

# WOMEN'S AGENCY IN PEACEBUILDING AMID CLIMATE-INDUCED CONFLICT: INSIGHTS FROM THE ENDOROIS AND ILCHAMUS COMMUNITIES IN BARINGO COUNTY, KENYA.

BY  
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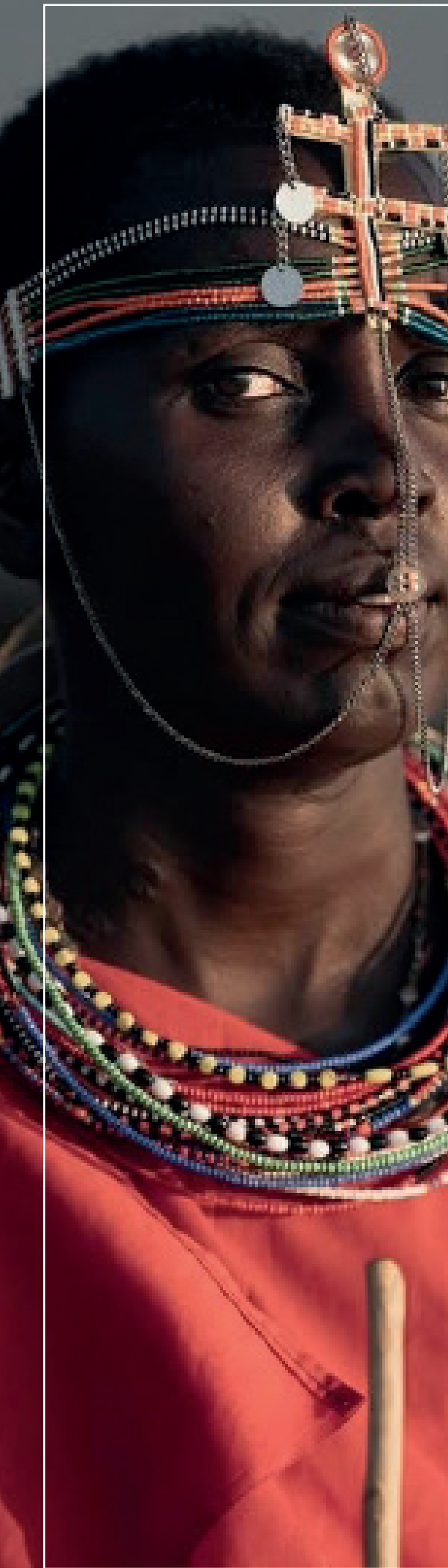
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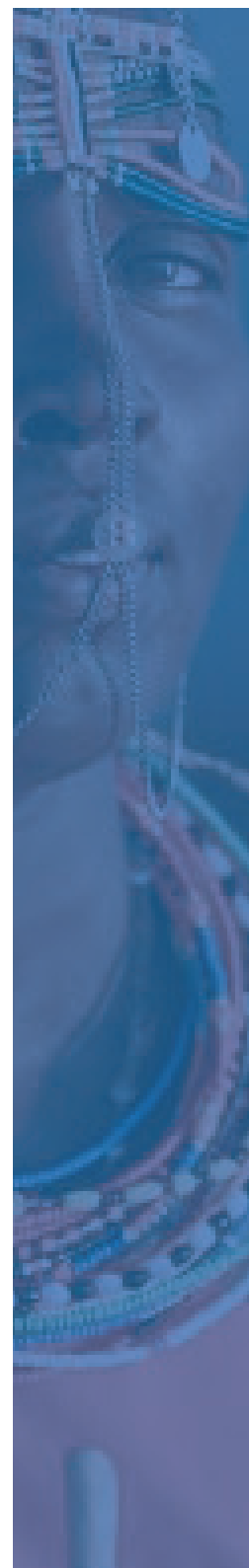
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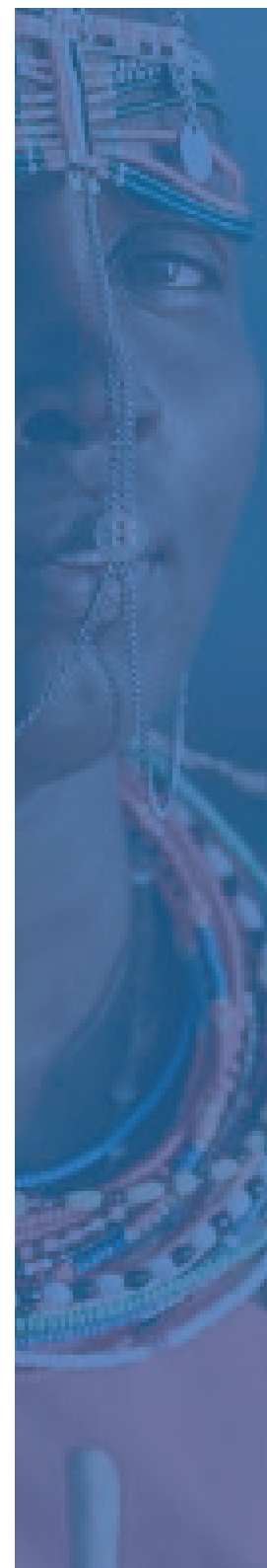
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# Acronym

<b>UNSCR</b>	United Nations Security Council Resolution
<b>UN Women</b>	United Nations Entity for Gender Equality & The Empowerment Of Women (Un Women)
<b>PWD</b>	Persons With Disability
<b>UNEP</b>	United National Environment Programme
<b>ITK</b>	Indigenous Traditional Knowledge
<b>IPCC</b>	Intergovernmental Panel on Climate Change
<b>IUCN</b>	International Union for Conservation of Nature
<b>ASAL</b>	Arid and Semi-arid Land
<b>UNSCR</b>	United Nations Security Council Resolution
<b>WPS</b>	Women Peace Security
<b>NAPs</b>	National Action Plans
<b>RAPs</b>	Regional Action Plans
<b>NOREB</b>	North Rift Economic Block
<b>CEDAW</b>	Convention on the Elimination of all forms of Discrimination against Women
<b>KNCHR</b>	Kenya National Commission on Human Rights
<b>CPA</b>	County Policing Authority
<b>CBOs</b>	Community Based Organizations
<b>CEMIRIDE</b>	Centre for Minority Rights Development

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We extend our deepest gratitude to IDRC for providing the financial and technical support that enabled the documentation of the experiences, agency, and contributions of women from the Endorois and Ilchamus communities in peacebuilding processes amid climate-induced conflict. This report is a result of that timely support and recognition of the need for gender-responsive approaches in conflict transformation and climate resilience efforts.

We are especially grateful to the women, men, youth, and persons with disabilities from the study communities who shared their stories, insights, and time with us. Your voices form the backbone of this research and continue to inspire our advocacy and policy engagement.

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As researchers and practitioners, we remain committed to advancing inclusive peacebuilding and gender justice in climate-vulnerable settings.



# 1.0 Introduction

## 1.1 Women - climate change - conflict nexus

Women play a dual role in the context of climate change: while they are vulnerable to its impacts, they also possess significant potential as agents of change in climate action.

The interconnectedness between women, climate change, conflict, and peacebuilding has gained significant attention in recent years. This nexus highlights the critical role that women play in addressing the challenges posed by climate change and conflict, and their contributions to building sustainable peace. This is important because climate change has differential impact on different gender groups with the disadvantaged ones like women being adversely affected due to their roles as primary caregivers, resource managers, and food producers (UN Women, 2020). The impacts of climate change, such as environmental degradation, resource scarcity, and migration, can contribute to conflicts that further disproportionately affect women (Nelson, 2016). The differential impact is exacerbated by other social status of the women which go beyond sex to age, disability and ethnicity. Indigenous Peoples, heavily reliant on natural resources for their livelihoods, bear the brunt of climate change. Consequently, women, persons with disabilities (PWDs), and the elderly among Indigenous Peoples face heightened risks.

Women play a dual role in the context of climate change: while they are vulnerable to its impacts, they also possess significant potential as agents of change in climate action. This potential stems from their deep-rooted knowledge and practices in sustainable agriculture, water management, and natural resource conservation (UNEP, 2016). Women's intimate connection with natural resources, driven by their reproductive roles within society and their custodianship of indigenous Traditional Knowledge

(ITK) among Indigenous Peoples, further underscores their pivotal role in environmental stewardship. Consequently, bolstering women's participation and leadership in decision-making processes related to the environment holds promise for fostering more effective and equitable strategies for climate change mitigation and adaptation (IUCN, 2019).

Climate change can exacerbate existing social, economic, and political vulnerabilities, increasing the risk of conflicts, especially in resource-scarce regions (IPCC, 2014), hence playing a role in induced displacement, resource competition, and the outbreak of violent conflicts (Adger, Hughes, Folke, Carpenter, & Rockström, 2005). The result is exacerbated vulnerability of the marginalized gender groups like women, as they often bear the brunt of these conflicts, experience gender-based violence, displacement, and loss of livelihoods (UN Women, 2020).

The conflicts have not only displayed the vulnerability of the marginalized gender groups, but also their ability to be agents of change. Women, for example, have been instrumental in grassroots peacebuilding efforts, often working to resolve conflicts, promote reconciliation, and rebuild communities in the aftermath of violence (UNSCR 1325, 2000). Research indicates that peace agreements are more sustainable when women are involved in their design, negotiation, and implementation (UN Women, 2020). Furthermore, women's inclusion in peacebuilding processes leads to more inclusive governance structures and the addressing of underlying causes of conflict, including climate change-related vulnerabilities (Dudley & Stolton, 2017). Moreover, women's participation in climate change adaptation and mitigation efforts can act as a preventive measure against conflicts arising from climate-related vulnerabilities (UN

Women, 2020). Therefore, promoting gender-responsive approaches in climate change and conflict policies enhances resilience, fosters sustainable development, and promotes peace (UNEP, 2020).

## 1.2 The problem statement

Despite the differential impacts of climate change and climate-induced conflicts on various gender groups, historically marginalized communities such as women, youth, and persons with disabilities (PWDs) are often excluded from decision-making processes. While research on the effects of climate change exists, little attention has been paid to associated events like conflicts and disempowerment, particularly among Indigenous Peoples (IPs) and other marginalized communities. Moreover, existing publications tend to portray women, youth, the elderly, and PWDs solely as vulnerable groups, rather than recognizing their potential as agents of change. This study aims to investigate the involvement of different gender groups in peacebuilding during climate induced conflicts and to propose strategies for their effective participation in conflict resolution, thereby fostering long-term peace.

## 1.3 Overall objective

Fostering sustainable and equitable conflict resolution and community resilience among the indigenous communities in the face of climate change

### 1.3.1 Specific objectives

#### **Objective 1: Roles Played by Different Gender Groups in Solving Drought-Induced Conflict**

- a. Assess the conflict dynamics in the communities



- b. Assess causes of drought induced conflict
- c. Examine the experiences, strategies, and contributions of women, youth, the elderly, and people with disabilities (PWDs) as agents of change in peacebuilding processes.

Explore gendered impact of climate induced conflict

### **Objective 2: Gender Norms Guiding Participation in Peacebuilding during Drought-Induced Conflict**

- a. Assess sociocultural beliefs, the economic activities and livelihood, political participation and the existing institutions

- b. Investigate how conflict has changed over time

### **Objective 3: Opportunities for Engendering Peacebuilding Processes during Drought-Induced Conflict**

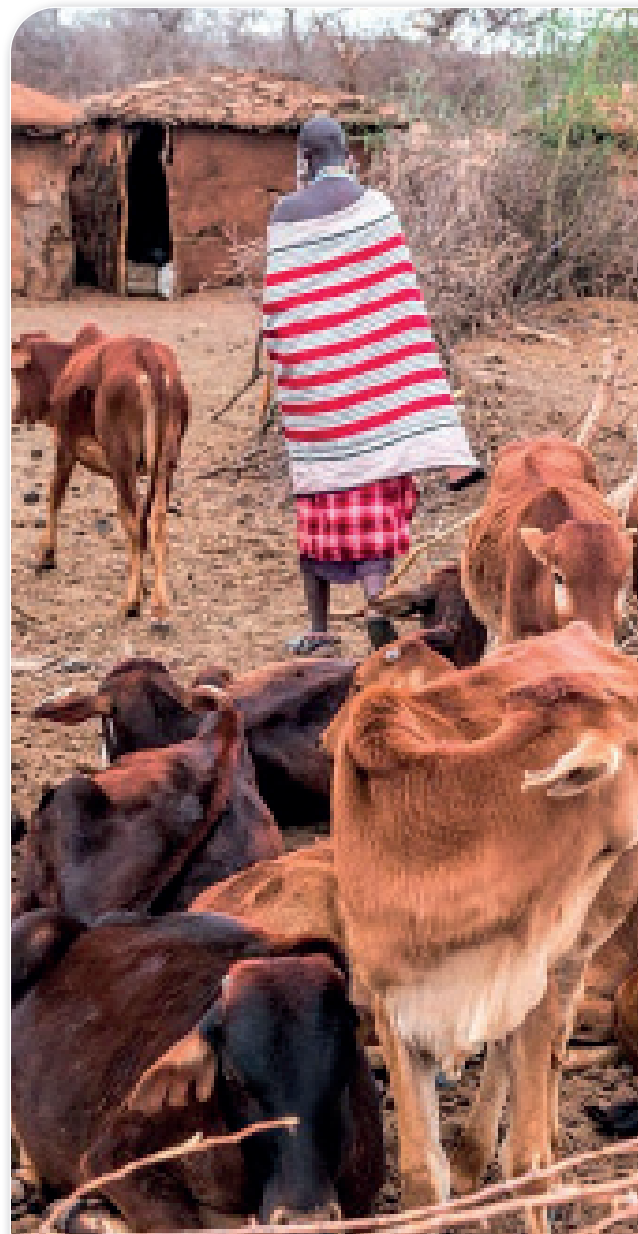
- a. Examine the existing initiatives or practices that promote gender inclusivity and equality in conflict resolution among the Endorois and Ilchamus communities.
- b. Explore strategies and recommendations for enhancing the involvement of disadvantaged gender groups in peacebuilding during drought-induced conflicts.

