

Influence of Women's Conflict Resolution Mechanisms on Conflict Resolution in Keiyo North Sub-County, Elgeyo Marakwet County, Kenya

Remmy Jepkoge Barkitoch¹, Dr. Wilkister M. Shanyisa Sr.², Dr. Veronica Jemanyur Rop³

^{1,2,3}Catholic University of Eastern Africa, Kenya

DOI: <https://doi.org/10.47772/IJRISS.2026.100900124>

Received: 17 September 2026; Accepted: 22 September 2026; Published: 03 October 2026

ABSTRACT

This study aimed to examine the existing conflict resolution mechanisms employed by women in Keiyo North Sub-County, Elgeyo Marakwet County, Kenya. The investigation was guided by Social Exclusion Theory and Conflict Transformation Theory. The study adopted a mixed-methods approach using a convergent parallel research design. The target population comprised 49,634 persons aged 18 years and above. The sample size was obtained using the Yamane formula, resulting in 398 respondents for quantitative data, while 14 key informants were selected for qualitative interviews. Structured questionnaires, semi-structured interviews, focus group discussions, and document analysis were used for data collection. The data were analysed using descriptive statistics, correlation analysis, and multiple regression, while qualitative data were analysed thematically. Of the 398 questionnaires administered, 292 were successfully returned, representing a response rate of 73%. The findings demonstrated that women employ several conflict resolution mechanisms in Keiyo North Sub-County, including community mobilization, advocacy and lobbying, gender sensitization, and traditional mediation. Traditional mediation recorded the highest level of agreement, with 46% of respondents strongly agreeing and 35% agreeing that women use traditional mediation practices to resolve disputes. Community mobilization was also widely recognized, with 23% strongly agreeing and 52% agreeing that women mobilize communities effectively to prevent conflicts. Advocacy and lobbying for equitable resource distribution recorded 18% strong agreement and 45% agreement, while gender sensitization recorded 8% strong agreement and 30% agreement. The findings further established a strong positive relationship between strategies employed by women and conflict resolution outcomes ($r = 0.762$, $p < 0.01$). The findings were supported by qualitative evidence showing that women use dialogue, mediation, and community meetings to prevent conflicts before they become serious. The study concludes that women employ both traditional and community-based mechanisms in conflict resolution and recommends strengthening women-led mediation, community mobilization, advocacy, and peace education initiatives in Keiyo North Sub-County.

Keywords: Women, Conflict Resolution, Conflict Resolution Mechanisms, Traditional Mediation, Community Mobilization, Advocacy, Keiyo North Sub-County

INTRODUCTION

Conflict has long been recognized as one of the most pressing challenges to global peace, security, and sustainable development. Armed conflicts, political instability, resource-based disputes, land conflicts, and inter-community tensions disrupt social cohesion, displace populations, and weaken relationships within communities. Women are particularly affected by conflict because of their responsibilities within households and communities, but they also play important roles in preventing violence, mediating disputes, mobilizing communities, and rebuilding relationships. The recognition of women as actors in peace and security was strengthened through United Nations Security Council Resolution 1325, which emphasized women's participation in conflict prevention, peace negotiations, peacebuilding, and post-conflict recovery.

Women employ different mechanisms to address conflicts depending on the social, cultural, economic, and

institutional environment in which they live. These mechanisms include mediation, dialogue, community mobilization, advocacy, lobbying, peace education, reconciliation, and participation in local peace structures. At grassroots level, women frequently use interpersonal relationships and community networks to identify emerging conflicts and encourage peaceful settlement. Mueller-Hirth (2019), for example, found that women affected by post-election violence in Kenya participated in mediation, dialogue forums, community reconciliation meetings, self-help groups, economic empowerment activities, and psychosocial support. These mechanisms enabled women to contribute to rebuilding relationships and strengthening social cohesion.

In Africa, women have historically participated in conflict resolution through both formal and informal mechanisms. African women have mobilized communities, mediated disputes, advocated for justice, and participated in reconciliation processes. Becker and Carter (2023) demonstrate that women's participation in peace processes can contribute to more inclusive approaches to conflict resolution, particularly where women participate meaningfully in negotiation and decision-making. However, patriarchal norms, tokenism, inadequate institutional support, and limited resources continue to constrain women's influence in many peace processes.

