

The Experiences, Contributions and Foundations for Women Involvement in Peacebuilding Processes in Conflict- Affected Areas: A Case Study of Kenya

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ABSTRACT: This paper explores the role of women as agents of peace in Africa, with a specific focus on the Kenyan perspective. It addresses the problem gap of women's underrepresentation in peace and security matters, despite the recognition of their importance in peacebuilding efforts. The study aims to fill the gap in understanding the experiences, challenges, and contributions of Kenyan women in peacebuilding initiatives, particularly within conflict-affected areas. The objectives of the study include examining the specific roles played by Kenyan women in peacebuilding, identifying the challenges they face in participating actively in peace and security matters, exploring the socio-cultural, political, and economic factors that shape their involvement, and highlighting successful strategies employed by Kenyan women in promoting peace and conflict resolution within their communities. The paper draws upon various theoretical frameworks, including feminist peace theory, intersectionality theory, and social capital theory, to analyze women's roles in peacebuilding and their experiences in diverse contexts. It emphasizes the significance of gender equality, women's empowerment, and social networks in achieving sustainable peace. The review follows a systematic approach, encompassing a comprehensive search strategy and the inclusion of both peer-reviewed and grey literature. The findings highlight the diverse roles played by Kenyan women in peacebuilding efforts, such as community mediation and the use of cultural initiatives. The challenges they face include structural barriers, victimization, and limited access to resources. The study underscores the relevance and potential impact of understanding women's participation in peacebuilding for informing policies and practices that promote inclusive and effective conflict resolution strategies.

I. Definition of Key Words:

Women - is the plural form of woman and it is used when speaking about more than one adult human female.

Peacebuilding- a multifaceted process aimed at preventing, managing, and resolving conflicts while fostering sustainable peace and reconciliation.

Conflict resolution – Conflict resolution is the process of ending a dispute and reaching an agreement that satisfies all parties involved.

Gender refers to the characteristics of women, men, girls and boys that are socially constructed. This includes norms, behaviors and roles associated with being a woman, man, girl or boy, as well as relationships with each other.

Gender equality, also known as **sexual equality**, **gender egalitarianism**, or **equality of the sexes**, is the state of equal ease of access to resources and opportunities regardless of gender, including economic participation and decision-making, and the state of valuing different behaviors, aspirations, and needs equally, also regardless of gender. It's a core human rights that guarantees fair treatment, opportunities, and conditions for everyone, regardless of gender. It supports the idea that both men and women are equally valued for their similarities and differences, encouraging collaboration.

Women's empowerment (or **female empowerment**) refers to, including accepting women's viewpoints, making an effort to seek them and raising the status of women through education, awareness, literacy, equal status in society, better livelihood and training.

II. INTRODUCTION

Women's empowerment has five components: women's sense of self-worth; their right to have and to determine choices; their right to have access to opportunities and resources; their right to have power to control their own lives, both within and outside the home; and their ability to influence the direction of social change to create a more just social and economic order, nationally and internationally. In this context, education, training, awareness raising, building self-confidence, expansion of choices, increased access to and control over resources, and actions to transform the structures and institutions that reinforce and perpetuate gender discrimination and inequality are important tools for empowering women and girls to claim their rights and facilitate peaceful resolutions in conflict affected areas.

2.1 PROBLEM GAP

Women make up half the population in conflict-affected areas, and their active involvement in peacebuilding can lead to more sustainable and inclusive peace processes (Bratislava, 2002; UN Women, 2018). Resolution 1325, adopted by the UN Security Council in 2000, recognizes the disproportionate impact of armed conflicts on women and girls and stresses the importance of safeguarding their human rights and involving them in peacekeeping efforts to foster global peace and security (Gondwe & Nakanga, 2022). Despite the presence of Resolution 1325 and subsequent measures, persistent challenges hinder women's involvement in peace and security matters (Gondwe & Nakanga, 2022). Women are notably underrepresented in major peace processes globally, with only 3% serving as chief mediators, 3% as witnesses and signatories, and 9% as negotiators (Diaz et al., 2010; UN Women, 2012).

Peace negotiation teams typically exclude women, consisting predominantly of high-ranking political and military figures. Structural barriers further marginalize women, including insufficient conflict resolution capacity, victimization, and sexual harassment, which obstruct their active participation in peace-building endeavors. Additionally, despite the increasing recognition of women's roles in peacebuilding and conflict resolution globally, there is a significant gap in understanding the specific experiences, challenges, and contributions of women as agents of peace in the African context, particularly in Kenya. While numerous studies have explored women's involvement in peace processes in other regions, the unique socio-cultural, political, and economic factors shaping women's participation in peacebuilding efforts in Kenya and other African countries remain understudied.