## **2.0 Literature Review**

### **2.1 Gender Roles and Peacebuilding During Drought Induced Conflict**

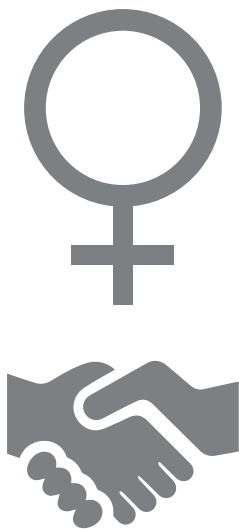
#### **2.1.1 Drought Induced conflict dynamics**

Climate change has emerged as a significant driver of conflict, particularly among the marginalized communities, like the Indigenous Peoples, who heavily rely on natural resources for their livelihood. The Indigenous Peoples in Africa, majorly inhabit arid and semi-arid lands (ASAL) where large masses of land in the continent lies. These areas are prone to frequent droughts which expose the Indigenous Peoples to extreme weather changes, notably, drought. The drought has direct negative impact on the fishers, forest communities and pastoralists' livelihoods. The fisherfolk communities are affected as the fish move further into waters, during dry seasons, causing conflict with the neighboring communities; and pastoralists move with their livestock in search of pasture, during these seasons, and sometimes crossing over to the neighboring communities due to scarcity of pasture and water. This triggers competition and tensions among the communities (Ikhuoso, et al., 2020). In the recent past,





Different gender groups exhibit varying levels and rates of participation in peacebuilding processes. Historically, women have been actively engaged in peacebuilding efforts globally, primarily in informal processes, albeit with limited involvement even in these spheres



competition over scarce resources has led to intercommunity tensions, fueling conflicts that transcend localized disputes. In some cases, these conflicts may escalate into violence, exacerbating existing ethnic, cultural, or political divides (Yacob et al., 2013).

The loss of livelihoods exacerbates economic losses. Disruption of traditional grazing patterns reduces livestock productivity, and can result in economic hardships and increased poverty levels (Fratkin, 2014). The disruption goes beyond the direct economic impact through livelihoods to social systems through hampering access to education and healthcare, and impeding development initiatives hence perpetuating cycles of poverty and vulnerability (Roy, et al., 2018) This further destabilizes fragile contexts. As a result, social cohesion and cooperation, crucial for collective resilience, have been eroded as competition and resource scarcity prevail.

### 2.1.2 Gendered agents of change in peacebuilding processes

Different gender groups exhibit varying levels and rates of participation in peacebuilding processes. Historically, women have been actively engaged in peacebuilding efforts globally, primarily in informal processes, albeit with limited involvement even in these spheres. Despite their scarce participation, women have demonstrated remarkable creativity, courage, and resilience in advocating for peace and disarmament worldwide (Simpson, 2018). Their advocacy often focuses on issues such as the elimination of weapons of mass destruction, control over arms production and sales, and reduction of military expenditures.



However, formal inclusion of women and girls in peace processes remains inadequate, marked by insufficient representation and minimal consideration of gender perspectives. Integrating gender perspectives into climate policies and peacebuilding efforts is deemed crucial to address women's specific challenges and bolster their resilience (Lang & Buck, 2019). Climate-induced conflicts underscore the necessity of inclusive approaches that encompass environmental, social, and political dimensions in peacebuilding endeavors (Mahoney, 2019).

The limited formal involvement of women in peacebuilding processes is attributed, in part, to inadequate frameworks that fail to comprehensively address the imperative for meaningful inclusion of women. Moreover, where such frameworks exist, their implementation remains subpar, particularly in developing countries.

### 2.1.3 Gender Responsive Peacebuilding Frameworks

The United Nations Fourth World Conference on Women held in Beijing in 1995 marked a significant turning point in elevating women's involvement in peace activities. Recognizing the disproportionate impact of conflict on women, the conference emphasized the need for their meaningful participation in peace processes. This call extended to both decision-making levels and grassroots initiatives, highlighting women's roles in conflict prevention and resolution (Simpson, 2018). Subsequently, UNSCR 1325 (2000) further advanced the conference agenda by addressing the impact of war on women and advocating for their full and equal participation in various aspects of peacebuilding (UNSCR, 2019).

The African Union's Protocol to the African Charter on Human and Peoples' Rights on the Rights of Women in Africa (2003) serves as a crucial regional instrument emphasizing women's rights to peace and security (Africa Union, 2003). Kenya's engagement with this framework has influenced its approach to women, peace, and security, highlighting the need for gender-responsive policies and interventions across sectors.

However, national implementation of Women, Peace, and Security (WPS) resolutions faces challenges such as political will, capacity, and financing. While National and Regional Action Plans (NAPs and RAPs) provide mechanisms for women's involvement in peace and security processes, support for age- and gender-responsive policies is essential for effective implementation. The Government of Kenya has taken steps to implement the Women, Peace, and Security agenda through the Kenya National Action Plan on Women, Peace, and Security (2016-2020) and subsequent plans (Ministry of Public Service and Gender & Ministry of Interior and Coordination of National Government, 2020). At the local level, Kenya's sub-national governments, known as counties, play a critical role in addressing security concerns. While security remains a mandate of the National Government, counties oversee functions crucial for development and peacebuilding (Agade, Marani, & Ruteere, 2004).

The establishment of County Policing Authorities (CPAs) aims to manage security affairs and community policing within counties, although operationalization remains a challenge (Kenya National Commission on Human Rights, 2016). Nevertheless, some counties, particularly those in conflict-prone areas like Baringo County, have informally operationalized county security committees under CPAs.

Though limited by mandate, counties are gradually developing security policies, with some integrating women's critical role in peace and social cohesion into their County Action Plans (UN Women, 2022b). Collaborations between counties through economic blocks, such as the North Rift Economic Block (NOREB), demonstrate efforts to address security issues and develop peacebuilding strategies in alignment with UNSCR 1325 and Resolution 2493.

### 2.1.4 Gendered impact of drought induced conflict

In conflict situations, women, children, and persons with disabilities are identified as the most vulnerable groups, largely due to persistent poverty, inadequate infrastructure, limited social services, and their heightened reliance on natural resources for livelihoods. Women in Africa, in particular, bear the brunt of climate change impacts due to their roles as primary natural resource users and managers, which are intricately tied to gendered productive and reproductive responsibilities (Jaggernath, 2014). These vulnerabilities are compounded by limited coping capacities, heightened gender-based roles and responsibilities, and social exclusion (UN Women, 2013).

Disasters exacerbate existing gender inequalities, leaving women less likely to survive and more prone to injuries due to disparities in information, mobility, decision-making, and resource access (UN Women, 2022a). This increases their susceptibility to various forms of gender-based violence, including conflict-related sexual violence and human trafficking. Additionally, women face challenges in accessing relief and assistance, further jeopardizing their livelihoods and recovery prospects (UN Women, 2022a).

Climate change-induced conflicts prompt significant socioeconomic shifts, altering traditional gender norms and roles. For instance, drought-induced conflicts have transformed the socio-cultural and socio-economic fabric of pastoral societies, leading to increased engagement of women in income-generating activities and a rise in female-headed households (Barrow, 2007; Omolo, 2010). However, women and men respond differently to such conflicts, necessitating gender-sensitive approaches in conflict resolution and climate adaptation strategies (Jaggernath, 2014).

## 2.2 Gender Norms Guiding Participation in Peacebuilding

### 2.2.1 Gender Norms, Economic activities and Representation

Women face numerous challenges based on gender norms and customs, hindering their participation in peacebuilding processes, particularly among Indigenous Peoples affected by climate-induced conflicts. These challenges include cultural and societal barriers, limited access to resources, and lack of representation in decision-making (United Way NCA, 2023). Gender norms, entrenched early in life, perpetuate stereotypes and socialization patterns (Eige, n.d.).

Understanding gender norms is vital for early warning, as conflicts often reinforce patriarchal values, sidelining women's perspectives (Simpson, 2018), especially in contexts like Kenya, where patriarchal systems dominate (Mwangi, 2012). Additionally, harmful masculine norms contribute to gender inequality and violence, necessitating their transformation in conflict settings (Saferworld, 2014).



Meaningful representation of women in peacebuilding processes is crucial for shaping the political agenda, yet formal peace negotiations often marginalize women (Domingo et al., 2014). Despite successful advocacy efforts, women's systematic exclusion from formal peace processes has enduring consequences, as their voices and interests remain unaddressed (Simpson, 2018).

Women's vulnerability to climate-induced conflict is exacerbated by non-gendered political processes and institutions, limiting their participation and neglecting their specific needs (UN Women, 2013). Moreover, disparities in access to productive assets like land and finance leave women disproportionately affected by climate change (Omolo & Mafongoya, 2019). Their caregiving roles further hinder their mobility and ability to flee during conflicts, compounding their vulnerability.

## 2.3 Drought Induced Conflict Transformation

Numerous investigations have delved into the complex connections among climate change, land resources, and conflicts, revealing intricate and non-linear relationships (Froese & Schilling, 2019; Adaawen et al., 2019). While the relationship between climate and conflict is not straightforward, there is widespread acknowledgment of climate change as a threat multiplier (Werrell & Femia, 2015). This perspective is reinforced by Medina et al. (2023), who assert that climate change and conflict act as compounding stressors shaping individuals' well-being.

Drought-induced conflicts have been a recurring issue throughout history, with evidence linking them to conflicts in the Maya civilization during the 15th century (Masson, 2021). However,

While the relationship between climate and conflict is not straightforward, there is widespread acknowledgment of climate change as a threat multiplier (Werrell & Femia, 2015).





it wasn't until 2004 that the world began to recognize the significant impact of climate-induced conflicts, notably highlighted by Colin Powell's testimony to the U.S. Senate regarding the genocide in Darfur, Sudan (WFP USA, 2017). The Darfur war is often cited as the "first climate change conflict" due to the intersection of environmental and political factors contributing to the conflict.

Similar conflicts related to climate and resource scarcity have been reported in neighboring countries of Sudan, such as Kenya and Ethiopia, arising from competition for limited natural resources, particularly during periods of drought (Markakis, 2003; van Weezel, 2019). The dynamics of drought-induced conflicts have evolved over the years, with conflicts primarily concentrated in southwestern Kenya and certain areas of southern Ethiopia between 1989 and 1998. However, since 1999, these conflicts have spread more widely, affecting western Kenya, central Ethiopia, and the pastoral border region between the two countries. Additionally, the intensity of these conflicts has shown an upward trend over the years (Otto et al., 2017; van Weezel, 2019).

### 2.3.1 Opportunities for Engendering Peacebuilding Processes during Drought-Induced Conflict

Women play a pivotal role in communities, particularly in peacebuilding processes, where their meaningful inclusion, both informally and formally, is essential, especially in contexts of drought-induced conflict. Indigenous women in Kenya, for instance, face unique challenges in conflict areas due to their integral roles in their communities (Omolo N. A., 2010). Therefore, their participation in peacebuilding processes provides valuable insights and perspectives for sustainable solutions (Anderlini, 2008).

Recognizing women's agency, resilience, and grassroots mobilization is crucial for effective conflict prevention and resolution across diverse cultural contexts.

Women's participation in peacebuilding processes has been associated with positive outcomes such as sustainable peace, reconciliation, and community development. Their inclusion should be based on their unique knowledge and skills, including their role as custodians of Indigenous Traditional Knowledge (ITK) (Esiobu, 2021). The intersections of women's rights, climate change, and peacebuilding underscore the need for gender-responsive climate policies, recognition of indigenous rights, and meaningful women's participation in decision-making processes (Mary Robinson Foundation – Climate Justice, 2015; Smith, Olosky, & Fernández, 2021).

Opportunities for transformative change and empowerment exist, particularly in post-conflict peacebuilding contexts. Women's leadership can be enhanced through gender-responsive policies, capacity-building programs, and inclusive governance structures (Kabira, 2019). Informal institutions and relationships are equally vital for driving social and political change, with women's movements serving as critical agents in advocating for women's interests and pressuring governments to implement formal commitments. These movements can effectively engage with decision-makers to influence elite bargains and establish new institutional arrangements (Kabira, 2019).



## 2.4 The Endorois and Ilchamus communities of Baringo County: Navigating tradition and change

The Endorois and Ilchamus communities are indigenous to the Great Rift Valley region in Kenya. The communities hold a rich and unique tapestry history of existence, distinctive traditions, unique livelihoods, and a gender dynamic that reflects their cultural identity and the challenges they face. The history of these communities trace back centuries, with their ancestors settling around Lake Bogoria and Lake Baringo in Kenya. The communities have developed a deep spiritual connection with these lakes, which have served as sources of livelihood and cultural significance. Their oral traditions, storytelling, and art have played a pivotal role in passing down their history, values, and wisdom through generations. The traditions are embedded in their daily lives, fostering a strong sense of identity and belonging. Music, dance, and folklore are integral components of their culture, often used to celebrate milestones, express emotions, and communicate stories of their past. Elders, as repositories of knowledge, play a critical role in preserving and transmitting these traditions. Their communal lifestyle promotes cooperation, sharing, and mutual support, creating a cohesive social fabric. The Ilchamus possess an intricate beadwork adorned with vibrant colors and patterns which not only represents their artistic expression but also carries layers of cultural significance.

The communities' livelihoods are knottily interwoven with the surrounding environment. Historically, the people practiced a semi-nomadic lifestyle, engaging in activities such as fishing, herding, and small-scale agriculture. Lakes Baringo and Bogoria have been a lifeline,

providing sustenance through fishing and water for their livestock, while the fertile land around the lakes have supported agriculture. However, these traditional lifestyles have faced modern challenges such as environmental degradation, changes in weather patterns and population growth which have necessitated adaptations, prompting some to engage in alternative livelihoods like tourism-related activities. In the recent past, the threat of land ownership disputes, land use changes and conflict have further destabilized the community social fabric.

The gender roles within these communities are traditionally defined and reflect a nuanced interplay between tradition and the changing societal dynamics. Historical roles assigned men to herding, fishing and protecting the community, while women primarily engage in farming, domestic chores, and childcare. While these roles have historical roots, they have evolved over time due to factors like education, economic shifts and exposure to external influences in a bid to adapt to the changing circumstances. Women have been essential contributors to the community's sustenance, and their roles have expanded beyond the domestic sphere including participating in decision making albeit facing resistance.