In Kenya, women have participated in grassroots peacebuilding during periods of ethnic conflict, resource disputes, political violence, and inter-community tensions. Mwangi (2015) found that women in Tana River County played important roles in grassroots mediation, early warning, and reconciliation, although their influence in formal decision-making remained limited. Mukoshi and Hamasi (2022) similarly established that women participated in community education for peace, lobbying for equitable resource distribution, and grassroots mobilization. These findings demonstrate that women's conflict resolution roles are not restricted to formal institutions but extend to community-level mechanisms.

Within the Rift Valley region, women have also participated in conflict resolution through culturally embedded mechanisms. Kilonzo and Onkware (2020) established that women in Uasin Gishu participated in community mediation, household dispute resolution, peace education, inter-ethnic dialogue, and civic mobilization. Muthama et al. (2021) found that women in Kapsokwony Sub-County participated in family mediation, religious reconciliation, and community negotiations. In West Pokot County, Kong'ani (2024) established that women used dialogue forums, peace education, cross-community networking, intermarriage advocacy, traditional ceremonies, and household mediation. Rutto (2022) similarly established that women in Marakwet East participated in peace meetings, cultural activities, church-based reconciliation, advocacy, and humanitarian support.

In Keiyo North Sub-County, Elgeyo Marakwet County, conflicts associated with cattle rustling, land disputes, and inter-community tensions have affected livelihoods and social cohesion. Women live within the affected communities and interact directly with families and community members experiencing conflict. Their position provides opportunities to mobilize community members, facilitate dialogue, mediate disputes, advocate for peaceful coexistence, and participate in traditional conflict resolution processes. However, inadequate documentation and examination of the specific mechanisms employed by women in Keiyo North have created a knowledge gap concerning their contribution to local conflict resolution

Statement of the Problem

Despite the recognition of women's important role in conflict resolution and peacebuilding, their participation in conflict resolution processes remains limited and inadequately documented. Women continue to face structural and cultural barriers that restrict their involvement in formal peace processes and decision-making structures. Existing studies have established that women participate in mediation, dialogue, reconciliation, community mobilization, advocacy, and peace education, but their contributions are often informal and receive limited recognition within formal conflict resolution institutions.

In Kenya, women have participated in grassroots conflict resolution in different conflict-affected communities. Studies have shown that women engage in mediation, early warning, reconciliation, community education, lobbying, and grassroots mobilization. However, women's influence in formal

decision-making structures remains limited. This creates a gap between women's involvement at community level and their representation within formal peacebuilding structures.

In Keiyo North Sub-County, Elgeyo Marakwet County, conflicts associated with cattle rustling, land disputes, and inter-community tensions have continued to affect communities and livelihoods. Women are directly affected by these conflicts, but they also participate in efforts to prevent and resolve them through community mobilization, dialogue, advocacy, gender sensitization, and traditional mediation. Despite these contributions, there is limited empirical documentation on the specific conflict resolution mechanisms employed by women in Keiyo North Sub-County.

The absence of adequate empirical evidence on these mechanisms makes it difficult to establish the extent to which women contribute to conflict resolution within the study area. Therefore, the study sought to examine the existing conflict resolution mechanisms employed by women in Keiyo North Sub-County, Elgeyo Marakwet County, Kenya.

Research Objectives

To examine the existing conflict resolution mechanisms employed by women in Keiyo North Sub-County, Elgeyo Marakwet County, Kenya.

LITERATURE REVIEW

THEORETICAL REVIEW

Social Exclusion Theory

Social Exclusion Theory was founded on the work of René Lenoir, who examined the exclusion of marginalized groups from mainstream society. Lenoir (1974) conceptualized exclusion as a rupture in social solidarity rather than merely a condition of poverty. The theory subsequently developed through contributions from scholars such as Touraine (1991) and Silver (2007), who examined exclusion as a consequence of structural and societal processes. Daly and Silver (2008) argue that Social Exclusion Theory provides a relational and process-oriented framework for examining structural barriers to societal integration. The theory is relevant to women's involvement in conflict resolution because women may be excluded from formal decision-making structures through patriarchal norms, cultural expectations, inadequate resources, and limited access to leadership positions. In Keiyo North Sub-County, the theory provides an analytical basis for examining how social structures can affect women's ability to participate in formal and informal conflict resolution mechanisms.

