

**UNIVERSITY OF NAIROBI**

**FACULTY OF ARTS**

**DEPARTMENT OF SOCIOLOGY AND SOCIAL WORK**

**THE IMPACT OF INTER-ETHNIC CONFLICTS ON WOMEN'S  
PARTICIPATION IN LIVELIHOOD ACTIVITIES:  
A CASE STUDY OF MOLO, NAKURU DISTRICT.**

**BY**

**EVALINE MUTHONI MENYI  
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**RESEARCH PROJECT SUBMITTED IN PARTIAL FULFILLMENT OF THE  
REQUIREMENTS FOR THE AWARD OF MASTER OF ARTS DEGREE IN  
SOCIOLOGY (RURAL SOCIOLOGY AND COMMUNITY DEVELOPMENT)**

**NOVEMBER 2009**


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## DECLARATION

I declare that this project is my original work and has not been submitted for a degree at any other university.

  
\_\_\_\_\_  
Evaline Muthoni Menyi

13/11/09  
\_\_\_\_\_  
Date

This project has been submitted for examination with my approval as university supervisor

  
\_\_\_\_\_  
PROF. E.H. N. NJERU  
SUPERVISOR

13/11/09  
\_\_\_\_\_  
Date

## **DEDICATION**

This is dedicated to

**My parents; Francis Muraguri and Florence Njeri**

**My Brothers; David Muraguri, Elias Gitau and Peter Mwangi, and**

**All the women who have been affected by inter-ethnic conflicts**

## **ACKNOWLEDGEMENTS**

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Finally, I thank those who offered me information required for successful completion of this work.

## ABSTRACT

Kenyans have been experiencing inter-ethnic conflicts for the past few years. The first tribal conflicts occurred in Rift Valley in 1992. Ever since cases of inter-ethnic conflicts that have led to loss of lives, displacement of people, destruction of properties, hundreds of people being injured, children orphaned and women widowed continue to be reported in various parts of the country. Women have contributed significantly to the economy and development of the country through working together in self help groups. However, their efforts have gone to waste following the eruption of inter-ethnic conflicts.

This project focused on the impact of inter-ethnic conflicts in participation of women in livelihood activities in Molo, Nakuru district. To achieve this, a survey was conducted in Molo. Probability sampling was used to select the respondents from the affected areas while non probability sampling was employed to select women's group leaders, church leaders and government officials who served as key informants. Non probability sampling was also employed to select community leaders and displaced women in the internally displaced persons' camps for focus group discussions.

A structured questionnaire was used for personal interviews, a focus group discussion guideline was used for focus group discussions, listed discussion topics guide was used for an in depth interviews with key informants, a check list was used for observation and a case study was conducted. A total of 90 respondents participated in the research.

The findings revealed that women had been working together in groups and had made significant achievements in improvement of their individual standards of living and in development of Molo area. 77% of the respondents were actively involved in self help groups work. They cited tangible results and achievements of their work. For example, construction of permanent water tanks and permanent houses were some of the many achievements realized through self help groups.

The study found out that the inter-ethnic conflicts in the area had negatively affected participation of women in livelihood activities. 100% of the respondents had experienced inter-ethnic conflicts and were unanimous that no livelihood activities could take place in times of conflicts. People were displaced from their homes and lost their properties. The findings indicated that time taken before restoration of peace was long leading to permanent dissolution of self help groups. The findings also indicated that women initiated smaller activities after the inter-ethnic conflicts due to fear of losing more properties.

The findings proved that participation of women in livelihood activities has positive impact in development of the country and that inter ethnic conflicts has negative impact on women's work in groups. It was evident that the conflicts brought about divisions and enmity between women making it impossible for them to work together. The findings also proved that fear and tension in Molo will permanently affect the relationship between women from the two warring communities.

The major recommendation was that the government should intensify its efforts in restoration of peace and unity in the area. Future studies should address a permanent solution to the inter-ethnic conflicts in Molo and in the whole country.