The Endorois community has faced numerous challenges over the years, including displacement from their ancestral lands, limited access to education and healthcare, and cultural marginalization. The Kenyan government's designation of their land as a wildlife reserve in the 1970s disrupted their traditional way of life, leading to displacement and loss of their primary resources (Makoloo, 2005); Odhiambo, 2015; Robbins, 2011) The ensuing legal battles and advocacy efforts have brought international attention to their

In the context of climate change, feminist theory recognizes that marginalized communities, particularly women in developing countries, bear a disproportionate burden of its impacts.

struggles and culminated in a landmark victory in 2010 when the African Commission on Human and Peoples' Rights recognized their rights to their ancestral lands and resources (Claridge, 2010). The road has not been smooth for the Ilchamus who have faced similar challenges including land disputes, access to quality education, and limited healthcare facilities. In the face of these challenges, efforts are geared towards navigating the delicate balance between preserving heritage and embracing modernity. The preservation of cultural heritage remains paramount, driven by a collective understanding of the intrinsic value it holds. At the same time, there is a recognition that adaptability is essential for survival. Initiatives that blend traditional practices with contemporary knowledge, such as sustainable

agricultural techniques, exemplify this synergy. As the communities navigate the challenges and opportunities of the modern world, their journey serves as an inspiration for striking a harmonious balance between cultural heritage and progress, and as a reminder of the richness that diversity brings to our global tapestry.

## 2.6 Research theories

Feminist theory offers a comprehensive lens to examine power dynamics, gender inequality, and the influence of gender on social, political, and economic systems. It underscores the concept of agency, which pertains to an individual's capacity to make choices and take action to shape their lives and contribute to society. Applied to indigenous peoples, women, peacebuilding, and climate-induced conflict, feminist theory highlights the unique challenges these groups face and the significance of recognizing and supporting their agency.

Indigenous peoples have historically encountered marginalization and various forms of oppression, including colonization and cultural erasure. Feminist analysis emphasizes the importance of respecting indigenous knowledge, cultural practices, and self-determination, advocating for the recognition of indigenous women's agency within their communities (Alfred, 2005; Coulthard, 2014). Simultaneously, feminist theory addresses systemic gender inequalities globally, examining intersecting oppressions based on race, class, and ethnicity. It underscores the need to empower women to exercise control over their lives, including access to education, reproductive rights, economic opportunities, and political participation (Enloe, 2014; True, 2016).





Critiquing traditional peacebuilding approaches, feminist theory emphasizes the transformative potential of including women's perspectives and agency in peace processes. It aims to address the root causes of conflict, challenge patriarchal structures, promote gender equality, and empower women as agents of change in building sustainable peace.

In the context of climate change, feminist theory recognizes that marginalized communities, particularly women in developing countries, bear a disproportionate burden of its impacts. It underscores the importance of addressing gender inequalities in climate adaptation and mitigation efforts, including recognizing women's roles as environmental stewards and ensuring their meaningful participation in decision-making processes (Díaz et al., 2019; Pearson & Choudhury, 2018).

Therefore, feminist theory, centered on the concept of agency, provides critical insights into the challenges faced by indigenous peoples and women during climate-induced conflict and subsequent peacebuilding efforts. By prioritizing agency, feminist analysis promotes empowerment, equality, and the inclusion of marginalized groups, acknowledging their capacity to shape their lives and contribute to social transformation.

In contrast, *Social Learning Theory*, developed by Albert Bandura, posits that individuals learn through observing and imitating others' behaviors, attitudes, and beliefs. Applied to understanding indigenous peoples' experiences, peacebuilding, and climate change, this theory explores how social interactions, role models, and collective learning shape individuals' actions and responses.

Recognizing the importance of cultural transmission and intergenerational learning among indigenous peoples, Social Learning

Theory emphasizes the role of storytelling, observation, and community participation in passing down knowledge and traditions (Cajete, 2009; Kawagley, 2006). In the peacebuilding process, the theory underscores the significance of social interactions and modeling in promoting peace, reconciliation, and conflict transformation.

Regarding responses to climate change, Social Learning Theory highlights the role of social influence, collective action, and knowledge sharing. It stresses community-based learning, collaboration, and communication as essential in addressing climate change impacts and promoting sustainable practices (Adger et al., 2005; Pahl-Wostl, 2006). Overall, Social Learning Theory emphasizes creating spaces for dialogue, participation, and shared learning to foster positive behavioral change.

## 3.0 Methodology

### 3.1 Introduction

The methodology facilitated a process of collective reflection to understand how the gender roles and norms, access and control of resources, policies and the various institutions in the communities impact the means and level of participation of different groups of women in peacebuilding processes of drought induced conflict, and how these have changed (if they have) over the years. The methodology explored how these variables change during the seasons of abundance and scarcity as impacted by drought and drought induced conflict. The study was conducted through both desk review and community-based fieldwork. The desk review of published studies and grey literature were used to collect secondary data, and went on throughout the study period. The community-based fieldwork assessment was conducted through a qualitative mixed-methods approach combining participatory group sessions and semi-structured interviews. The participatory group sessions were used to understand the relations between men and women in the communities and how that affects the level of participation of different gender groups in peacebuilding processes.



*Figure 1: Some members of the Ilchamus and Endorois community respectively who participated in the study*



## 3.2 Study design

The study was conducted among two indigenous communities, Endorois and Ilchamus, residing in Baringo County. The study was informed by both primary and secondary data. Secondary data was collected through desk review while primary data was collected through community participatory sessions and semi structured interviews.

The analysis of the data collected relied on descriptive design. A descriptive survey design can be used when collecting information about peoples' attitudes, opinions, habits or any of the variety of social issues (Orodho & Kombo, 2002). The study entailed selecting samples to analyse and discover occurrences, qualitatively and quantitatively assessing the information, and making conclusions hence the choice of this design. Using the design, specific characteristics of the population were described with regards to their self-identification based on community profile, activity profile as well as access and control of resources; conflict profile; actor analysis; and peacebuilding structures. The responses on these specific characteristics were characterised by factors such as attitude, beliefs, behaviour, opinions and values which are best captured through a descriptive survey.

A mixed methods research approach was utilized in data collection and analysis to gain the advantage of both quantitative and qualitative data. While quantitative methods enabled analysis of data to support qualitative observations, the qualitative method provided additional analysis to explore the socio-cultural factors affecting participation of women in peacebuilding processes during drought induced conflict and sought to increase the robustness of the empirical findings.

### 3.2.1 Desk Review

The desk review of published studies and grey literature were used to collect secondary data and went on throughout the study period. The desk review was in various categories. There were data on the general drought induced conflict among the Indigenous Peoples and how women are involved in peacebuilding processes in those communities, the specific state of the Endorois and the Ilchamus communities of Baringo based on demographic characteristics, sociocultural activities, economic activities and political participation. This took into consideration the current and historical perspectives. The desk review also focused on international, national and county policies that are relevant to drought induced conflict and peacebuilding.

The desk review of published studies and grey literature were used to collect secondary data and went on throughout the study period.



### 3.2.2 Community Participatory Sessions

Purposive sampling was used to pick respondents based on gender, sex, age and disabilities. The purposive sampling intended to have equal number of men and women. The men were included in the study because the study took a gender transformational approach whereby community norms and values were intended to change. There is need to understand the perspectives of different gender groups in order to recommend effective change. The different gender groups should be convinced on the need for change. Towards this end, it was important to meaningfully include both

men and women in the study. The underage, boys and girls who are below 18 years old, were intentionally left out of the study.

The participants were picked from the two communities through the help of Community Based Organizations (CBOs), who are Centre for Minority Rights Development (CEMIRIDE) partners. Data was collected through single sex focus group discussion in each of the communities. A total of four (4) focused groups discussions were held.

*Figure 2: Women from Endorois and Ilchamus communities participating in the study*





## 4.0 Findings and Discussions

In this chapter, results and discussion are presented. The purpose of the study was to examine the participation of women in peacebuilding processes during drought induced conflict among the Ilchamus and Endorois Communities in Baringo County. The Endorois Peoples women only focused group discussion had an 80% representation of married individuals and 20% represented the widowed. 20% had had no formal education, 40% studied to the primary level, 20% to the secondary level and 20% had attained the college training. The Ilchamus Peoples women only focused group discussion had 10% single mothers, 10% divorced, 40% married and another 40% represented the widowed. Regarding education status, about 33% had no formal education, 50% had primary school level of education and 17% had tertiary education. Data was also collected through Key Informants interviews whereby a total of four (4) community members key informants were interviewed as well as the Baringo County Commissioner, the Baringo County Director of Environment, and the Baringo County Director of Mining. The Endorois men only group composed of 28% youth, 28% elders above 70years and 44% adults. 28% were single, 56% were married and 16% are widowers. Regarding education, 28% attended primary education, 28% secondary and 44% underwent college education. The Ilchamus men group composed of 25% youth, another 25% elders and 50% adults. 25%, 62.5% and 12.5% represented single, married and widowers respectively. 25%, 37% and 37.5% attained primary, secondary and college training respectively.

The purpose of the study was to examine the participation of women in peacebuilding processes during drought induced conflict among the Ilchamus and Endorois Communities in Baringo County.



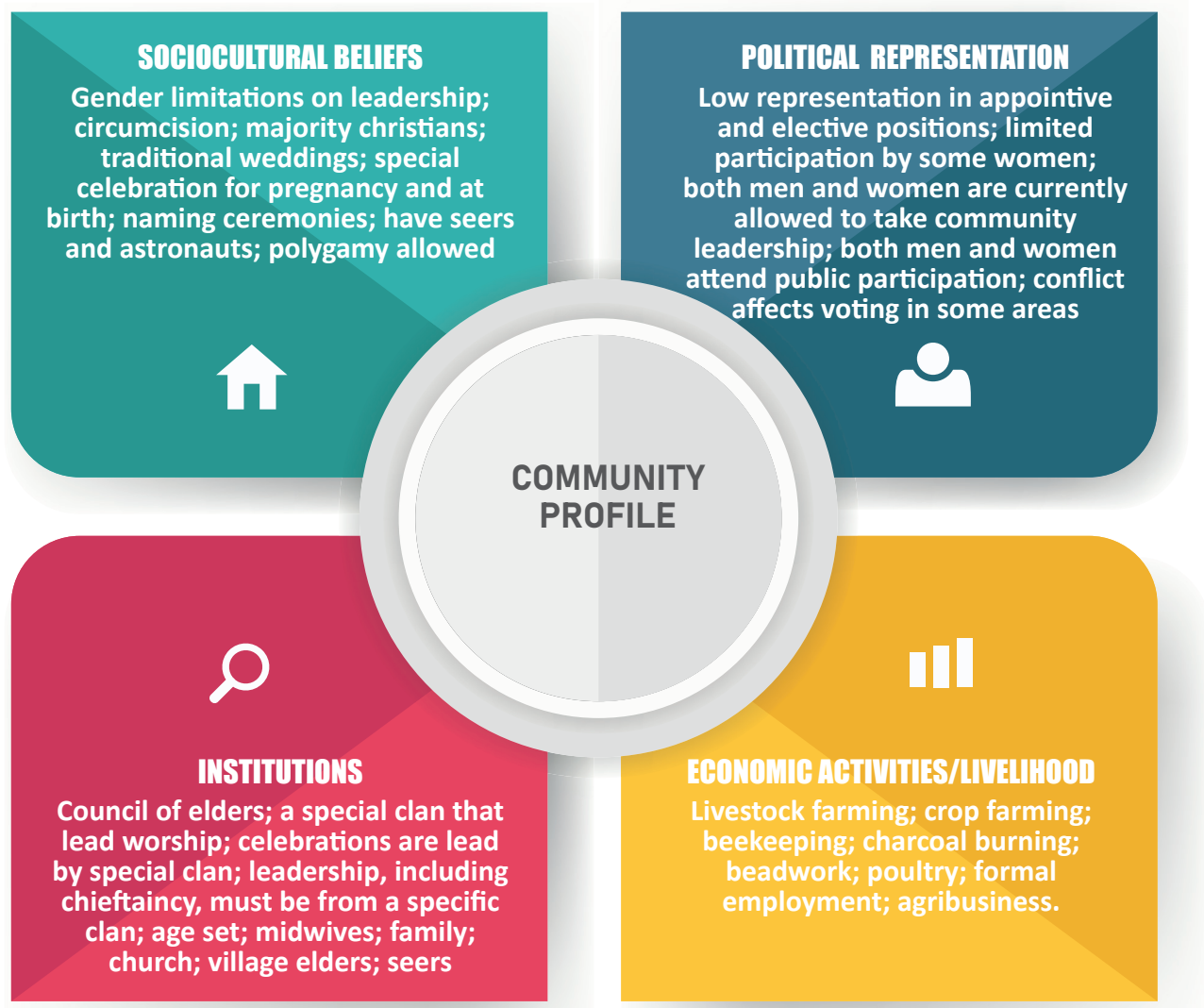
**Table 1: Demographic characteristics of respondents**

Characteristics of the respondents	Sub-characteristics of the respondents	Frequencies	Percentage
Sex	Male	15	55.56
	Female	12	44.44
	Total	27	100
Age	Under 35	6	22.22
	Over 35	21	77.78
	Total	27	100
Disability	With disability	3	11.11
	Without disability	24	88.89
	Total	27	100

## 4.1 Community Profile

In order to gain a deeper understanding of the communities under investigation, the study under the Participatory Approach Methodology collected data on the socio-cultural beliefs, economic activities, political representation and institutional structure. This gave a clear picture on why certain gender groups may be fully involved or not involved in certain activities.

*Figure 3: Profiles of the Endorois and the Ilchamus communities*



### 4.1.1 Sociocultural Beliefs Shaping Communities

In the heart of the Endorois and Ilchamus communities lie deeply rooted sociocultural beliefs that define their way of life. Both genders undergo circumcision, though female circumcision now transpires covertly due to a government ban in 2011 (Ministry of Public Service, Youth and Gender, 2019).

The respondents confirmed that female circumcision takes place at 50% rate within the communities, underscoring its enduring significance. Previous studies corroborate this trend, with underground practices of Female Genital Mutilation (FGM) becoming more prevalent in regions around the Rift



Valley and Mt. Elgon. Despite the gradual erosion of traditional African religions in favor of modern Christianity, certain societal functions like weddings, childbirth, and naming ceremonies retain their communal significance, demonstrating a balanced interplay between old and new norms.

These communities hold family values in high regard, as evidenced by their solemn approach to traditional weddings. Among the Ilchamus, a man cohabiting with a woman before fulfilling traditional marriage rites is subject to a fine paid to the woman's father. This staunch commitment to family extends to the treatment of pregnant women. Among the Endorois, men bear the responsibility of caregiving for their pregnant wives until delivery. The Ilchamus, on the other hand, have dedicated local midwives overseeing women through pregnancy and childbirth, with additional support provided for four months postpartum. This profound respect for family radiates further in the jubilant celebrations accompanying childbirth, albeit with more elaborate festivities for the birth of a boy.