However, Social Exclusion Theory has been criticized for conceptual vagueness and insufficient attention to the dynamic nature of exclusion. Muddiman (2000) argues that the concept may have unclear boundaries, while Peruzzi (2014) observes that conventional measures may fail to capture exclusion as a dynamic process occurring across different stages of life. Van Regenmortel et al. (2016) further identify limitations concerning the integration of micro-level agency and macro-level structural factors.

Despite these limitations, the theory is relevant to the present study because it explains how patriarchal and structural exclusion can restrict women's participation in conflict resolution while also providing a basis for understanding the need to strengthen women's inclusion in peace structures.

Conflict Transformation Theory

Conflict Transformation Theory was developed by Lederach (2003) and conceptualizes conflict as an opportunity for positive transformation in personal, relational, structural, and cultural dimensions. Unlike approaches that focus primarily on managing or settling disputes, conflict transformation seeks to address the underlying relationships and structures that generate conflict. Galtung (2004) further emphasized the importance of addressing attitudes, behaviours, and contradictions in order to achieve sustainable peace.

The theory recognizes the importance of grassroots actors in transforming conflict. Women's dialogue, mediation, community mobilization, advocacy, and reconciliation activities can contribute to changes in relationships and community attitudes. In Keiyo North Sub-County, women's traditional mediation and community dialogue can therefore be understood as mechanisms through which interpersonal and community relationships are transformed. The theory has several strengths. Lederach (2003) emphasizes that conflict transformation provides a holistic framework for addressing conflict at personal, relational, structural, and cultural levels. Galtung (2004) strengthens the framework by emphasizing the relationship between attitudes, behaviours, and contradictions. Fischer (2011) further demonstrates the value of civil society and grassroots actors in mediation, dialogue, and human rights advocacy.

However, Conflict Transformation Theory has limitations. Fischer (2011) argues that civil society organizations may have limited effectiveness where supportive state institutions and economic recovery are absent. The theory may also overestimate the capacity of civil society actors where organizations are affected by donor dependency or where local organizations themselves reproduce social divisions. Nevertheless, the theory remains relevant to this study because it provides a framework for understanding how women's grassroots mediation, dialogue, mobilization, and reconciliation can contribute to addressing relational, structural, and cultural dimensions of conflict in Keiyo North Sub-County.

EMPIRICAL REVIEW

Conflict Resolution Mechanisms Employed by Women

Women employ different mechanisms in addressing community conflicts, including mediation, dialogue, community mobilization, advocacy, lobbying, peace education, reconciliation, and traditional conflict resolution. These mechanisms often operate outside formal institutions and are embedded within family and community relationships. Mueller-Hirth (2019) examined women's participation in peacebuilding in Kenya and found that women employed mediation, dialogue forums, community reconciliation meetings, self-help groups, economic empowerment, and psychosocial support. The study demonstrated that women's involvement in local peacebuilding contributed to rebuilding relationships in communities affected by violence. The present study extends this evidence by examining the specific mechanisms employed by women in Keiyo North Sub-County.

Mwangi (2015) examined women's participation in grassroots conflict resolution in Tana River County and established that women participated in mediation, early warning, and reconciliation. However, women's influence within formal decision-making structures remained limited. This finding demonstrates the distinction between women's grassroots contributions and their representation within formal peace institutions. Mukoshi and Hamasi (2022) found that women in Turkana County contributed to peacebuilding through community education, lobbying for equitable resource distribution, and grassroots mobilization. The findings indicate that advocacy and community mobilization can provide important mechanisms through which women address sources of conflict.