Addressing this problem gap by systematically reviewing and synthesizing existing evidence on the roles, experiences, and contributions of Kenyan women in peacebuilding processes is crucial for informing policies, programs, and practices that promote inclusive and effective conflict resolution strategies in Kenya and other African countries.

III. OBJECTIVES

- I. To examine the roles, experiences, and contributions of Kenyan women in peacebuilding processes within the context of conflict-affected areas
- II. To identify the challenges and barriers faced by Kenyan women in actively participating in peace and security matters.

- III. To examine the socio-cultural, political, and economic factors that shape the involvement of Kenyan women in peacebuilding initiatives.
- IV. To highlight successful strategies and best practices employed by Kenyan women in promoting peace, conflict resolution, and reconciliation within their communities.

3.1 RESEARCH QUESTIONS

- I. What are the specific roles played by Kenyan women in peacebuilding processes within conflict-affected areas, and how do these roles contribute to sustainable peace?
- II. What are the primary challenges and barriers encountered by Kenyan women in actively participating in peace and security matters, and how do these barriers affect their engagement in peacebuilding initiatives?
- III. How do socio-cultural, political, and economic factors influence the involvement of Kenyan women in peacebuilding initiatives, and what strategies can be implemented to address these factors?
- IV. What are the successful strategies and best practices employed by Kenyan women in promoting peace, conflict resolution, and reconciliation within their communities, and how can these practices be adapted and replicated in other contexts?

IV. THEORETICAL CONSIDERATIONS

Several relevant theories and conceptual frameworks can inform the analysis of women's roles in peacebuilding, conflict resolution, and gender and peace studies. One prominent framework is feminist peace theory, which emphasizes the importance of gender equality and women's empowerment in achieving sustainable peace (Smelser & Baltes, 2001/2001). This theory posits that traditional patriarchal structures perpetuate violence and conflict, and thus, the inclusion of women in peace processes is essential for addressing root causes and building more inclusive and equitable societies (Smelser & Baltes, 2001/2001). Feminist peace theory will guide the analysis by highlighting the significance of women's agency, experiences, and perspectives in peacebuilding efforts and by advocating for policy and programmatic interventions that prioritize gender equality and women's rights.

Intersectionality theory is another crucial framework that considers how various intersecting factors such as gender, race, class, and ethnicity shape individuals' experiences and opportunities (Stavrevska & Smith, 2020). In the context of peacebuilding, intersectionality theory helps recognize the diverse experiences and challenges faced by women from different social backgrounds and how these intersecting identities influence their participation and effectiveness in peace processes (Hankivsky & Cormier, 2011; UN Women, 2020). This theory will guide the analysis by ensuring a nuanced understanding of the complexities surrounding women's involvement in peacebuilding initiatives, particularly in diverse contexts like Kenya.

Additionally, social capital theory provides insights into the importance of social networks, relationships, and community cohesion in promoting peace and conflict resolution (Wright, 2015). Women often play key roles in fostering social capital within their communities through informal networks and grassroots organizing (Permana & Ayu, 2023). This theory guided the analysis by examining how women leverage their social capital to build consensus, mediate conflicts, and promote reconciliation within their communities.

4.1 RELEVANCE AND ETHICAL CONSIDERATIONS

This review on the roles, experiences, and contributions of Kenyan women in peacebuilding processes holds significant relevance and potential impact in several ways. This review contributes to filling the existing gap in understanding the specific context of women's participation in peacebuilding initiatives in Kenya and other African countries. By synthesizing existing evidence, the review can provide valuable insights into the challenges, barriers, and successful strategies employed by Kenyan women in promoting peace and conflict resolution within their communities. This understanding is crucial for informing policies, programs, and practices that aim to enhance women's meaningful participation in peacebuilding efforts, ultimately leading to more inclusive and effective conflict resolution strategies.

This review carries no ethical challenges since the review is conducted based on the available and open access journals.