These cultural beliefs significantly influence women's mobility and decision-making autonomy. Married Ilchamus women traditionally had limited freedom, primarily leaving their homes to fetch water, firewood, and tend to livestock. Although this practice is evolving, some men still enforce these restrictions. This lack of mobility is identified as a key factor perpetuating gender inequality across African societies, impeding the flow of information, education, and opportunities to women.

Marriage dynamics are also deeply ingrained in these communities. In the past, girls were married off at a young age without their consent, with elders brokering dowry arrangements.

This practice persists, with women excluded from negotiation tables, although they receive a share of the determined bride price. Among the Ilchamus, women were historically barred from formal education, serving as sources of income through dowries. Forced marriages were orchestrated by elders, with women seated far from negotiations. Today, women's participation in dowry negotiations remains restricted.

Traditionally, women in these communities lacked a direct voice in conflict resolution or

Traditionally, women in these communities lacked a direct voice in conflict resolution or decision-making. In times of domestic disputes, women communicated through their mothers, who relayed concerns to the elders.

decision-making. In times of domestic disputes, women communicated through their mothers, who relayed concerns to the elders.

Widows face an even greater challenge, as speaking among the elders and men is considered



taboo. Leadership positions are also off-limits, exacerbating their disenfranchisement.

These sociocultural beliefs exemplify power dynamics, akin to the Feminist Theory. While women are valued for their reproductive roles, their influence is curtailed in decision-making spaces. This inequality extends to leadership roles and public forums. Widows face even more significant constraints, unable to remarry or assume leadership positions, reflecting a stark gender asymmetry.

These systemic limitations on women's freedom and education could hinder their participation in peacebuilding processes during drought-induced conflicts. Their restricted mobility might prevent their attendance at peacebuilding engagements, potentially rendering the efforts gender-blind and less effective.

In essence, these deeply embedded sociocultural beliefs are the scaffolding upon which these communities structure their lives. While they confer importance to certain traditions, they also perpetuate gender disparities, impacting various aspects of women's lives, from mobility to decision-making. Understanding and addressing these dynamics is crucial for inclusive and effective peacebuilding in these communities.

#### 4.1.2 Political Representation

Political representation is a crucial avenue for communities to have their voices heard and needs addressed (Oslo Centre, 2023). In Baringo County, which hosts four tribes of Pokot, Tugen, Ilchamus and Endorois. There is a clear dearth of representation for these two indigenous communities of Ilchamus and Endorois in both elective and appointive positions. Unlike the other tribes, Ilchamus and Endorois lack their own constituencies and face challenges in having their concerns

adequately voiced in the political arena. This underrepresentation extends to the County Assembly, where they have a minimal number of elected representatives compared to the larger tribes.

Among the Ilchamus, climate-induced conflicts further compound their political participation. The inhabitants of Mukutani village, one of the most affected areas, find it challenging to access polling stations, limiting their voting opportunities. This situation reflects the broader issue of political exclusion faced by these communities.

Notably, this underrepresentation isn't uniform and disproportionately affects women. The data reveals instances where women feel compelled to vote according to their husbands' preferences to avoid domestic conflict. The Endorois community, in particular, faces significant barriers for women seeking political roles, resulting in a complete absence of Endorois women in political positions.

These findings align with Feminist Theory, which highlights the enduring marginalization of Indigenous Peoples, often exacerbated by climate-induced conflicts.

***"Women are not allowed to fully participate in politics, they are labeled when they do because the community doesn't believe in women's political leadership; they say that it is not culturally accepted. However, more and more women are running for political offices in the community. We are taking over community leaderships, other than political ones, like cattle dip and boundary leadership. We are working towards empowering our fellow women," Middle aged Endorois woman.***



The data is consistent with previous studies, emphasizing the low representation of women in marginalized communities in political processes. Low financial muscle and violence limits women's political representation (CARE Nederland, 2018). This underscores the urgency of implementing global frameworks like CEDAW and UN Security Council Resolution 1325 to increase the political representation of women, with a specific focus on marginalized communities.

The power dynamics illuminated by the data, particularly in women's decision-making regarding voting and political aspirations, highlight the challenges they face in freely pursuing their goals without the threat of violence or retribution. This dynamic can potentially impact their participation in peacebuilding processes, emphasizing the need for targeted interventions to address these disparities.

### 4.1.3 Institutions

Institutions are fundamental to how communities organize and maintain stability. They encompass a reservoir of knowledge, skills, and values that shape individual behavior within a society (Lecturio, n.d.). Understanding these structures is crucial in comprehending the varying roles different gender groups assume in peacebuilding processes across different levels.

Within these communities, Chiefs, predominantly male, hold key positions as appointed representatives of the National Government. Although there were previously two female chiefs among the Ilchamus, one has since been promoted. Additionally, both communities feature village elders operating under the chiefs' authority. The Ilchamus have a Council of Elders known as *Nkatampoi*, exclusively comprising men aged 60 years and above. Among the Endorois, the Council,

referred to as *Poyopko*, traditionally consisted solely of men, but currently includes elderly women. Membership is reserved for the *Kipkoimet* age set, those aged 50 and above, chosen based on traits of honesty and courage.

Age sets are organized by gender, with men categorized according to their age groups. Women, in turn, adopt the age set of their husbands, rendering unmarried women unaffiliated with any specific set. This structure sometimes excludes unmarried women from targeted interventions. Additionally, both communities possess influential figures known as *Nkaitoyok* among the Ilchamus, who serve as midwives caring for mothers postpartum, often without husbands' involvement for up to two years.

Among the Endorois, special clans take charge of various community activities, including religious worship, communal celebrations like circumcisions, and overall community leadership. Male members lead the religious ceremonies, while female members oversee the female-specific rituals.

These insights from field visits reveal distinct leadership hierarchies, blending traditional and contemporary elements. Notably, key leadership roles like the Council of Elders and Chief positions are predominantly occupied by men, illustrating a male-dominated decision-making landscape. This reflects the power dynamics within the communities, underscoring gender inequality and the prevailing patriarchal structure. The Social Learning Theory is pertinent in understanding how institutions shape gender relations. The learning experiences of boys and men through age set leadership positions them for future leadership roles, both within community institutions and beyond. This highlights the potential for enhanced agency among men in leadership positions.

#### 4.1.4 Economic Activities / Livelihood

The economic activities and livelihoods of the Endorois community encompass a diverse range of endeavors aimed at sustaining their way of life. These include pastoralism, beekeeping, farming (both crop cultivation and agribusiness), weaving, poultry farming, beadwork, fishing, and charcoal production, all of which operate at a small-scale level. While traditionally pastoralists, there is a small population of Ilchamus engaged in fishing, and both communities practice beekeeping. In response to the challenges posed by climate change and climate-induced conflicts, these communities have diversified their livelihood strategies, demonstrating resilience in the face of adversity.

However, these communities face significant challenges to their livelihood sources, with some even under threat. For the Ilchamus, who primarily rely on pastoralism, community insecurity has led to the abandonment of livestock rearing, impacting the availability of crucial resources like beef and milk, which serve both as sources of income and sustenance. Agro-pastoralism, an emerging alternative livelihood, is hindered by ongoing conflicts that disrupt peaceful coexistence. Conflict-related difficulties, including inaccessible farms and hindered crop harvests, result in losses and the forced sale of produce at reduced prices. Market inaccessibility similarly affects traditional beekeeping, resulting in the sale of honey at lower rates. Additionally, women's participation in economic activities like beekeeping and beadwork is hampered by market constraints, leading to reduced earnings from honey and a lack of ready markets for their beadwork. This challenge is compounded by the inaccessibility of roads, particularly during the rainy season. Brokers and market inaccessibility further

disadvantage farmers, particularly impacting women who may struggle to find markets for their produce, limited by their immobility. Additionally, small-scale chicken rearing faces its own set of challenges due to conflict and disease, while a lack of capital hinders some community members from practicing farming and accessing necessary irrigation equipment.

The data underscores that these communities are actively seeking alternative sources of livelihood, driven by the threats posed to their primary sources by climate change and conflict. The vulnerability of these communities is exacerbated by their existing marginalized status. The findings align with other studies, including Opitz-Stapleton et al. (2019), which highlight how conflicts increase exposure and vulnerability to climate-related disasters, hindering access to livelihood opportunities and putting people at higher risk of resource-driven disasters.

The information regarding the need for market access and the challenges posed by inaccessible roads highlights the marginalized state of these communities. The demand for external market access could have a more pronounced impact on women, given the cultural limitations on their mobility. This limits their access and control over resources, further exacerbating their vulnerability. This insight emphasizes the pressing need for targeted interventions to support and uplift these communities and the different gender groups within the communities.

## 4.2 Gender Roles among the Ilchamus and the Endorois

Gender roles within the Ilchamus and Endorois communities are deeply ingrained social expectations that dictate the behaviors, responsibilities, and interactions of both men and women.



These roles are learned and reinforced by society, shaping how individuals think, communicate, dress, and engage within the community. Productive and reproductive activities form a crucial aspect of these roles, delineating power dynamics based on who gains resources from their endeavors. Certain roles hold greater societal value, positioning those who perform them in higher regard.

The data collected encompassed both productive and reproductive roles, considering age groups to better understand power dynamics beyond gender lines and how they may impact participation in peacebuilding processes. Reproductive roles, constituting unpaid labor like childbearing and domestic tasks, play a pivotal role in sustaining the family unit. On the other hand, productive roles involve remunerated work, either in cash or kind, ranging from market production to subsistence production.

The evolving landscape of these roles is evident in the data. Traditionally male-dominated activities have seen a shift, with women now taking up roles that were once exclusively male. This transformation is notably more pronounced among women, presenting an opportunity for positive societal change. The younger generation, in particular, appears more receptive to role reversals, signifying a potential for champions of change within the community.

Reproductive activities, crucially conducted within the family sphere, have experienced less transformation over time. To instigate substantial shifts, interventions must target household-level norms alongside broader community perspectives. Notably, activities conducted outside the home tend to conclude earlier for women, a reflection of sociocultural beliefs limiting their mobility.

This could potentially impede their participation in additional community processes like peacebuilding.

Examining the data comprehensively reveals a significant shift in gender roles. Historically, women were primarily engaged in reproductive tasks and less involved in productive activities. This dynamic has changed, with women now taking on a greater share of productive roles, in addition to their continued reproductive responsibilities. While men have also seen an increase in both productive and reproductive roles, the rate of change is less pronounced compared to women.

This heightened involvement of women in productive roles may, however, result in an increased burden, potentially leaving less time for other community endeavors, such as peacebuilding. Women encounter difficulties in managing their time amidst competing tasks, such as selling produce at the market and tending

***“In the past, the women would wake up pray, milk, and serve their husbands and children milk from the previous night as they didn’t have tea. She would then tend to the livestock when necessary as she fetches firewood, water and grass. They would never leave the home without the permission of the husband otherwise they would be battered. In the evening, when done with milking, the women would separate the calves from the cows. They would then serve the family milk and proceed to make their bed. We are still doing most of this and much more. In the past, we didn’t have a lot of cooking pots and utensils to clean. Even cooking was less because we would majorly feed on milk and blood. Modernization has come with more chores for us. We are literally working day and night,” Ilchamus elderly woman.***

to the garden, both requiring attention simultaneously (IWDA, 2016). The additional responsibilities shouldered by women, especially through paid labor, may result in a dual burden, impacting their overall well-being. As per (Chen, Fan, & Chu, 2020), the combined burden of caregiving and work significantly raises the likelihood of women experiencing chronic diseases, being underweight or overweight, and self-reporting poor health by 0.63%, 1.69%, and 2.35%, respectively. This shift in roles is intertwined with the broader context of industrialization and modernization experienced by these communities, further highlighting the complexity and evolving nature of gender dynamics within the Ilchamus and Endorois societies (IWDA, 2016).

*Table 2: Reproductive roles for men and women in the study communities*

Category	Activity	Men			Past	Present	Women			Past	Present	Time (within the day or season)
		< 35	35-70	>70			< 35	35-70	> 70			
Productive	1. Farming work	✓	✓	✓Rarely	✓	✓	✓	✓	✓	x	✓	8am – 1pm, Rainy season
	2. Making milk containers	X	X	X	X	X	x	✓	x	x	✓	Any time and season.
	3. Herbal medicine	X	X	X	X	X	x	✓	x	✓	✓	Any time and season.
	4. Midwifery	X	X	X	X	X	x	✓	✓	✓	✓	Any time and season.
	5. Making of special clothes for circumcision	X	X	X	X	X	x	✓	✓	✓	✓	Any time and season.
	6. Livestock rearing	✓	✓		X	✓	✓	✓	x	x	✓	8am - 5pm
	7. Firewood collection	✓	✓	X	X	✓	✓	✓	✓	x	✓	8am to 5pm.
	8. Casual labor (kibarua)	X	X	X	X	X	✓	✓	x	x	✓	8am - 5pm
	9. Business	✓	✓	✓	✓	✓	✓	✓	✓	x	✓	8am - 5pm (for women) 8am – 10pm (for men)
	10. Women groups meetings	X	X	X	X	X	✓	✓	✓	x	✓	2pm -3pm
	11. Teaching	✓	✓	✓	✓	✓	✓	✓	x	x	✓	8am – 5pm
	12. National administrative work (chief)	✓	✓	X	✓	✓	✓	✓	x	x	✓	8am – 5pm
	13. Police	✓	✓	X	✓	✓	✓	✓	x	x	✓	24 hours
	14. Medical practitioner	✓	✓	X	✓	✓	✓	✓	x	x	✓	8am – 5pm
	15. Circumcision work	X	✓	✓	✓	✓	x	✓	✓	✓	✓	Cutting is at 4am while training is at night. During rainy season (November/December)
	16. Making weapons (knives, machete, spears)	✓	✓	✓	✓	✓	x	X	x	x	x	8am to 6pm All seasons
	17. Removing teeth for rite of passage	X	✓	✓	✓	✓	x	X	x	x	x	6am – 8am, All seasons
	18. Beekeeping	✓	✓	X	✓	✓	x	X	x	x	x	8am – 6pm, Dry season
	19. Conflict resolution in marriage disagreement	x	✓	✓	✓	✓	x	X	x	x	x	On need basis
	20. Politics	✓	✓	X	✓	✓	✓	✓	x	x	✓	All day, all seasons
	21. Poultry	x	X	X	X	X	✓	✓	x	x	✓	All days, all seasons