Kilonzo and Onkware (2020) examined women's participation in grassroots peacebuilding in Uasin Gishu County and established that women participated in community mediation, household dispute resolution, peace education, inter-ethnic dialogue, and civic mobilization. The study provides relevant evidence because Uasin Gishu is geographically and socially connected to the broader Rift Valley context in which Keiyo North is situated. Kong'ani (2024) established that women in West Pokot employed dialogue forums, peace education, cross-community networking, intermarriage advocacy, traditional ceremonies, and household mediation. The findings demonstrate the importance of both traditional and contemporary mechanisms in communities affected by pastoralist conflict.

Rutto (2022) examined women's participation in peacebuilding in Marakwet East Sub-County and found that women participated in peace meetings, cultural activities, church-based reconciliation, advocacy, and humanitarian support. The study is particularly relevant to Keiyo North because of the geographical proximity and similarities in community conflict dynamics. However, the study focused broadly on women's participation rather than specifically examining the range and relative use of conflict resolution

mechanisms in Keiyo North. The literature therefore demonstrates that women employ diverse conflict resolution mechanisms. However, limited empirical attention has been given specifically to the mechanisms employed by women in Keiyo North Sub-County. This study addressed this contextual gap by examining community mobilization, advocacy and lobbying, gender sensitization, and traditional mediation as specific mechanisms used by women.

METHODOLOGY

Research Design

The research used a mixed-methods approach with a convergent parallel research design. The design enabled the researcher to collect quantitative and qualitative data concerning women's involvement and the mechanisms they employ in conflict resolution. Quantitative data provided measurable evidence concerning respondents' perceptions of women's conflict resolution mechanisms, while qualitative data provided detailed explanations of how these mechanisms operate within the community.

Target Population

The study's target population comprised 49,634 persons aged 18 years and above in Keiyo North Sub-County. The population consisted of residents from the five wards of Emsoo, Tambach, Kamariny, Kapchemutwa, and Kaptarakwa. Qualitative information was obtained from key informants including a woman leader, peace committee member, and local administrator from each ward.

Sample Size and Sampling Design

The sample size was obtained using stratified random sampling. The study used the Yamane formula to determine the required quantitative sample:

$$n = \frac{N}{1 + N(e^2)}$$

$$1 + N(e^2)$$

Where: n = Corrected/desired sample size

N = Population size

e = Margin of error (0.05)

$$n = \frac{49,634}{1 + 49,634(0.05^2)}$$

$$1 + 49,634(0.05^2)$$

$$n = 398$$

Therefore, the sample size for quantitative data was 398 respondents. The sample was proportionately distributed across the five wards. In addition, three key informants were selected from each ward, comprising one woman leader, one peace committee member, and one local administrator, giving 14 key informants.

Data Collection Tools

Data was obtained from specific participants via the use of structured questionnaires. These Data was obtained from specific participants through the use of structured questionnaires, semi-structured interviews, focus group discussions, and document analysis. Structured questionnaires were administered to respondents to obtain quantitative information concerning women's participation, mechanisms employed, barriers, and perceived conflict resolution outcomes. The questionnaire incorporated a five-point Likert scale ranging from

Strongly Agree to Strongly Disagree. The use of structured questions enabled respondents to select alternatives representing their views and facilitated quantitative analysis. Semi-structured interviews were conducted with key informants, while focus group discussions were used to obtain collective perspectives concerning women's conflict resolution mechanisms. Document analysis was also employed to review relevant reports, policy documents, and peace committee records.

Validity of Research Instruments

To enhance the content validity of the study, the research instruments were subjected to expert review. The questionnaire items were developed to correspond with the study objectives and variables. Expert assessment helped establish whether the instruments adequately captured women's conflict resolution mechanisms and whether the questions were clear and relevant.

Data Analysis and Presentation

The information gathered for this investigation was quantitative and qualitative. Quantitative data were analysed using descriptive statistics and the Statistical Package for Social Sciences (SPSS). The descriptive statistics included frequencies, percentages, means, and standard deviations. Inferential statistics included correlation and multiple regression analysis to determine the relationship between the variables under investigation. Qualitative information was analysed thematically.