4.2 CONTEXT /CASE OF KENYAN WOMEN

In the Kenyan and broader African contexts, women have historically played significant but often unrecognized roles in peacebuilding efforts (African Union, 2023). In Kenya, as in many African countries, colonial legacies, patriarchal social structures, and deep-rooted inequalities have shaped women's participation in peacebuilding (Mwangi, 2015; Kaol, 2020). Despite their active involvement in community-level conflict resolution and mediation, women have been marginalized from formal peace processes, which are dominated by male political and military elites. Additionally, socioeconomic disparities, limited access to education and resources, and discriminatory cultural norms have hindered women's ability to fully engage in peacebuilding initiatives. However, grassroots women's movements, civil society organizations, and international advocacy efforts have increasingly sought to amplify women's voices and promote their inclusion in peace processes, recognizing the crucial role they play in fostering sustainable peace and reconciliation within their communities.

4.3 RESEARCH APPROACH

The systematic review followed a comprehensive approach to identify relevant studies on the roles, experiences, and contributions of Kenyan women in peacebuilding processes within the African context. The criteria for study selection included peer-reviewed articles, reports, and grey literature published between 1964 and 2023, focusing specifically on peacebuilding initiatives involving Kenyan women or conducted within Kenya.

The rationale for this approach lies in its systematic and rigorous methodology, which allowed for the comprehensive synthesis of existing evidence on the topic. By including studies spanning several decades and employing various methodologies, the review aimed to provide a holistic understanding of women's involvement in peacebuilding efforts in Kenya and the broader African context. Additionally, by considering both peer-reviewed and grey literature, the review ensured the inclusion of diverse perspectives and insights, contributing to the richness and comprehensiveness of the findings.

4.4 METHODOLOGY

The methodology for conducting this review involved the following steps:

Defining the research question and objectives: Clearly articulated the research question and objectives to guide the systematic review process.

Search strategy development: Developed a comprehensive search strategy to identify relevant studies. This involved identifying relevant databases and sources, selecting appropriate keywords and search terms, and designing search strings to capture relevant literature.

Database search: Conducted searches in selected databases, including but not limited to PubMed, Web of Science, Scopus, JSTOR, African Journals Online (AJOL), and Google Scholar. The search strategy included keywords related to "Kenyan women," "peacebuilding," "conflict resolution," "gender," and "Africa," among others.

Study selection: Screened search results based on predetermined inclusion and exclusion criteria. Inclusion criteria included studies published between 1964 and 2022, focusing on peacebuilding initiatives involving Kenyan women or conducted within Kenya and Africa. Exclusion criteria involve studies not relevant to the topic, such as those outside the African context or not focusing on women's roles in peacebuilding.

V. FINDINGS

The key findings from the selected studies on the roles, experiences, and contributions of Kenyan women in peacebuilding efforts within the African context can be synthesized as follows:

5.1 Roles Played by Kenyan Women

Women's Participation in conflict management and peace resolution refers to the role of women in the prevention and resolution of conflicts and in peace-building, and their equal participation and full involvement in all efforts for the maintenance and promotion of peace and security, and the need to increase their role in decision-making with regard to conflict prevention and resolution (Nzomo, 1994). Studies consistently highlight the diverse roles

Kenyan women play in peacebuilding efforts (Juma, 2000; Mueller-Hirth, 2018; Maseno, 2020). These roles include;

5.1.1 Community mediation: Over the past decades, women have played an increasingly significant role in mediation and conflict resolution processes (Sugh & Ikwuba, 2017). Employing a range of strategies, women actively engage in resolving conflicts and promoting peaceful co-existence within their communities. Among these strategies, the use of poetry emerges as a powerful tool, allowing women to convey messages of peace, empathy, and understanding to conflicting parties. Through carefully crafted verses, women articulate grievances, empathize with experiences, and inspire dialogue towards resolution. Additionally, cultural initiatives such as the 'spitting' tradition, as highlighted by Makinda (2006), hold symbolic significance in women-led mediation efforts. These initiatives, rooted in cultural symbolism, signify reconciliation and restoration of social harmony, reaffirming community solidarity and commitment to peace.

5.1.2 Conflict resolution: In Kenya, women have emerged as pivotal figures in conflict resolution, demonstrating resilience and leadership in the face of adversity and often being at the forefront of peace negotiations (Chebet, 2013; Yerian et al., 2014; Mwangi, 2015; Bursuna Ejere, 2023). Despite historical underrepresentation in formal peace processes (Mueller-Hirth, 2019; Okech & Kimokoti, 2022), women have utilized their social roles and networks to initiate inter-ethnic dialogues and peace dialogues across communities, becoming effective mediators, especially in inter-ethnic marriages (Mueller-Hirth, 2019). Their contributions are recognized in international frameworks such as the UN's women, peace, and security agenda and national instruments like Kenya's National Action Plan, which underscores the importance of integrating women in all levels of decision-making related to conflict resolution and peacebuilding (Karimi, 2015). In recent years, women's organizations have also actively engaged in these efforts, with initiatives like the Marsabit Women's Mediation Network (UN Women, 2023), exemplifying grassroots involvement that has led to relative peace in areas like Marsabit County.