*Table 3: Reproductive roles for men and women in the study communities*

Category	Activity	Men			Past	Present	Women			Past	Present	Time (within the day or season)
		< 35	35-70	>70			< 35	35-70	> 70			
Reproductive	1. Fencing	✓	✓	✓	✓	✓	x	x	x	x	X	8am – 6pm, All seasons
	2. Building house	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	8am – 6pm, All seasons
	3. Tending to livestock	✓	✓	✓	✓	✓	✓	✓	✓	x	✓	8am – 6pm, All seasons
	4. Beekeeping	✓	✓	✓	✓	✓	x	X	x	x	X	8am – 6pm, Dry season
	5. Honey harvesting	✓	✓	✓	✓	✓	x	X	x	x	X	7pm – 10pm, short rains season.
	6. Protection of the family (security)	✓	✓	✓	✓	✓	x	X	x	x	X	24 hours
	7. Postpartum caring jobs	✓	✓		✓	✓	✓	✓	✓	✓	✓	All day
	8. Special prayers		✓	✓	✓	✓	x	X	x	x	X	5am –7am, On need basis
	9. Cursing	x	✓	✓	✓	✓	x	X	x	x	X	6pm (towards sunset)
	10. Midwifery	x	X	X	X	X	✓	✓	✓	✓	✓	Majorly during dry seasons.
	11. Domestic caregiving roles	x	x	X	X	X	✓	✓	x	✓	✓	Any time, more roles today
	12. Milking	x	X	X	X	X	✓	✓	✓	✓	✓	6am - 7am, 6pm – 7pm All seasons
	13. Farming	✓	✓	✓	X	✓	✓	✓	✓	x	✓	All day, Rainy season
	14. Beed work	x	X	X	X	X	✓	✓	✓	✓	✓	After lunch, Dry season.
	15. Stitching clothes for those circumcised.	x	X	X	X	X	x	✓	x	✓	✓	After lunch, Dry season.
	16. Preparing milk container	x	X	X	X	X	x	✓	✓	✓	✓	After lunch, Dry season.
	17. Making herbal medicine	x	X	X	X	X	x	✓	✓	✓	✓	Early in the morning, All seasons.
	18. Provision	✓	✓	✓	✓	✓	✓	✓	✓	x	✓	All day, all seasons
	19. Fetching water	x	X	X	X	X	✓	✓	✓	✓	✓	Currently done early in the day because of insecurity
	20. Fetching firewood	x	X	X	X	X	✓	✓	✓	✓	✓	Any time
	21. Making bed for family members	x	X	X	X	X	✓	✓	✓	✓	✓	Night





## Summary of the tabulations

**Table 4: Changes in Productive and Reproductive activities in the past and present**

Time	Characteristic	Population	Frequency	Total Activities	Percentage
Present	Productive	Men	14	21	66.67
		Women	17	21	80.95
	Reproductive	Men	11	21	52.38
		Women	15	21	71.43
Past	Productive	Men	12	21	57.14
		Women	4	21	19.05
	Reproductive	Men	10	21	47.62
		Women	12	21	57.14

**Table 5: Changes in Productive and Reproductive activities among the elderly in the past and present**

Characteristic	Population	Frequency	Total Activities	Percentage
Productive	Men	7	21	33.33
	Women	7	21	33.33
Reproductive	Men	10	21	47.62
	Women	13	21	61.90

## 4.3 Access and control of resources

Access and control of resources are pivotal aspects in the empowerment and equality of women. These resources encompass economic factors like income, land, tools, and credit, as well as political elements such as leadership capacity, information access, and organizational skills. Indigenous women often face exacerbated challenges due to their limited control over these resources, influencing their standing within the community. Understanding these dynamics is crucial for analyzing who has access to peacebuilding processes and who holds decision-making power. This sheds light on gender-based power relations, aligning with the feminist theory's emphasis on the importance of resources (UNESCWA, n.d.).

In the fieldwork conducted among the Ilchamus and Endorois communities, data was gathered on the access and control of various resources. Thirteen key resources were identified as significant to both communities, with maize and mobile phones being relatively newer additions. While both men and women have access to these resources, men predominantly hold control over them. It's noteworthy that unmarried men often lack control over ancestral land, a culturally significant resource. Similarly, women traditionally do not possess control over ancestral land. Mobile phone usage is also restricted, particularly for women, impacting their access to crucial information, a vital aspect in conflict-prone communities and peacebuilding efforts.

# PARTICIPATION OF WOMEN IN PEACE BUILDING DURING DRAUGHT-RELATED CLIMATE-INDUCED CONFLICT

In Kenya, the mobile money application Mpesa plays a vital role. However, many women mentioned sharing their PINs with their husbands, undermining their financial autonomy. This issue does not generally apply to men, highlighting another dimension of gender-based control over resources. This data underscores the intricate interplay between access, control, and gender dynamics, emphasizing the need for more equitable resource distribution and decision-making power, particularly within marginalized communities. These findings align with the views expressed by the (UNESCWA, n.d.) stressing the importance of empowering women through resource access and control.

**Table 6: Access and control of resources across the different age groups**

Resources	Access										Time	Control										Time
	Men					Women						Men					Women					
	< 35	35-70	> 70	Past	Present	< 35	35-70	> 70	Past	Present		< 35	35-70	> 70	Past	Present	< 35	35-70	> 70	Past	Present	
1. Land	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	All time	✗	✓	✓	✓	✓	x	x	x	x	x	All time
2. Livestock	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	All time	✗	✓	✓	✓	✓	x	x	x	x	x	All time
3. Chicken	✓	✓	✓	x	✓	✓	✓	✓	X	✓	All time	✗	x	x	x	x	✓	✓	✗	✓	✓	All time
4. Millet and sorghum	X	x	x	x	x	✓	✓	✓	✓	✓	All time	x	x	x	x	x	✓	✓	✗	✓	✓	All time
5. Maize	✓	✓	✓	x	✓	✓	✓	✓	X	✓	All time	✗	✓	✓	x	✓	x	x	x	x	x	All time
6. Beehive	✓	✓	✓	✓	✓	x	x	X	X	X	All time	✓	✓	✓	✓	✓	x	x	x	x	x	All time
7. Honey	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	Any time	✓	✓	✓	✓	✓	x	x	x	x	x	
8. Wedding gifts	Do not receive any gift					✓	✓	✓	✓	✓	All time	Do not receive any gift					✓	✓	✓	✓	✓	All time
9. Dowry	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	All time	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	All time
10. Household items	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	All time	Not sold because it's against culture					x	x	x	x	x	All time
11. Matrimonial bed	✓	✓	✓	✓	✓	x	x	X	x	X		✓	✓	✓	✓	✓	x	x	x	x	x	
12. Natural resources	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	All time	✗	✓	✓	✓	✓	x	x	x	x	x	
13. Phone	✓	✓	✓	x	✓	✓	✓	✓	x	✓	8am to 9pm for women  All time for men	✓	✓	✓	x	✓	Most women are asked to disclose the caller and most men want to have their Mpesa PIN.					All time for men



**Table 7: Access and Control of resources among men and women over the years**

Time	Characteristic	Population	Frequency	Total Resources	Percentage
Present	Access	Men	11	13	84.62
		Women	11	13	84.62
	Control	Men	9	13	69.23
		Women	4	13	30.77
Past	Access	Men	8	13	57.14
		Women	8	13	57.14
	Control	Men	7	13	53.85
		Women	4	13	30.77

The synthesized data highlights that most resources within the Endorois and Ilchamus communities do not possess exclusive access and control by either men or women, resulting in the percentages not necessarily totaling to 100. Over the years, men and women have maintained relatively equal access to resources, accounting for 57.14% of the total listed resources in the past, which has now increased to 84.62%. Nevertheless, none of the gender groups have secured 100% access due to cultural limitations like age, marital status, and ownership norms.

In terms of control, a distinct disparity emerges. Women's control over the listed resources has persistently remained at 30.77%, signifying enduring restrictions in their authority over resources within these communities. This provides a clear indication of the prevailing power dynamics, aligning with the assertions of the Feminist Theory, which contends that women continue to experience subordination, oppression, and gender inequality despite ongoing empowerment endeavors. This lack of autonomy directly impacts women's agency, a concept captured in the Concept of Agency, limiting their ability to exercise meaningful influence over their circumstances.

The disparity in resource control between men and women inevitably influences their social interactions, subsequently shaping their responses to climate-induced conflict and their participation in ensuing peacebuilding processes. Alarming, the data suggests that modernization has not effectively challenged the systemic inequality. Instead, it appears to have exacerbated existing gender disparities by affording men greater control over resources within these communities. This underscores the pressing need for targeted efforts to address and rectify these entrenched imbalances.

*Table 8: Access and control of resources among the age groups over the year*

Characteristic	Population	Sub Population	Frequency	Total Resources	Percentage
Access	Men	Under 35	11	13	84.62
		35 – 70	11	13	84.62
		Over 70	11	13	84.62
	Women	Under 35	11	13	84.62
		35 – 70	11	13	84.62
		Over 70	11	13	84.62
Control	Men	Under 35	5	13	46.15
		35 – 70	9	13	69.23
		Over 70	9	13	69.23
	Women	Under 35	4	13	38.46
		35 – 70	4	13	30.77
		Over 70	2	13	15.38

The data underscores a significant intergenerational inequality, particularly among men, within the Endorois and Ilchamus communities. Among women, access to resources has remained relatively consistent across all age groups. However, the control of resources tells a different story. Female youth and those aged 35 to 70 years old have maintained a constant low level of control at 30.77%. In contrast, elderly women aged 70 years and above exhibit an even lower control, approximately half that of the other women. Notably, the elderly women have minimal control over resources like chicken, and millet or sorghum, which are culturally marginalized in society and typically left to women. However, these older women often lack the enthusiasm to manage them due to these cultural stigmas. This highlights significant disparities within the women's group, dispelling the notion of a homogeneous female experience. Women's roles in household decision-making and their

perception of financial well-being vary widely (Khan & Surisetti, 2022), with elderly women appearing to be particularly vulnerable, suggesting limited agency within these communities.

Regarding men, access to resources has generally remained uniform across different age groups. The critical distinction lies in control, a pivotal factor in power dynamics. Men over 35 years old exhibit similar levels of control over the listed resources. Conversely, those below the age of 35 have lower control, standing at 38.46% compared to 69.23% among the older category. This discrepancy arises from the limited power of male youth over resources due to their marital status. Their control over ancestral land, for instance, is contingent on their marital standing. They compensate for this by possessing resources traditionally associated with women and children, like chicken, though some still hesitate to do so.



This data illuminates the heightened vulnerability of male youth in terms of resource ownership, including critical assets like land. This disparity creates a power imbalance between them and the other groups of men, potentially influencing their status within the communities and their level of inclusion in peacebuilding processes. Additionally, male youth emerge as potential catalysts for change in Gender Transformation efforts, displaying a more open-minded approach by taking ownership of resources traditionally designated for women and children.

## 4.4 Historical timeline of the conflict

A historical timeline is a visual representation of events that have occurred over a specific period, providing a chronological narrative of changes and trends. In this study, the timeline focused on the evolution of conflict dynamics, including changes in conflict intensity, weapons used, and the involvement of different gender groups over the years. It also considered alterations in gender roles, as well as access to and control of resources within the communities.

The nature of conflict has notably transformed over time, influencing the intensity and impact of conflicts, including their gendered dimensions (Mwangi, 2012). Additionally, shifts in gender roles and resource dynamics have been observed within the communities. This historical timeline serves as a vital tool in comprehending the evolving nature of conflicts and peacebuilding efforts within these communities.

Covering the years from 1991 to 2023, the timeline is segmented into decades, with the exception of the last segment, which extends over thirteen years to account for the ongoing period. This comprehensive historical account offers valuable insights into the communities, informing recommendations on how to effectively engage different groups of women in peacebuilding processes. The conflicts go beyond climate induced to economic and political induced with the dynamics changing over the years.

Changes	1991 - 2000	2001 - 2010	2011 - 2023
<b>Period &amp; Intensity</b>	Rainy season; rare	Beginning of banditry; daily attacks sometimes; displacement	Murder cases; displacement; reduced raid intervals; heavy security presence; killing women & children; robbery
<b>Weapons</b>	Machetes; Knives; Burning of houses, stores rape	Guns; Rape; Defilement; Burning of houses	Kidnapping; Rape; Defilement; Burning of houses; homemade grenade; more sophisticated guns; forces uniforms
<b>Fuelling of Conflict</b>	Male politicians; Male Youth, Community Influencers - Majority Men; Female and Male Elders	Middle aged men; Male Youth (Warriors); Girls; Women; Mixed Youth through Facebook, Female and Male elders; Politicians.	Middle aged men; Male youth; Male Children as child soldiers, Female and Male elders; Politicians; Mixed Youth Through Socials; Girls; Women
<b>Peacebuilding</b>	Dialogue Majority by the Men	Few Women; PWDs; Male Elders; Human Rights and Peace Education; Security Personnel	Men and Women through state none-state actors; Church Caravans; Women, Youth; Human Rights and Peace Education; More Security Personnel; Male and Female Elders.

**Figure 4: The historical timelines of drought induced conflicts.**



#### 4.4.1 Period and Intensity

Between 1991 and 2000, climate-induced conflicts were infrequent among the Ilchamus and Endorois communities, with major conflicts being politically motivated. The few climate-induced incidents usually occurred during the rainy season when raiders could escape swiftly with healthy cattle. From 2001 to 2010, the frequency of attacks increased significantly, with some communities experiencing daily assaults. During this period, attacks shifted from raids to more organized banditry, resulting in displacement of community members. Notably, attackers targeted and killed adult male members of the communities, underscoring the non-gender-neutral nature of climate-induced conflict and emphasizing the need for gender-responsive peacebuilding efforts.

In the most recent decade, the pattern of conflict persists, with community members still being displaced due to climate-induced conflict. However, the nature of the attacks has evolved. They now adopt a more ruthless approach, showing no discrimination in their targets. This includes not only adult male members but also women and children. The death toll per attack has surged, with instances like the tragic event in 2021 where six Endorois men were killed in a single day during a banditry attack. Although the frequency of attacks has reduced compared to the 2001-2010 period, intervals can still be as short as two months. The reduced frequency is possibly influenced by the increased presence of security officers in the region.