FINDINGS & DISCUSSIONS

Strategies Employed by Women in Conflict Resolution

The researcher sought to establish the strategies employed by women in conflict resolution in Keiyo North Sub-County. The respondents were requested to indicate their level of agreement with statements relating to women's effectiveness in mobilizing communities to prevent conflicts, advocacy and lobbying for equitable resource distribution, gender sensitization initiatives to promote peace, and the use of traditional mediation practices to resolve disputes. The findings are presented in Table 1.

Table 1 Strategies Employed by Women in Conflict Resolution

Responses	Strongly agree		Agree		Neutral		Disagree		Strongly disagree	
Women mobilize communities effectively to prevent conflicts.	66	23%	151	52%	35	12%	23	8%	17	5%
Women engage in advocacy and lobbying for equitable resource distribution.	52	18%	132	45%	64	22%	35	12%	9	3%
Women conduct gender sensitization initiatives to promote peace.	24	8%	88	30%	92	32%	65	22%	23	8%
Women use traditional mediation practices to resolve disputes.	135	46%	102	35%	32	11%	16	6%	7	2%

The findings in Table 1 show that 23% of the respondents strongly agreed that women mobilize communities effectively to prevent conflicts, while 52% agreed that women mobilize communities effectively to prevent conflicts. A further 12% were neutral on whether women mobilize communities effectively to prevent conflicts, 8% disagreed that women mobilize communities effectively to prevent conflicts, while 5% strongly disagreed that women mobilize communities effectively to prevent conflicts. This indicates that 75% of the respondents agreed that women effectively mobilize communities to prevent conflicts.

Regarding whether women engage in advocacy and lobbying for equitable resource distribution, 18% of the respondents strongly agreed that women engage in advocacy and lobbying for equitable resource distribution, while 45% agreed that women engage in advocacy and lobbying for equitable resource distribution. Meanwhile, 22% were neutral on whether women engage in advocacy and lobbying for equitable resource distribution, 12% disagreed that women engage in advocacy and lobbying for equitable resource distribution, while 3% strongly disagreed that women engage in advocacy and lobbying for equitable resource distribution. This shows that 63% of the respondents agreed that women engage in advocacy and lobbying for equitable resource distribution.

On whether women conduct gender sensitization initiatives to promote peace, 8% of the respondents strongly agreed that women conduct gender sensitization initiatives to promote peace, while 30% agreed that women conduct gender sensitization initiatives to promote peace. However, 32% were neutral on whether women conduct gender sensitization initiatives to promote peace, 22% disagreed that women conduct gender sensitization initiatives to promote peace, while 8% strongly disagreed that women conduct gender sensitization initiatives to promote peace. This indicates that 38% of the respondents agreed that women conduct gender sensitization initiatives to promote peace, while a considerable proportion remained neutral or disagreed.

Finally, 46% of the respondents strongly agreed that women use traditional mediation practices to resolve disputes, while 35% agreed that women use traditional mediation practices to resolve disputes. A further 11% were neutral on whether women use traditional mediation practices to resolve disputes, 6% disagreed that women use traditional mediation practices to resolve disputes, while 2% strongly disagreed that women use traditional mediation practices to resolve disputes. This indicates that 81% of the respondents agreed that women use traditional mediation practices to resolve disputes, making it the most strongly supported strategy among the four strategies examined.

The results were supported by interviewees who stated that: “Women use dialogue, mediation and community meetings to prevent conflicts before they become serious. They also encourage community members to resolve their differences peacefully.” (Community Elder – CE01). “Women mobilize community members through local meetings and women’s groups to discuss emerging conflicts and encourage people to avoid actions that may escalate disputes.” (Chief/Assistant Chief CH01). “Women use traditional mediation practices to bring conflicting parties together and encourage them to reach an agreement that is acceptable to both sides.” (Peace Community Leader PCL01). “Women organize grassroots meetings and mobilize families to participate in peace activities, particularly when conflicts affect the wider community.” (FGD1P1). “Women also engage in advocacy by raising concerns about unequal access to resources and encouraging leaders to address issues that may contribute to conflict.” (FGD2–FGDPCL1). “Women’s grassroots mobilization is effective because they have close relationships with families and can easily communicate peace messages within the community.” (Community Elder CE02). “Women have organized community discussions and sensitization activities to encourage peaceful relationships and reduce misunderstandings between community members.” (Chief/Assistant Chief CH02). “Traditional mediation practices are effective when women are respected by the conflicting parties because women can bring people together and encourage dialogue rather than confrontation.” (Peace Community Leader PCL02). “Women often use their knowledge of families and community relationships when mediating disputes, which helps them understand the underlying causes of conflicts.” (FGD1 P2). “Although traditional mediation is useful, its effectiveness depends on the willingness of conflicting parties to accept the mediation and on whether women are given authority to participate in the process.” (FGD2–FGDPCL2).