5.1.3 Advocacy for peace and justice: Women in Kenya have played a crucial role in advocating for peace and justice in the country, as highlighted in various studies. Kenyan women have been actively involved in peace-building initiatives, particularly in conflict-affected areas such as Wajir, Uasin Gishu and West Pokot Counties, through grassroots organizations and community-based approaches (Cherotich, 2019; Kilonzo & Onkware, 2021). Grassroots organizations such as Sisters Without Borders have risen to address the local causes of extremism and violence, conducting workshops and influencing policy by engaging with government officials and parliament members (Barbera, 2020). Women have also played a crucial role in election periods, mobilizing communities for peaceful elections and developing petitions for national peace and security (Nyabola & Pommerolle, 2018; Muinde, 2018). Furthermore, through their tireless work, women have addressed social injustices, promoted human rights, and fostered sustainable peace in Kenya.

5.1.4 Provision of psychosocial support to conflict-affected individuals: Women in Kenya play a crucial role in providing psychosocial support to individuals affected by conflicts. Through community-based organizations and grassroots initiatives, women facilitate support groups, counseling sessions, and safe spaces where survivors of violence can share their experiences, receive emotional support, and access resources for healing and reintegration (Chesoni, 1995; Achieng, 2015; Mukabi et al., 2015; UN Women, 2023). For instance, organizations like the Wangu Kanja Foundation and the Association of Sisterhoods of Kenya have empowered women to act as community trauma counselors, offering psychosocial assistance to victims of post-election violence, gender-based violence, and other forms of conflict-related trauma (UN Women, 2018a). These women-led initiatives also engage in peace-building efforts, promoting dialogue, reconciliation, and conflict resolution within affected communities (Chesoni, 1995). Furthermore, by leveraging their cultural understanding and interpersonal skills, women in Kenya have become vital agents of psychosocial support, fostering resilience and recovery among those impacted by the traumas of conflict (Mumbi & Onkware, 2020).

VI. CHALLENGES AND BARRIERS FACED BY KENYAN WOMEN

Kenyan women have been actively involved in peacebuilding initiatives, yet they face significant challenges and barriers that hinder their effective participation. These obstacles include limited access to resources and decision-making spaces, which are crucial for influencing peace processes and implementing change (United Nations, 2022). Gender-based discrimination and patriarchal social norms further exacerbate the situation (Ochwada, 1997), as they contribute to the political marginalization of women and reinforce gender stereotypes that limit their roles to traditional, often subordinate, positions (Olooko, 2012; Barnett et al., 2016). Security risks are also a major concern for women engaging in peacebuilding activities, as they can be targeted for their efforts to promote peace and justice (United Nations, 2022). Additionally, many women peacebuilders face harassment, intimidation, and targeted attacks, limiting their ability to operate effectively and promote sustainable peace (Mwangi, 2015).

The patriarchal constraints within national language and ideology often frame women's roles around motherhood and family, which can obscure their broader contributions to peace and security (Okech & Kimokoti, 2022). Despite their significant involvement in informal peace processes, women remain underrepresented in formal peace negotiations (Porter, 2003). This underrepresentation is compounded by a lack of trust in women's capabilities and the perception that they are less competent than men in conflict management (Okech & Kimokoti, 2022). Additionally, the level of education of women is a barrier, as those with higher literacy levels are more likely to participate in peacebuilding activities, since lower levels of education among women in Kenya limit their participation and leadership in peacebuilding initiatives (Kamau, 2016).