A concerning situation has emerged where community members who fled climate conflict in 2015 have not been able to return home due to the permanent occupation of their land by aggressors. Some of these aggressors have taken refuge in schools and hospitals, leading to prolonged closures. This has a detrimental impact on human health, resources, and developmental infrastructure. The prolonged closure of schools also hampers

the mental development of children, placing them at a disadvantage compared to other Kenyan children and those around the world. These developments serve as stark evidence that conflicts induced by climate change disproportionately affect Indigenous Peoples and the different gender groups, emphasizing the urgent need for peacebuilding processes that are sensitive to gender dynamics and community-specific challenges.

#### 4.4.2 Evolution of weapons

From 1991 to 2000, conflicts were primarily fuelled by traditional weapons like arrows, bows, spears, and arson. However, between 2001 and 2010, aggressors escalated their arsenal to include firearms and horrifyingly, sexual assault as a means of asserting dominance. This grim act was viewed as both a conquest and a display of victory, highlighting a stark power imbalance where men wielded authority over women's bodies. As time progressed, the weaponry evolved. By 2011 up to the current year, 2023, assailants introduced even more devastating tools. This included the abduction of women, girls, and children, the deployment of homemade grenades, and the use of advanced firearms. Additionally, there's a disturbing trend where the attackers have adopted the uniforms of security officers, raising suspicions that they may have acquired these from officers they've killed.

The evolution of weaponry signifies a troubling escalation in the dynamics of conflicts over the years. This transformation has been observed across various types of conflicts and wars worldwide. This trend finds support in a report from the (United Nations Office on Drugs and Crime, 2005), which highlights the shift in the nature of war in recent times, noting significant overlaps between contemporary conflicts and criminal activities, including organized crime. Additionally, the International Committee of the Red Cross (ICRC, 1999) affirms this pattern,



noting that the proliferation of small arms and light weapons seems to have risen alongside advancements in technologies related to rocket-propelled grenades, mortars, and light antitank weapons. This increase in technological capabilities enhances the firepower available to warring factions in civil conflicts.

#### 4.4.3 Gender dynamics in conflict, roles in fueling and enabling

Before 1990, education was limited in the Ilchamus community, resulting in many boys and girls not attending school. This allowed for a focus on traditional activities. Girls would engage in motivating songs and dances with boys and men, encouraging them to protect their livestock from wild animals. This practice has evolved, with the Pokot community continuing a similar tradition, now aimed at attacking the Ilchamus and Endorois, causing harm to both humans and animals while also destroying property.

This shift showcases how development initiatives like education can diminish conflicts by involving potential instigators in constructive activities. The significance of education in conflict management is well-acknowledged. As highlighted by (Faucon, 2001), education plays a crucial role in peace and conflict transformation, particularly as it focuses on the youth who represent the driving force for future development. Education is perceived as a means to ensure personal fulfillment and facilitate social transformation. This perspective aligns with our stance on the imperative to enhance education by establishing functional and well-equipped structures in regions prone to climate-induced conflicts, such as Baringo County.

Between 1991 and 2000, conflicts were fuelled by men, particularly the Pokot, who grazed their cattle on other communities' land. Additionally, politicians from mixed tribes, mostly male, exacerbated conflicts with their

inflammatory speeches, particularly during political campaigns. The youth, playing the role of warriors, were also significant contributors. Pokot warriors attacked the Endorois and Ilchamus, while warriors from these two communities defended their people. Among the Endorois and the Ilchamus, male youth served as spies, further escalating the conflicts. This involvement of young men in exacerbating conflicts in Kenya was outlined in a study conducted by the CDC, IISD, and Saferworld in 2009. According to their findings, raids are on the rise and are often orchestrated by young men who receive financial support and direction from external actors (CDC, IISD and Saferworld, 2009).

The contribution of men to the escalation of climate-induced conflicts, as influenced by their societal roles, has been extensively documented in other studies. As highlighted by (Ide, Ensor, Le Masson, & Kozak, 2021), a significant aspect of this dynamic revolves around the customary practice where men are required to pay substantial bride wealth, often in the form of cattle, to the family of the woman they intend to marry. This tradition incentivizes economically disadvantaged men, in particular, to resort to cattle raids as a means of acquiring the necessary wealth. Moreover, the perception of successful male raiders as heroic figures and desirable, dependable husbands further fosters a culture that glorifies violence and encourages men to instigate conflicts.

The Endorois and Ilchamus women assumed a supportive role by actively engaging in activities such as cheering, taunting, and inciting the warriors during conflicts. This participatory role echoes a broader pattern observed in various parts of the world. A study conducted by (Goldstein, 2003) revealed that women, in certain contexts, contribute to the escalation of conflict by fostering a warlike atmosphere. This involvement includes activities like dancing and singing songs infused with propaganda, aimed

at not only encouraging men to partake in warfare but also cheering on those who have successfully engaged in raids. Conversely, these actions may involve shaming those who have not been successful in their raiding endeavors.

Elders, both male and female, from the Ilchamus, Endorois, and Pokot communities, encouraged warriors to either defend or attack. Male elders assumed additional roles as seers, performing rituals to safeguard the warriors before they set out and offering blessings upon their return. They would also alert the warriors when cattle were most vulnerable, making it the opportune time for an attack.

The period from 2001 to 2023 has seen a continuity of the same gender groups involved in climate-induced conflicts, particularly the male youth. However, there is a notable shift in tactics, with the emergence of social media, specifically Facebook, as a tool for escalating conflicts. This is predominantly wielded by male youth. Additionally, women politicians and young boys, employed as soldiers by the Pokot, have emerged as additional perpetrators of conflict.

The data illustrates the active roles various gender groups play in fuelling conflicts, with an increasing involvement of women in recent years. To achieve sustainable peacebuilding, it is imperative to ensure the meaningful participation of all community members. This underscores the vital importance of actively including women in all stages and aspects of peacebuilding endeavours, offering a more comprehensive and enduring approach to conflict resolution.

#### 4.4.4 Gendered Contributions to Peacebuilding Efforts: Diverse Roles and Perspectives

Between 1991 and 2000, peacebuilding meetings were predominantly attended by elderly men, with youth excluded and women

deliberately kept out. These gatherings involved members of the Lamal and Nkatampoi councils among the Endorois and Ilchamus respectively, as they negotiated truces with Pokot elders. Male elders would handle discussions with the Pokot regarding cattle and conflict resolution, never involving women or the wider community. Government-led peacebuilding meetings also excluded female community members. This power dynamic illustrates concerns regarding gender disparities and hierarchies even within the male population.

In the period of 2001 to 2010, some progress in gender inclusion was observed, as a few women, spanning various age groups, participated in peace dialogues, though People Living with Disabilities (PWDs) were notably absent. Strong government directives, coupled with the change in Kenyan leadership in the early 2000s, contributed to a reduction in conflict frequency. Human Rights and Peace education, delivered by both male and female non-state actors, became available to diverse gender groups within the communities. However, middle-aged and elderly men still dominated discussions in most meetings, perpetuating a significant gender imbalance.

From 2010 to the current year of 2023, there has been a notable increase in women's involvement in peacebuilding processes at both community and government levels. Women have emerged as peace activists through non-state actors, organizing marches to protest against the loss of their husbands and sons to violence. Security officers, especially in the government's employ, have seen a surge in numbers, contributing to peace efforts. The church has also played a role, employing methods like peace caravans and dialogues, and acting as mediators. Church initiatives exhibit a more diverse gender representation in terms of age and sex. Moreover, there has been a conscious effort to meaningfully include the youth in peacebuilding processes, exemplified



by gatherings between Pokot and Ilchamus youth in diverse territories. Additionally, school exchange programs have provided parents with a platform to discuss their children's futures, emphasizing the need for peace and unity in the younger generation.

The evolving roles of different genders in conflict escalation, along with the limited progress in integrating gender perspectives into peacebuilding efforts across the specified time periods, underscore the necessity for concerted efforts to foster harmonious coexistence among these communities.

## 4.5 Conflict Analysis

Conflict analysis was used to understand the conflict dynamics (intercommunity, intracommunity, family), the causes of the conflicts, their gendered impacts and the various institutions' involvement.

### 4.5.1 Conflict dynamics

Climate-induced conflicts manifest at three distinct levels within these communities: household, intracommunity, and intercommunity.

#### 4.5.1.1 Household conflict

At the household level, scarcity of food exacerbated by climate change-induced weather extremes intensifies tensions, prompting men to sometimes abandon their families or spend nights away from home to avoid facing the disappointment of returning empty-handed. This dynamic enforces societal norms but places strain on families, particularly on women who are left to care for children alone (Smith, 2018).

In response to these challenges, some women have embraced income-generating roles, such as running small businesses. However, this shift encounters resistance from men who perceive it as encroaching on their traditional roles, rooted in cultural beliefs about women's place

being within the home. Consequently, some women experience domestic violence as they strive for economic independence, highlighting significant gender inequalities and power imbalances within the communities (Jones & Johnson, 2020).

Displacement resulting from climate-induced conflict further exacerbates tensions at the household level. Families in displacement camps face privacy issues and security concerns, especially for women and children, often leading to domestic disputes (Gupta, 2019).

To mitigate these conflicts, state and non-state peace actors have become integrated into the communities, working closely over extended periods. In some cases, women, seeking stability, form relationships with these peace actors, often members of armed forces. This can be seen as a response to the disruption of traditional livelihoods and power dynamics within the communities (Brown & Smith, 2017).

The conflict also profoundly impacts education, resulting in the closure of schools. This disruption contributes to girls' idleness and engagement in survival sex, leading to Sexually Transmitted Infections (STIs) and an increase in teenage pregnancies. When they eventually return to school, they often feel out of place among younger peers, prompting some to opt for early marriage. The blame for these pregnancies often falls on mothers, further straining family dynamics (Taylor & White, 2016).

Climate-induced conflict permeates multiple levels of these communities, from the household to wider intercommunity dynamics. It amplifies existing gender inequalities, disrupts traditional roles, and forces individuals to adapt in unexpected ways, often leading to tension and strife within families (Carpenter & Daniels, 2020).



This scenario reflects feminist theory, which underscores power imbalances, gender inequalities, and the ways in which gender shapes social dynamics. It highlights women's struggles for agency and autonomy within patriarchal structures, as well as the disproportionate impact of conflict and climate change on marginalized groups, particularly women and children (Crenshaw, 1989; Enloe, 2007).

Additionally, Social Learning Theory emphasizes how individuals learn and adapt to their social environment through observation, imitation, and interaction with others. It highlights the role of social interactions, community dynamics, and collective learning in shaping individuals' responses to conflict and environmental stressors. In this context, the theory underscores the importance of creating supportive social networks, promoting dialogue, and facilitating shared learning to address the challenges posed by climate-induced conflict (Bandura, 1977; Galtung, 1996).

#### 4.5.1.2 Intra community conflict

In Indigenous communities like the Endorois and Ilchamus, climate-induced conflicts exacerbate tensions over diminishing resources, impacting livelihoods heavily reliant on natural resources. The Feminist theory sheds light on the gendered dimensions of these conflicts, emphasizing the disproportionate impact on women within these communities. Women often bear the brunt of conflicts, as they are left to care for their families alone when men abandon their traditional roles to avoid returning home empty-handed. This dynamic enforces societal norms but places strain on families, exacerbating gender inequalities and power imbalances (Enarson, 1999; Harcourt & Nelson, 2015).

The Social Learning Theory provides insights into how conflicts escalate within these communities. It emphasizes the role of

social interactions and collective learning in shaping individuals' actions and responses. Tensions arise between irrigation farmers and pastoralists over access to water resources during dry seasons, highlighting the importance of community-based learning and collaboration in addressing resource conflicts (Bandura, 1977; Lederach, 2015).

Moreover, conflicts over pasture and grazing land demonstrate how social learning influences individuals' behaviors and attitudes toward resource management. Disputes arise when individuals access private grazing land without permission, reflecting the need for dialogue and shared learning to promote coexistence and conflict resolution (Adger et al., 2005; Pahl-Wostl, 2006).

Extramarital affairs and domestic disputes further escalate tensions, illustrating how social interactions and collective learning contribute to the breakdown of social cohesion within communities (Galtung, 1996; Lederach, 1997). Even minor disagreements among children or women can escalate, highlighting the importance of dialogue and shared learning in promoting peaceful coexistence (Galtung, 1996; Lederach, 2015).

Nonetheless, the Feminist and Social Learning theories provide valuable frameworks for understanding and addressing the complex dynamics of climate-induced conflicts within Indigenous communities. By recognizing the gendered dimensions of these conflicts and emphasizing the role of social interactions and collective learning, these theories offer insights into how to promote gender equality, social cohesion, and conflict resolution in the face of environmental challenges.

#### 4.5.1.3 Intercommunity Conflict

Intercommunity conflict is a persistent issue in regions inhabited by multiple communities within Baringo County, fueled by a complex interplay of factors. According to Feminist





theory, these conflicts can be analyzed through the lens of power dynamics and gender inequalities, while Social Learning theory provides insights into the social interactions and collective learning that shape conflict behaviors.

Recent disputes between the Ilchamus and the Endorois communities highlight longstanding accusations and tensions over land and cattle theft. The Feminist theory emphasizes how gendered power dynamics influence these conflicts, with women often bearing the brunt of the consequences, such as increased domestic violence and insecurity (Enarson, 1999; Harcourt & Nelson, 2015). Social Learning theory underscores the role of social interactions and collective learning in perpetuating intercommunity tensions, as individuals observe and imitate aggressive behaviors, exacerbating conflicts (Bandura, 1977; Lederach, 1997).

*“Some of the Pokot youths were given cattle, goats and sheep which they now have control over, during one of the peace dialogue processes. With this, they (the youth) don’t want to engage in the conflict because they may lose the livestock in the process. This shows that the main problem is poverty. These youth are the ones who are now preaching peace because they don’t want what they have to be stolen,” Ilchamus female KII*

#### 4.5.2 Drivers of Conflict

The drivers of conflict, as identified in the community, are multifaceted and interconnected. Land use change, driven by demographic pressures and food insecurity, creates competition over resources, particularly grazing land, leading to conflicts within and among communities. This reflects the influence of gendered power dynamics on resource access and control, as well as the social learning processes that shape conflict behaviors (Kabeer, 1999; Galtung, 1996).

Moreover, the quest for alternative income sources exacerbates tensions, with households and communities competing for limited resources. Rising water levels attributed to climate change further disrupt established boundaries, contributing to intracommunal conflict. Alcoholism emerges as a coping mechanism for economic displacement, but it also fuels aggression and conflict, highlighting the interconnectedness of social and economic factors (Patel et al., 2020).