These findings agree with Kong’ani (2024), who found that women in pastoral communities in West Pokot used dialogue forums, peace education, cross-community networking, traditional ceremonies, and household mediation to prevent and manage conflict. The findings also agree with Mueller-Hirth (2019), whose study of women affected by post-election violence in Kenya established that women participated in mediation, dialogue forums, community reconciliation meetings, self-help groups, economic empowerment initiatives, and psychosocial support

Table 2 Effectiveness of Conflict Resolution Outcomes

The researcher sought to establish the effectiveness of conflict resolution outcomes in Keiyo North Sub-County.

Responses	Strongly agree		Agree		Neutral		Disagree		Strongly disagree	
Women's involvement has reduced the frequency of conflicts in the community.	24	8%	88	30%	92	32%	65	22%	23	8%
Women's participation has improved community cohesion and trust.	82	28%	98	34%	39	13%	52	18%	21	7%
Peace agreements involving women are more sustainable over time.	135	46%	102	35%	32	11%	16	6%	7	2%
Women's inclusion has made peace processes more gender-sensitive and inclusive.	65	22%	148	51%	30	10%	26	9%	23	8%

The findings in Table 2 show that 8% of the respondents strongly agreed that women's involvement has reduced the frequency of conflicts in the community, while 30% agreed that women's involvement has reduced the frequency of conflicts in the community. A further 32% were neutral on whether women's involvement has reduced the frequency of conflicts in the community, 22% disagreed that women's involvement has reduced the frequency of conflicts in the community, while 8% strongly disagreed that women's involvement has reduced the frequency of conflicts in the community. This indicates that 38% of the respondents agreed that women's involvement has reduced the frequency of conflicts in the community, while a considerable proportion remained neutral or disagreed.

Regarding whether women's participation has improved community cohesion and trust, 28% of the respondents strongly agreed that women's participation has improved community cohesion and trust, while 34% agreed that women's participation has improved community cohesion and trust. Meanwhile, 13% were neutral on whether women's participation has improved community cohesion and trust, 18% disagreed that women's participation has improved community cohesion and trust, while 7% strongly disagreed that women's participation has improved community cohesion and trust. This shows that 62% of the respondents agreed that women's participation has improved community cohesion and trust.

On whether peace agreements involving women are more sustainable over time, 46% of the respondents strongly agreed that peace agreements involving women are more sustainable over time, while 35% agreed that peace agreements involving women are more sustainable over time. A further 11% were neutral on whether peace agreements involving women are more sustainable over time, 6% disagreed that peace agreements involving women are more sustainable over time, while 2% strongly disagreed that peace agreements involving women are more sustainable over time. This indicates that 81% of the respondents agreed that peace agreements involving women are more sustainable over time.

Finally, 22% of the respondents strongly agreed that women's inclusion has made peace processes more gender-sensitive and inclusive, while 51% agreed that women's inclusion has made peace processes more gender-sensitive and inclusive. Meanwhile, 10% were neutral on whether women's inclusion has made peace processes more gender-sensitive and inclusive, 9% disagreed that women's inclusion has made peace processes more gender-sensitive and inclusive, while 8% strongly disagreed that women's inclusion has made peace processes more gender-sensitive and inclusive. This indicates that 73% of the respondents agreed that women's inclusion has made peace processes more gender-sensitive and inclusive.

