-building and their related donor inscriptions.

2. Existing women’s peace-building groups and their visible socio-economic activities

<table>
<thead>
<tr>
<th>Socio-Economic Activities</th>
<th>Prayer meetings</th>
<th>Weaving/Basketry</th>
<th>Pottery</th>
<th>Table banking</th>
<th>Poultry Farming</th>
<th>Fishing rearing</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kayana women Group (Rongai)</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>✓</td>
<td>✓</td>
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