Economic empowerment is also a key issue, as women's activities in peacebuilding are often unfunded and informal, led by survivors of violence who have mobilized for peace after experiencing conflict firsthand (Kamau, 2016). The concentration of wealth and property in the hands of a few, along with the constant threat of land-grabbing, evictions, and displacement, creates an environment of fear and insecurity that disproportionately affects women (Kimani & Kombo, 2010; Jones & Kimari, 2018). Additionally, Poverty in Kenya constrains women's involvement in peacebuilding by limiting their access to crucial resources like education and financial capital (UN Women, 2022). Furthermore, the struggle to meet basic needs under poverty leaves women with little time and energy for peacebuilding efforts (Mueller-Hirth, 2018). Moreover, existing gender inequalities exacerbated by poverty hinder women's participation and diminish their voices in decision-making processes regarding peacebuilding initiatives (Konde, 2019).

6.1 Influence of Socio-Cultural, Political, and Economic Factors

6.1.1 Socio-cultural, political, and economic factors play a significant role in shaping the participation of women in peacebuilding efforts in Kenya. Patriarchal norms and traditional gender roles are deeply entrenched in Kenyan society, often restricting women's agency and limiting their leadership opportunities in peace processes (Kioko et al., 2020; UN Women, 2022). These societal expectations prevent women from being offered a place at the negotiating table, thus their full potential in peacebuilding remains unrealized (USAID, 2017).

6.1.2 Economic disparities further exacerbate the marginalization of women, as unequal access to education and employment limits their ability to engage meaningfully in peacebuilding activities (United Nations, 2016). For instance, the collapse of the sugar industry, which once provided employment to thousands, has led to increased joblessness and economic strain, contributing to conflict and limiting the capacity of women to participate in peace efforts (UN Women, 2022).

6.1.3 Political factors also play a role, as women are often omitted from formal peace processes despite their key role in preventing conflict and forging peace (Council on Foreign Relations, 2022). However, initiatives such as the United States National Action Plan on Women, Peace, and Security, which identifies Kenya as a priority country, aim to strengthen women's participation and address their distinct needs during and after conflict (USAID, 2017). Additionally, the devolution of powers from the national to the county level in Kenya presents

new opportunities for women to assume leadership roles within their local communities (Nyambura, 2023). As decision-making processes become more decentralized, women are better positioned to participate in governance and hold leadership positions at the county level ((Bouka et al., 2019; Nyambura, 2023). This increased representation offers women a platform to advocate for peacebuilding initiatives tailored to the specific needs of their communities, thereby enhancing their influence in promoting peace and reconciliation

VII. SUCCESSFUL STRATEGIES AND BEST PRACTICES

Despite the challenges, studies also identify successful strategies and best practices employed by Kenyan women in promoting peace and conflict resolution within their communities.

7.1 Building Alliances and Networks: Kenyan women have effectively built alliances and networks with other women and civil society organizations to amplify their voices and increase their collective impact on peacebuilding efforts (Njiraine, 2023). For instance, the Women's Peacebuilding Network is a Kenyan network that brings together women from diverse backgrounds and organizations to promote peace and conflict resolution (CDA Collaborative, 2018). While the Coalition for Peace in Africa is a network of civil society organizations in Kenya and other African countries that work together to promote peace and conflict resolution. By collaborating with like-minded individuals and groups, women can pool resources, share knowledge and expertise, and coordinate actions to address conflict-related issues more effectively.

7.2 Engaging in Advocacy and Grassroots Mobilization: Another successful strategy involves engaging in advocacy and grassroots mobilization activities to raise awareness about the root causes of conflict and the importance of peacebuilding (Interpeace, 2023). Through public campaigns, workshops, and community meetings, women mobilize support for peace initiatives, encourage dialogue, and challenge harmful stereotypes and prejudices that perpetuate violence (UN Women, 2022).

7.3 Promoting Women's Leadership and Empowerment: Kenyan women have demonstrated the significance of promoting women's leadership and empowerment as a key strategy for advancing peace and conflict resolution (USAID, 2014). For instance, GROOTS Kenya, which is a national movement of grassroots women-led community-based groups and Self-Help Groups in Kenya. GROOTS has pivotal in economic empowerment, promoting women's leadership, and advocating for climate resilience among grassroots women (GROOTS Kenya, 2023). By providing training, mentorship, and opportunities for women to take on leadership roles in decision-making processes, communities can tap into women's unique perspectives, skills, and experiences to foster inclusive and sustainable peace.

7.4 Leveraging Local Knowledge and Traditional Conflict Resolution Mechanisms: Women in Kenya have successfully leveraged local knowledge and traditional conflict resolution mechanisms to resolve disputes and prevent violence within their communities (Muli, 2014; Mwangi, 2015). By drawing on indigenous practices, cultural norms, and community-based approaches, women contribute to building consensus, restoring harmony, and maintaining social cohesion in times of conflict.