The results were supported by interviewees who stated that: “Women’s involvement has helped to address some conflicts before they escalate because women are often able to identify tensions within families and the community at an early stage.” (Community Elder – CE01). “Women have contributed to reducing the intensity of some conflicts by encouraging dialogue and reconciliation instead of confrontation.” (Chief/Assistant Chief – CH01). “Women’s participation has improved community cohesion because they bring people together and encourage families and community members to work towards peaceful solutions.” (Peace Community Leader – PCL01). “Women have helped to build trust by creating opportunities for community members to discuss their differences openly and find common ground.” (FGD1–P1). “When women participate in peace processes, they consider issues affecting families and vulnerable members of the community, which makes the process more acceptable to different groups.” (FGD2–FGDPCL1). “Peace agreements involving women tend to be more sustainable because women continue to encourage the parties involved to respect the agreements after the formal meetings have ended.” (Community Elder – CE02). “Women help to maintain peace by following up on agreements and reminding community members about the importance of maintaining peaceful relationships.” (Chief/Assistant Chief – CH02). “The participation of women has strengthened trust between conflicting parties because women are often perceived as more focused on reconciliation and community welfare.” (Peace Community Leader – PCL02). “Women’s involvement has made peace processes more inclusive because they bring perspectives that may otherwise be left out of conflict-resolution discussions.” (FGD1–P2). “Although women’s participation has improved conflict-resolution outcomes, it does not always prevent conflicts from occurring because some conflicts are linked to deeper social and economic issues.” (FGD2–FGDPCL2).

The finding agrees with Paffenholz et al. (2016), whose study found that women’s engagement in peace processes contributed to more inclusive peace practices and allowed issues relating to reconciliation, social justice, and human rights to be incorporated into peace agreements. It is also consistent with Becker and Carter (2023), who found that women’s participation enhanced the stability and inclusivity of peace agreements. The convergence between the present findings and these studies demonstrates that women’s contribution to peacebuilding extends beyond immediate conflict settlement to the restoration of relationships and strengthening of community cohesion.

Regression Model Summary

The study conducted multiple regression analysis to determine the combined effect of women’s participation in conflict resolution, strategies employed by women, barriers faced by women, and strategies for enhancing women’s involvement on conflict resolution outcomes in Keiyo North Sub-County..

Table 3 Regression Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.878 ^a	.770	.749	.3873

The findings in Table 2 indicate an R value of 0.878, showing a strong positive relationship between the independent variables and conflict resolution outcomes. The R Square value of 0.770 indicates that approximately 77.0% of the variation in conflict resolution outcomes can be explained by women’s participation in conflict resolution, strategies employed by women, barriers faced by women, and strategies for enhancing women’s involvement..

CONCLUSIONS & RECOMMENDATIONS

Conclusions

The researcher concluded that several strategies are found to be used by a woman to prevent and resolve conflicts, concludes the study. Some of the strategies used include community mobilization, advocacy and lobbying, and gender sensitization and traditional mediation. Respondents were especially supportive of

traditional mediation and mobilization of communities. This means that both formal and community based methods are utilized in the resolution of conflict among women. These strategies can be reinforced to further improve women's involvement in sustainable conflict resolution.

RECOMMENDATIONS

The study recommends to provide capacity building programmes to women on mediation, negotiation, conflict resolution, leadership and peace building. Programmes of this nature will enhance women's knowledge, skills and confidence in conflict resolution processes. The training should be ongoing and should involve practical skills for the women to use in their family and community life in conflict situations. This would help women be more involved in both informal and formal peace processes.