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## **CHAPTER ONE: INTRODUCTION**

### **1.1 BACKGROUND**

Over the past few years Kenyans have been experiencing different forms of violence, the major one being inter-ethnic or tribal conflicts. The first tribal conflicts occurred in 1992 in the Rift Valley Province where an estimated 1,500 people were killed and 300,000 forced to flee their homes. Also, in 1992 an estimated 2,000 people died and 20,000 were made homeless in ethnic clashes in Western Kenya. Similarly, in 1997, the Coast Province experienced inter-ethnic violence that caused up to an estimated 120,000 people to abandon their homes and resulted in at least 100 deaths (The East Africa Standard, September, 2004).

Ever since, cases of inter-ethnic conflicts that have led to loss of lives, internal displacement of people, destruction of properties, hundreds of people being injured, children orphaned and women widowed continue to be reported in various parts of the country. Other outcomes have to do with political instability in the country, which discourages tourists from visiting the nation, leading to economic decline among other outcomes.

With the advent of multi-party politics, political leaders are believed to be inciting the people into fighting one another. Conflicts also occur as a result of other factors beyond social and political situations. Before independence, each ethnic group in Kenya used to live on its own land, but after independence things changed following settlement of people in different parts of the country. Competition for scarce resources, particularly land and business opportunities have led to violence among different communities in Kenya (Selva Meera, 2005).

The inter-ethnic conflicts have various and different effects on different groups of people in our society. Hundreds of men have lost their lives in wars and many more have been injured making them unproductive in the society. Many men also experience problems

when displaced and their resources destroyed. With these problems, men are unable to contribute towards livelihood activities in their homes and the whole society at large.

Women are usually widowed and left homeless. With the death of breadwinners, the women take over their responsibilities. When displaced, women's participation in livelihood activities is affected and mostly hindered especially when most of the group members move to different areas never to return to their homes. This study assessed the impact of inter-ethnic conflicts on the participation of women in livelihood activities.

Women make significant contribution to the economic, social and political livelihood activities. Snyder Margaret (1995:182) argues that the success of development, for example, rests essentially on the quality of women's work. She therefore, recommends participation of women at the conception, the execution of national and regional development programmes.

According to Chitere Orieko and Mutiso Roberto (1993; 89), women constitute nearly two-thirds of the rural population and they are the majority of small scale farmers in the rural areas. In Kenya, women have a long tradition of participation in community and national development as well as being producers and custodians of family life. They argue that the history of women participation in rural development in Kenya is long; it dates back to the pre-colonial period. Women have always worked within the framework of mutual aid groups and have fully participated in rural development activities through self-help group activities. The expansion of the women's group movement is demonstrated by increased numbers of groups that carry out agricultural and other welfare activities in rural areas.

Snyder looks at coalitions among women as typifying African societies for generations. These groups offer solidarity between women even after their projects have failed to produce the expected incomes. Women have formed national branches of international women's organizations. Since 1970's there has been a surge in specialized groups formed by lawyers, businessmen, bankers, home economists and other professional (Snyder

1995:185). This is also happening in rural areas where most of the uneducated population is found.

## **1.2 PROBLEM STATEMENT**

Peace and security are commodities that residents of Molo have had in short supply since 1992 when the country experienced the first of a series of clashes between different communities in the vast Rift Valley Province and other provinces in the country.

Although the government is embarking on peace building initiatives aimed at establishing causes of the clashes and identifying a lasting solution in the affected areas, its impact is yet to be felt. This is because the high levels of tension and suspicion between the different communities have not ceased despite several attempts to reconcile the people (Sunday Nation, October 8<sup>th</sup>, 2006).

Molo has suffered inter-ethnic conflicts through intertribal wars that led to loss of lives and property, human displacements and a negative impact on participation of women in livelihood activities and what the affected communities had already realized. The inter-ethnic conflicts that are largely attributed to political incitements still threaten to recur.

Before the clashes erupted in Molo, women played a major role in livelihood activities. This was in the form of self help group's formation and participation in different development activities such as construction of water tanks that saw each household able to access clean water for consumption. Such an initiative was long term and had positive impacts on the social and economic well being of the community members.