Livestock theft, primarily by aggressors from the Pokot community, represents a significant driver of conflict, exacerbating existing tensions between communities. Limited development in certain areas exacerbates these conflicts, as marginalized communities face disparities in access to essential services and infrastructure. The application of Feminist and Social Learning theories helps to understand the gendered dimensions of conflict and the social interactions that perpetuate tensions, providing insights for crafting effective conflict mitigation strategies (U.S. Agency for International Development, 2007; Enarson & Meyreles, 2016).

*“If they (Pokot) could just come for pasture and go back without stealing, there wouldn’t be conflict. Nowadays they don’t wait for the rain to steal. They are just stealing even as they stay within the community for pasture,” Endorois man.*

### 4.5.3 Gendered Impact of Conflict

Climate-induced conflicts within communities like the Endorois and Ilchamus have significant gendered impacts, affecting various demographic groups differently and prompting diverse coping mechanisms. This discussion can be understood through the lens of Feminist theory, which examines power dynamics and gender inequalities, and Social Learning theory, which explores how social interactions shape individuals’ responses to conflict.

The destruction of infrastructure, such as hospitals and schools, disproportionately affects women and children within conflict-affected communities. Women are often left to care for vulnerable family members, such as children, the elderly, and the sick, during conflicts, increasing their vulnerability (Smith, Olosky, & Fernández, 2021). Social Learning theory highlights how these gendered roles are shaped by societal norms and expectations, with women assuming caregiving responsibilities based on learned behaviors and cultural practices (Bandura, 1977; Lederach, 1997).

During conflicts, men tend to leave first to confront aggressors or seek safety, leaving women behind to care for their families. This gendered division of labor exacerbates women’s vulnerability, as they bear the responsibility of safeguarding their families while facing increased risks of violence and insecurity (Mwangi, 2012). Feminist theory emphasizes

how traditional gender roles contribute to women’s vulnerability during conflicts, as societal expectations dictate their caregiving responsibilities and limit their mobility and agency (Enarson & Meyreles, 2016).

*“The PWDs end up dying because I, as a woman, have to carry the children hence I will not be able to carry the other people. I will choose to go with those who are abled over the disabled. The elderly also suffers the same fate. In 2005, we left an elderly woman in Mukutani and she was eaten by leopard. This was in 2005. Sometimes we carry some of the PWDs and the elderly to the forest and the leopards end up eating them there. Some of us give birth in the forest and end up being bitten by*

The disruption of education, particularly for girls, is another gendered impact of climate-induced conflicts. Girls face heightened risks of early pregnancies and dropout from school due to the closure of schools and increased vulnerability to sexual exploitation (Atwood et al., 2011). Social Learning theory suggests that idleness in conflict-affected areas can lead to risky behaviors among adolescents, including early sexual activity, influenced by observed behaviors and social norms within their communities (Bandura, 1977).

Furthermore, conflicts disrupt cultural practices and rites of passage, particularly for boys, delaying customary ceremonies like circumcision and impacting their psychological well-being (Mazurana & Proctor, 2013). Feminist theory underscores how traditional gender norms shape boys’ experiences of conflict, as they navigate expectations of masculinity and cultural rites of passage amid disrupted social structures (Harcourt & Nelson, 2015).



The deliberate targeting of men and boys during conflicts leads to a disproportionate number of male casualties and a rise in female-headed households. Women, forced to assume the role of providers, engage in income-generating activities like illicit brewing, perpetuating environmental degradation (Omolo N. A., 2010). Feminist theory highlights how gendered power dynamics influence women's economic activities and resource access, as they navigate the impacts of conflict on their families and communities (Kabeer, 1999).

***“My role as a man is to protect my family and my animals. When the aggressors come, we organize ourselves as men and attack them too. If they run with our cattle, we follow them no matter how dangerous it may be. Our animals are our lives” Ilchamus man.***

Additionally, conflicts exacerbate psychosocial challenges for men, who face pressures to fulfill traditional roles as protectors and providers. Social Learning theory suggests that men's responses to conflict are shaped by learned behaviors and cultural expectations, influencing their adaptation to changing circumstances and coping strategies (Bandura, 1977; Hough & Counts, 2023).

#### 4.5.4 Peacebuilding Institutions

Peace Committees, comprising diverse gender representations, serve as representative bodies facilitating peace forums and traditional dispute resolution mechanisms (NSCPeace, n.d.). The inclusion of women in these committees reflects efforts to promote gender equity in decision-making processes, consistent with the principles of Feminist theory advocating for women's meaningful participation in governance and peacebuilding initiatives (Enarson & Meyreles, 2016). Moreover, Peace Committees provide opportunities for social



**Figure 5:Mr Sangolo Stephen, Baringo County Commissioner explaining the role of Government in conflict management**



learning, as community members engage in dialogue and exchange knowledge to resolve conflicts collaboratively (Bandura, 1977).

The Security Committee, a governmental institution, focuses on security functions at the county level, with representation from various government offices (Council of Governors, n.d.). While the composition of this committee may reflect existing gender disparities in government positions, its role in conflict management highlights the importance of state involvement in peacebuilding efforts. However, the effectiveness of such committees may be limited by entrenched gender norms and power dynamics, which can perpetuate inequalities in decision-making processes (Harcourt & Nelson, 2015).

Religious organizations, including churches, act as mediators and advocates for peace, promoting values of love and kindness within communities (Reid, 2023). While spiritual leaders may predominantly be male, their influence in sanctioning conflicts underscores the intersection of religion and patriarchal norms in shaping conflict dynamics (Mazurana & Proctor, 2013). NGOs, CBOs, and CSOs also play vital roles in peacebuilding, particularly in engaging women and youth in conflict resolution efforts, aligning with Feminist principles of gender-inclusive approaches to peacebuilding (Atwood et al., 2011).

Figure 5: Mr. Sangolo Stephen, Baringo County Commissioner explaining the role of Government in conflict management

#### 4.5.5 Institutions involved in fueling conflicts.

In the complex web of conflicts, several institutions emerge as significant players, exacerbating tensions within the affected communities. The men from both the Ilchamus and Endorois communities offered critical insights into the institutions contributing to the

perpetuation of conflicts in their regions. Their collective wisdom identified several key players. Organized criminal youth groups, known for their disruptive activities, were pinpointed as significant contributors. These groups, often fueled by desperation and a lack of viable opportunities, can be drawn into conflicts as a means of asserting influence or securing resources. The contribution of youth to conflict often stems from their vulnerability and exclusion hence primarily driven by immediate economic needs (Ismail & Olonisakin, 2021; U.S. Agency for International Development, 2005b). Besides, the increased efficiency of information flow through social media majorly accessed by the youth has also contributed to increased raids and conflict. Furthermore, age sets, driven by age-based rivalries, emerged as another influential force.

*“Age sets can fuel conflicts. This majorly happen during celebrations for example, age sets have special songs. Another age set singing such a song can end up in a fight. This is however, very rare and can’t be a big conflict. The tension ends after the celebrations,” Middle aged Ilchamus woman.*

These sets, entrenched in tradition, can sometimes become a source of tension, inadvertently fostering conflict between different segments of the community.



Community spiritual leaders, revered for their guidance and wisdom, were noted for their role in approving or sanctioning raids. Similarly, in precolonial Africa, religion played a pivotal role in both legitimizing acts of violence and memorializing them (Reid, 2023). The spiritual leaders' endorsement carries significant weight and serve as a catalyst for conflict. Similarly, the council of elders, tasked with making pivotal decisions, inadvertently shape the course of conflicts within these communities.

Professionals and elites from the communities but residing in major cities also featured prominently, particularly in their involvement in arming youth. The elites exert significant influence in raiding activities by financially supporting and arming warriors to execute such raids. (Okumu, Bukari, Sow, & Onyiego, 2017). By providing weapons, they inadvertently contribute to the intensification and duration of conflicts. On the other hand, politicians, seeking to exert influence or secure resources, were identified as powerful players in the dynamics of conflict, their actions sometimes exacerbating existing tensions. In light of the challenges faced by pastoralists due to diminishing pasture and water resources, political elites often provide weaponry to their communities during the dry season. This strategic move aims to secure an advantage in competitions for access to scarce resources (Okumu, Bukari, Sow, & Onyiego, 2017).

The Kenya Meat Commission (KMC) and its increasing demand for animals and meat to feed the growing population were recognized as economic factors driving conflicts. This demand exerts pressure on already strained resources, creating incentives for competition and potentially leading to conflicts over livestock.

Customary laws surrounding marriage practices were identified as an additional factor. The obligation for young men to pay substantial bride prices for their future wives has created

The female respondents from both communities did not know much about institutions that are involved in fueling conflict. This might be because the processes are shrewd with a lot of secrecy, or because they are not involved.



financial strain and potential grievances, indirectly influencing conflict dynamics. Young men who barely have enough resources to meet the demand from the ladies' families are forced to raid their neighbors to meet the obligation. This assertion is supported by the findings of (Sommers & Stephanie Schwartz, 2011), who note that well-armed youth are motivated to engage in cattle raids as a means to generate income for paying dowries and facilitating marriage.

The presence of the Ngano project, an initiative involved in the production of bullets, was acknowledged as a direct contributor to the availability of arms in the region. This accessibility has escalated conflicts, by providing the means for violence to escalate.

Finally, the Ministry of Environment, Climate Change and Forestry was cited for its perceived failure to provide viable alternative livelihood options. This deficiency can leave communities grappling with limited choices, potentially intensifying competition and conflicts over increasingly scarce resources. Offering assistance to stabilize livelihoods can be instrumental in steering individuals away from conflict (U.S. Agency for International Development, 2005a).

In essence, the intricate interplay of these institutions, whether inadvertently or directly, contributes to the perpetuation of conflicts within the Ilchamus and Endorois communities. Understanding these dynamics is crucial in formulating effective strategies for conflict resolution and sustainable peacebuilding efforts in the region.

The female respondents from both communities did not know much about institutions that are involved in fueling conflict. This might be because the processes are shrewd with a lot of secrecy, or because they are not involved.

*"We have never seen institutions that are working on fueling conflicts on our side. The ones we know are working on peacebuilding. Sometimes we (the community) organize street demonstrations; they are never intended to cause chaos but to preach peace,"*  
*Middle aged Endorois woman.*

## 4.6 Peace Building Processes among the Ilchamus and Endorois Communities

Gathering data on peace building processes is instrumental in identifying the most effective strategies for sustainable peace. This involves understanding the timings, venues, and frameworks employed in these crucial endeavors within the Ilchamus and Endorois communities, particularly in the aftermath of climate-induced conflicts.

Peacebuilding meetings, driven by the urgency imposed by conflicts, occur irrespective of season or time. This marks a shift from traditional patterns, where such gatherings were primarily held during the rainy season when the community members were back to their homes from grazing areas. Government-led peacebuilding sessions are typically scheduled between 9 am and 3 pm on weekdays, held in central locations like trading centers, schools, or hotels. While some of these meetings extend over three to five days, they are often deliberately limited to accommodate the pastoralist lifestyle of these communities, who are hesitant to be separated from their livestock for extended periods. Remarkably, these dialogues have proven effective, mending relationships and offering practical solutions. There are plans to



engender these meetings and make them more structured. The Baringo County Commissioner held a meeting with a diverse representative of the various communities within the county to discuss possible structures and frameworks that can help in reducing conflict, including drought induced ones.

*“We had a meeting at the county headquarters during which we discussed and signed the specific fine that thieves or raiders should pay if they are found. We also discussed compensation for those who lose their people and livestock in the raids. We agreed to conduct sensitization against conflict in every location, especially the youth, against conflict. We also discussed need to construct water points for each of the communities. We agreed that peacebuilding processes should have balanced representation of men, women and youth; and that the women should be given chance to speak in the meetings,” Ichamus Female KII.*

The constitutional framework and various policies and legislations underpin government-led peace engagements. However, local meetings, particularly those overseen by chiefs, lack standardized frameworks, relying instead on the accumulated wisdom of past successful processes. Community-driven Peace Committees are established, comprising diverse representation from men, women, youth, persons with disabilities (PWDs), and the elderly.

The church also plays a pivotal role in peacebuilding, conducting sessions from 9

am, predominantly within church premises. Notably, peace caravans orchestrated by the church operate during daylight hours. These caravans, expressing messages of love and reconciliation, specifically target aggressors, endeavoring to inspire transformative change. The influential role of the church in peacebuilding is documented in a study by (Musyoki, 2020), which highlights activities such as engaging groups in discussions about their motives for conflict, organizing workshops and seminars in peacebuilding, pastoral care, and social support, as well as incorporating messages of peace into sermons.

*Lamal* and *Nkatampoi*, influential figures within the Endorois and Ilchamus communities respectively, wield significant authority in peacebuilding efforts. Their meetings transcend temporal constraints, stretching from day into night and spanning up to three days. *Lamal* gatherings convene in forested areas, while *Nkatampoi* assemblies assemble beneath the *Lg’aboli*, a baobab tree near the river, chosen for its tranquil ambiance. Although these sessions were historically frequent, their efficacy waned as conflicts persisted, ultimately leading to a preference for government-led dialogues.

For conflicts of a more intimate nature, peacebuilding predominantly occurs between 8 am and 8 pm, with occasional nocturnal sessions, especially after dinner and when children are at rest. While homes serve as the primary venue, chief’s offices become relevant in cases involving divorce or separation. Customary traditions and the involvement of respected elders, predominantly male, lend structure and wisdom to family-level peacebuilding efforts.

In age-based conflicts, the process initiates with the age set, primarily constituted by men due to the absence of such sets for women. This can escalate to physical admonishment of the offending party. Should resolution remain elusive, the matter may escalate to the

jurisdiction of chiefs. In more complex cases, a woman may seek refuge in her paternal home, where further deliberations can occur. Understanding these nuanced aspects of peacebuilding processes equips stakeholders with vital insights for crafting effective and sustainable peacebuilding strategies within the Ilchamus and Endorois communities.

## 4.7 Reflection

At the conclusion of the focused group discussions, both male and female participants engaged in a joint reflection session to collectively assess the process and propose strategies for fostering effective peace building. Their insights underscored the significant impact of climate change on their community dynamics. They noted a relative reduction in conflicts, particularly among the Endorois, during periods of rainfall when aggressors retreated to their own lands. However, this respite was temporary, as intensified attacks resumed in times of drought.