VIII. DISCUSSION/ FINDINGS

The findings from this review provide valuable insights into the roles, experiences, and contributions of Kenyan women in peacebuilding processes, as well as the challenges they face and strategies they employ. Several notable themes emerge from synthesizing the available evidence that warrant further discussion.

Women play diverse yet under recognized roles in peacebuilding. The findings highlight women's significant yet often invisible involvement in community mediation, conflict resolution, advocacy, and psychosocial support. These findings align with previous studies emphasizing women's grassroots peacebuilding efforts globally (United Nations, 2022; UN

Women, 2023). However, women remain underrepresented in formal peace processes dominated by male political and military elites, despite growing recognition of their essential contributions (Okech & Kimokoti, 2022; Council on Foreign Relations, 2022). This gap between women's informal and formal participation in peacebuilding warrants attention to ensure their meaningful inclusion and leverage their diverse skills and perspectives.

Patriarchal norms and gender discrimination pose major barriers for women peacebuilders in Kenya. Entrenched social expectations limiting women's roles perpetuate their marginalization from leadership and decision-making spaces (Kioko et al., 2020; UN Women, 2022). Addressing harmful gender stereotypes through advocacy, education, and policy reforms is crucial to dismantle patriarchal constraints and create an enabling environment for women's empowerment and agency. Additionally, security risks and lack of protection for women human rights defenders undermine their peace work and require urgent mitigation measures (United Nations, 2022).

Socioeconomic disparities exacerbated by poverty also diminish women's capacity and opportunities to engage in peacebuilding. Unequal access to resources like education, employment, land and financial capital disproportionately impact women and communities in conflict-affected areas (United Nations, 2016; UN Women, 2022). Targeted interventions to promote women's economic security and address root causes of poverty are needed.

The strategies employed by Kenyan women, such as building networks, grassroots mobilization, and leveraging local knowledge, demonstrate the effectiveness of community-led, women-centered approaches to peacebuilding (Interpeace, 2023; Muli, 2014; Mwangi, 2015). These findings align with feminist peace theories emphasizing the importance of women's empowerment and inclusion for transformative change (Smelser & Baltes, 2001/2001). There is potential to replicate and scale up such best practices for wider impact.

IX. THEORETICAL CONFORMITY

Feminist peace theory emphasizes the importance of women's inclusion in peace processes for achieving sustainable peace. The findings confirm that Kenyan women play diverse and significant roles in peacebuilding, yet they face numerous barriers to meaningful participation. This highlights the continued relevance of feminist perspectives in advocating for gender equality and women's empowerment in peacebuilding initiatives.

Intersectionality theory helps contextualize the challenges faced by Kenyan women, highlighting how intersecting factors such as gender, ethnicity, class, and socio-economic status influence their experiences and opportunities in peacebuilding efforts. The findings underscore the need to address not only gender-based discrimination but also other forms of structural inequalities that exacerbate the marginalization of certain groups of women.

Social capital theory sheds light on the importance of women's social networks and community cohesion in promoting peace and conflict resolution. The findings demonstrate how Kenyan women leverage their social capital to mobilize support, build alliances, and promote reconciliation within their communities. This emphasizes the significance of grassroots initiatives and local-level interventions in peacebuilding processes.

X. CONCLUSION

The role of women as agents of peace in Africa, specifically from a Kenyan perspective, is crucial for achieving sustainable and inclusive peace processes. Despite the presence of international resolutions and measures, women continue to face persistent challenges and barriers that hinder their active involvement in peace and security matters. This systematic review highlights the need for a deeper understanding of the unique experiences, challenges, and contributions of Kenyan women in peacebuilding efforts, as well as the importance of addressing socio-cultural, political, and economic factors that shape their involvement. By recognizing and amplifying women's voices, promoting gender equality, and adopting successful strategies employed by Kenyan women, policymakers, practitioners, and communities can work together to foster meaningful participation and enhance conflict resolution strategies in Kenya and other African countries.

XI. RECOMMENDATION FOR FURTHER RESEARCH

Further studies are recommended to explore the intersectionality of women's identities and how it influences their participation in peacebuilding efforts in Kenya and other African countries. Additionally, research should focus on evaluating the effectiveness of specific interventions and strategies employed by Kenyan women in promoting peace, conflict resolution, and reconciliation within their communities, with the aim of identifying best practices that can be replicated in other contexts.

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