REFERENCES

1. AFSC. (2023). Inclusion of women in peacebuilding processes: Negotiation and mediation – Women's peace and security agenda. American Friends Service Committee.
2. Ambler, L. (2018). Gender, UN peacebuilding, and the politics of space: Locating legitimacy.
3. Anwar, H. W., Mehmood, H., Shah, K., Webster, J., & Anderson, R. (2018). Knowledge, access, and decision-making: Women's financial inclusion in Pakistan. In Proceedings of the 1st ACM SIGCAS Conference on Computing and Sustainable Societies (pp. 1–12). Association for Computing Machinery.
4. Becker, M., & Carter, E. (2020). Women's involvement in reconciliation through community-based justice systems and social healing initiatives.
5. Becker, M., & Carter, E. (2023). The role of women in African peace processes.
6. Broski, J., & Dunn, W. (2018). Fostering insights: A strengths-based theory of parental transformation. *Journal of Child and Family Studies*, 27.
7. Daly, M., & Silver, H. (2008). Social exclusion and social capital: A comparison and critique. *Theory and Society*, 37(6), 537–566.
8. Fischer, M. (2011). Civil society in conflict transformation: Strengths and limitations of grassroots peacebuilding.
9. Galtung, J. (2004). *Transcend and transform: An introduction to conflict work*. Pluto Press.
10. Johnson, B., Jones, P. A., & Reitano, V. (2021). Stakeholder networks and inclusive public participation mechanisms in the public budgeting process. *Urban Governance*, 1(2), 98–106.
11. Kilonzo, J., & Onkware, E. (2020). Women's participation in grassroots peacebuilding and community mediation in Kenya.
12. Kong'ani, R. (2024). Women's multi-faceted roles in peacebuilding initiatives: Insights from pastoral communities in West Pokot County, Kenya.
13. Lederach, J. P. (2003). *The little book of conflict transformation*. Good Books.
14. Lenoir, R. (1974). *Les exclus: Un Français sur dix*. Seuil.
15. Lowe, Deng, & Simpson. (2026). Women's participation in conflict resolution and peacebuilding in South Sudan.
16. Muddiman, D. (2000). Theories of social exclusion and the role of public institutions.
17. Mugenda, O. M., & Mugenda, A. G. (2003). *Research methods: Quantitative and qualitative approaches*. Acts Press.
18. Muloshi, L., & Hamasi, L. (2022). Women, patriarchy and conflict resolutions in Turkana County, Kenya. *Journal of African Interdisciplinary Studies*, 6(6), 18–33.
19. Mueller-Hirth, N. (2019). Women's participation in peacebuilding and community reconciliation in Kenya.
20. Mwangi, M. (2015). Women's participation in grassroots mediation, early warning and reconciliation in Tana River County.
21. Muthama, J., et al. (2021). Women's participation in Alternative Dispute Resolution mechanisms in Kapsokwony Sub-County, Bungoma County.
22. Okello, P., Rebeccah, A., & Obara, C. (2023). Women participation in peace-building on community projects' implementation in conflict-prone areas: A case of Sondu border town, Kenya. *World Journal of Advanced Research and Reviews*, 19(1), 101–109.

23. Paffenholz, T., Ross, N., Dixon, S., Schluchter, A., & True, J. (2016). Making women count—not just counting women: Assessing women’s inclusion and influence on peace negotiations. Inclusive Peace and Transition Initiative.
24. Peruzzi, A. (2014). Understanding social exclusion from a longitudinal perspective: A capability-based approach. *Journal of Human Development and Capabilities*, 15(4), 335–354.
25. Saloojee, A., & Saloojee, N. (2011). From social exclusion to social inclusion: Theory and practices over two continents.
26. Shepherd, L. J. (2017). *Gender, UN peacebuilding, and the politics of space: Locating legitimacy*. Oxford University Press.
27. Silver, H. (2007). The process of social exclusion: The dynamics of an evolving concept. Canadian Policy Research Networks.
28. Súilleabháin, A. Ó., & Paffenholz, T. (2015). Reimagining peace-making: Women’s roles in peace processes. International Peace Institute.
29. Touraine, A. (1991). *Critique of modernity*. Blackwell.
30. Tripp, et al. (2025). Women’s mechanisms for conflict resolution in conflict-affected areas of northeast Nigeria.
31. Van Regenmortel, S., De Donder, L., Dury, S., Smetcoren, A.-S., De Witte, N., & Verté, D. (2016). Social exclusion in later life: A systematic review of the literature. *Journal of Population Ageing*, 9(4), 315–344.
32. Wanyama, & Ombaka. (2022). Women’s participation in county peace systems.