A vital proposition emerged for a collaborative meeting encompassing both Endorois and Ilchamus communities. This envisioned gathering aims to address the persistent climate-induced conflicts they mutually face, considering their shared adversary (Pokot), common livelihoods, and cultural practices. Additionally, these communities fall within the same administrative boundary (Baringo South constituency), emphasizing the interconnectedness of their challenges.

The underdevelopment prevailing in the Pokot community emerged as a contributing factor to their engagement in conflict. Scarce educational, medical, and religious institutions in Pokot starkly contrast with the more developed Mchongoi Ward within the Endorois territory, which boasts over a hundred churches. Recognizing that the Pokot predominantly rely on livestock for sustenance, there is a pressing need to introduce alternative livelihoods such

as irrigation farming and offer educational opportunities.

To address the issue of youth idleness, there is a call for targeted sensitization and training programs in alternative income-generating activities. This proactive step aims to mitigate the potential for criminal activities and conflicts, especially within the Endorois and Ilchamus communities. Formerly combative youth who have embraced a transformation should be actively involved in peacebuilding initiatives as advocates for peace. These individuals can serve as peace champions by sharing their personal experiences and explaining the positive impact that their transformation has had on their lives. Their involvement in speaking to their fellow youth is likely to be more persuasive, as they will be addressing individuals who are familiar with their stories and backgrounds within the community. This approach aims to foster a more effective and relatable dialogue with those involved in conflict, particularly the bandits.

A crucial aspect highlighted is the exploitation of youth by politicians as instigators of conflict. This practice demands attention, with an emphasis on utilizing educated Pokots to dissuade their peers from engaging in such pursuits. Moreover, there is an expressed desire for official recognition of the Endorois People as a minority group, echoing a sentiment for equitable representation in employment opportunities.

To enhance the role of women in peace building, there is a collective plea for their increased involvement. This encompasses both family-level dialogues and larger peace committees. Advocates suggest affording women more prominent roles within these committees, such as chairpersons or secretaries, acknowledging the power of diverse perspectives in shaping effective peace strategies.





Crucially, survivors of conflicts, including those who have been displaced, should be specifically targeted for support and encouragement. This approach not only addresses their immediate needs but also mitigates potential sources of future tensions.

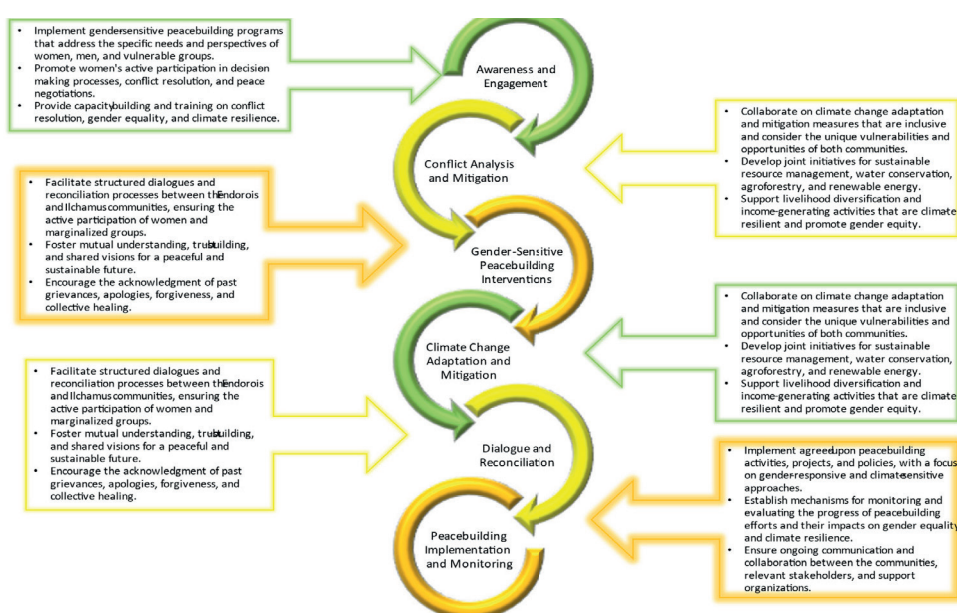
A poignant issue brought forth is the deep-seated mistrust between the Pokot, Endorois, and Ilchamus communities. Initiatives to foster mutual understanding, compassion, and solidarity are proposed, emphasizing that not all members of a community are adversaries.

A call for joint economic ventures, like beadwork and shared agricultural endeavors, is seen as a way to strengthen bonds between communities. These initiatives, coupled with skills training and financial education, hold the potential to empower women economically.

Lastly, involving children in inter-community activities is highlighted as a means of nurturing trust and cooperation from an early age. Moreover, organizing visits to peaceful areas serves as a powerful tool for reflection, reinforcing the stark contrast between lives affected by conflict and those untouched by its devastation.

Generally, the reflections of the community members offered a comprehensive blueprint for engendering peacebuilding processes. These recommendations emphasize inclusivity, economic empowerment, education, and targeted support for the most vulnerable members of these communities. Such concerted efforts promise a path towards enduring peace and stability in the regions affected by climate-induced conflicts.

Members from both communities unanimously acknowledge that fostering peacebuilding processes in the aftermath of drought-induced conflicts demands a comprehensive, multistakeholder approach. Beginning with the President of the Republic of Kenya, it is crucial for high-level involvement and support. The engagement of the National Government Administrative Office (NGAO) is deemed essential, extending from the highest to the lowest levels. Additionally, traditional community structures and leadership play pivotal roles, along with the contribution of non-state actors. Importantly, every member of the community was recognized as having a role to play in ensuring the successful implementation and sustainability of the peacebuilding processes.



**Figure 6: Flow Diagram for Peacebuilding Process Involving Endorois and Ilchamus Communities**

## Strategies for peace building among the indigenous communities of Endorois and Ilchamus

- 1. Inclusive Community Engagement:** Peacebuilding efforts actively involve members of the community, including men, women, youth, and the elderly. This ensures that a wide range of perspectives are considered in the peacebuilding process.
  - 2. Non-State Actors and Education:** Non-state actors, including civil society organizations and educational institutions, play a critical role in delivering peace education to the communities. This education aims to promote understanding, dialogue, and conflict resolution skills.
  - 3. Government Involvement:** The government has increased its presence in the region through security officers. This indicates a commitment to maintaining peace and security in the affected areas.
  - 4. Youth Involvement:** Efforts have been made to deliberately include youth in peacebuilding processes. This is done through youth meetings, exchange programs, and discussions on conflict resolution.
  - 5. Inter-Community Dialogue:** The Endorois, the Pokot and Ilchamus communities engage in inter-community dialogue to discuss peace and conflicts. These dialogues provide a platform for mutual understanding and finding collective solutions.
  - 6. Church Involvement:** Churches play a role in peacebuilding through mentorships, caravans, dialogues, and mediation. They contribute to fostering peace by providing spaces for dialogue and reconciliation.
  - 7. Protests and Demonstrations:** Women from the Endorois community organized a peace march to protest killings. This form of peaceful protest serves as a way to draw attention to conflicts and demand action.
  - 8. Advocacy for Representation:** The research highlights the need for increased representation of marginalized communities, especially Indigenous Peoples, in political processes. This advocacy is a strategy for ensuring that their voices are heard at decision-making levels. Current deliberate effort to involve women is yielding positive result. Indigenous and marginalized communities can now voice their issues and raise awareness towards a better society.
  - 9. Conflict Mitigation and Resolution:** There are efforts to mitigate conflicts, especially those induced by climate change. This involves various interventions, including conflict resolution mechanisms and initiatives to reduce conflict triggers.
  - 10. Diversification of Livelihoods:** Encouraging communities to diversify their livelihoods is a strategy to reduce dependency on climate-sensitive activities. Irrigation farming has, to a limited extent, proven beneficial among the Ilchamus, for instance. This practice has contributed to mitigation of conflicts related to resource scarcity as the community maintains a consistent livelihood even in the event of livestock raids.
  - 11. Capacity-Building for Community Institutions:** Strengthening community institutions, such as councils of elders, equips them with the skills and knowledge to effectively address conflicts within their communities.
- These strategies collectively aim to foster peace, resilience, and stability within the communities, addressing both the immediate impacts of conflicts and the underlying factors that contribute to these conflicts.





## Recommendations

- 1. Inclusive Peacebuilding Initiatives:** Ensure that peacebuilding initiatives actively involve all segments of the community, including women, youth, and the elderly. Tailor programs to address their specific needs and capacities. The incorporation should offer the possibility for distinct gender groups to convene independently for participation in peacebuilding initiatives and also convene with representatives from mixed gender groups. This strategy should focus on particular communities with segregated interactions and also engage mixed communities with a mix of genders. The initiatives should embrace faith-based approach as well. This stems from the findings that show the successful role that religion plays in conflict transformation and meaningful inclusion of women in peacebuilding processes. These engagements provide a platform for mutual understanding and finding collective solutions.

The inclusion of women will make the processes to be more effective as they take their time and disseminate the information wider making them better agents of change.

- 2. Gender-Responsive Conflict Mitigation:** Develop conflict mitigation strategies that recognize and address the distinct impact of conflicts on different genders. This could include targeted support for women affected by conflict, as well as programs to engage men in peaceful resolution efforts. The strategies must incorporate explicit guidelines emphasizing the significance of gender-responsive conflict mitigation, outlining the involvement of diverse gender groups. This encompasses the development of strategies for integrating gender considerations into traditional conflict mitigation structures. The implementation

mitigation structures. The implementation of the conflict mitigation should take into consideration time constraints of the women and plan for meeting at favourable time and season.

- 3. Enhanced Access to Education:** Continue efforts to improve access to education, particularly for girls and young women. Education can be a powerful tool in breaking the cycle of conflict and fostering sustainable peace. Ensuring quality education involves furnishing essential equipment and resources, along with the provision of trained teachers. Additionally, educational efforts should extend to adult education to narrow the intergenerational knowledge gap regarding progressive actions. Access to education should be expanded to encompass a wide range of groups within the communities. The educational aspect should integrate traditional and cultural structures and leadership, including seers, providing them with opportunities for training in progressive approaches.
- 4. Economic Empowerment for Women:** Implement programs that empower women economically, including skills training, access to credit, and support for income-generating activities. This will not only promote gender equality but also contribute to overall community resilience. The broader community members' awareness about the significance of women's empowerment and its direct or indirect impact on community well-being will be created. This aims to prevent any potential violence against women, as observed in certain instances highlighted by the study. The goal is to acquaint communities with alternative livelihood options, thereby mitigating climate-induced conflicts through the empowerment of women, all while ensuring the process avoids causing

harm. The alternative sources of livelihood should be made a viable option through improving access to markets by investing in infrastructure and improving access to market. This will help alleviate financial stress and contribute to community stability.

**5. Strengthening Representation:**

Advocate for increased representation of marginalized communities, especially Indigenous Peoples, in formal and informal political processes and leadership positions. This includes both elective and appointive positions at various levels of governance. Representation should extend beyond the general community and encompass specific gender groups such as women, persons with disabilities (PWDs), and youth. This broader representation is crucial for promoting fairness in decision-making processes, ensuring that these groups are involved in conflict mitigation and transformation at all levels, from the highest to the lowest. Such inclusion will foster greater trust in leadership from diverse gender groups, including women, and increase their presence in both formal and informal peacebuilding networks. It's essential to accompany this with community awareness campaigns highlighting the significance of diverse representation for the overall growth of the communities.

**6. Preserving Cultural Heritage:** Recognize and preserve the progressive cultural heritage and practices of Indigenous Peoples, which plays a crucial role in shaping community identity and resilience. This could involve supporting progressive traditional practices that contribute positively to peace and stability.

**7. Climate-Resilient Livelihoods:** Foster diversified and climate-resilient livelihoods that reduce dependency on climate-

sensitive activities. This could include support for sustainable agriculture practices, alternative income sources, and skills training.

**8. Strengthening Community Institutions:**

Support the capacity-building of community institutions, including traditional councils and elders, to better address conflicts and promote peace within their communities. The initiative should also focus on incorporating traditional leaders, knowledge, and structures into peacebuilding processes, simultaneously advocating for the integration of gender perspectives within these frameworks and leadership roles. The advocacy for gender inclusion needs to be approached diplomatically to prevent the perception of cultural invasion or the generation of animosity. The overarching goal is to foster harmony and understanding as opposed to creating tensions.

**9. Engage with Security Forces:** Encourage positive engagement between security forces and the community to build trust and collaboration in maintaining security and stability.

**10. Sustainable and Inclusive Development:**

The gathered data reveals a correlation between underdeveloped regions and a higher susceptibility to conflict. Furthermore, the data indicates that a significant portion of aggressors originates from these less developed areas. Hence, it is crucial for development initiatives to intentionally focus on these regions, ensuring active community involvement and respect for their rights. This approach is essential in mitigating potential climate and conflict risks arising from developmental efforts.



## 5.0 Conclusion

In conclusion, the participation of women in peacebuilding during drought-related climate-induced conflict within the Endorois and Ilchamus communities in Baringo County, Kenya, underscores the critical role of gender-inclusive approaches in fostering sustainable peace and resilience. Throughout history, women have played pivotal roles in conflict resolution, drawing upon their unique perspectives, experiences, and leadership qualities to promote dialogue, reconciliation, and community cohesion.

Despite facing systemic barriers and patriarchal norms that limit their participation, women in the Endorois and Ilchamus communities have demonstrated resilience and agency in navigating conflict situations. Their involvement in peacebuilding processes, from grassroots initiatives to formal institutions, has contributed to the development of inclusive strategies that address the root causes of conflict and promote gender equality.

Drawing upon feminist principles and social learning theory, women have advocated for the meaningful inclusion of diverse voices in decision-making processes, challenging traditional power structures and promoting holistic approaches to peacebuilding. By amplifying women's voices and recognizing their contributions, policymakers and practitioners can enhance the effectiveness and sustainability of peacebuilding efforts, fostering greater resilience and social cohesion within conflict-affected communities.

Moving forward, it is imperative to continue supporting and empowering women as active agents of change in peacebuilding initiatives. This requires addressing structural barriers to women's participation, investing in capacity-building programs, and promoting gender-responsive policies that prioritize the needs and perspectives of women and marginalized groups. By harnessing the full potential of women's leadership and expertise, we can build more inclusive and resilient societies that are better equipped to address the complex challenges posed by climate-induced conflict.

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