With eruption of inter-ethnic conflicts in Molo, participation of women in livelihood activities has been low. This has been brought about by the high-levels of tension and suspicion between the warring communities which makes it difficult for women to concentrate on their day to day work. During the wars, the families are usually forced out of their homes to the "wilderness" but they keep on sneaking back to till their land during the day, herd their cattle and watch over their homes. The people must be alert since the

“enemy” can strike any time (Sunday Standard, March 19, 2006). With this kind of situation, it has been hard for women to achieve long-term goals.

The tribal clashes have left a permanent bitter taste in the victim’s mouths and today huge tracks of land lie bare although they are highly productive. Some clash victims have sold their land at throwaway prices.

Despite this, little effort has been made by those in academia to analyze and document the full impacts of the inter-ethnic conflicts on livelihood activities in the affected areas like Molo and other outlying areas of Nakuru district. It is worth noting that to be able to mitigate against such conflicts in future, there is need to understand the impacts of the inter-ethnic conflicts on participation of women in livelihood activities of the affected communities.

### **1.3 SIGNIFICANCE OF THE STUDY**

The inter-ethnic conflicts in Molo since 1992 have resulted in the loss of lives and properties, physical injuries and trauma suffered by its victims, internal displacement of people, and disruption of the functioning of social institutions. Among the groups most devastatingly affected by these conflicts, however, are women whose engagement in livelihood activities has been seriously undermined and their participation in socio-economic development also been equally affected.

The women’s role of being daily tasks providers and caregivers within the family and the wider society, comes under threat during periods of conflict. Conflict, such as that which is ethnically motivated, has detrimental impact on women’s health and participation in livelihood activities. The physical and mental stress, resulting from “experiencing death, separation, rape, torture, destruction, loss of livelihood and material deprivation,” have an even larger effect on women as their access to adequate health care is extremely limited (United Nation Permanent Forum on Indigenous Issues, March 2004).

The Kenyan government in an effort to address the problem and to bring the perpetrators of inter-ethnic conflicts to book has formed several commissions into the tribal conflicts. It is expected that the findings from this study will complement such efforts through contributing to peace and reconciliation efforts among the affected communities as well as informing in the policy and decision making towards mitigating such conflicts in future.

## **1.4 RESEARCH QUESTIONS**

This study limited itself to the assessment of the impact of the inter-ethnic conflicts on the participation of women in livelihood activities in Molo, Nakuru District. It was guided by the following research questions

1. In what major ways do inter-ethnic conflicts affect women's participation in essential livelihood activities within Molo area?
2. How do inter-ethnic conflicts affect the women's roles in livelihood in the affected areas?
3. What are the livelihood coping strategies that women turn to upon inter-ethnic conflicts?

## **1.5 STUDY OBJECTIVES**

### **1.5.1 BROAD OBJECTIVE**

The broad objective of this research is to assess the impact of inter-ethnic conflicts on participation of women in livelihood activities in Molo.

### **1.5.2 SPECIFIC OBJECTIVES**

1. To identify the nature and causes of inter-ethnic conflicts in Molo.
2. To assess the effects of inter-ethnic conflicts on participation of women in key livelihood activities in the area.
3. To explore Women's livelihood coping strategies in response to inter-ethnic conflicts in Molo area.

## **1.6 SCOPE AND LIMITATIONS**

This research focused on the impact of inter-ethnic conflicts on participation of women in Molo area of Nakuru district. The study was faced with a number of limitations. First, the inter-ethnic clashes that affect Molo have occasioned migration of people affected by the conflict. In conducting this study, it was difficult to access the required information from all those who suffered as a result of the conflicts.

Secondly, following the inter-ethnic clashes, the Kenya government formed commissions of inquiry to look in the causes of the clashes. The findings of these commissions were yet to be made public. In view of this, the affected population was reluctant to diverge information on their experiences because of disillusionment of mere apathy.

Thirdly, owing to both time and financial constraints, the study did not involve all those living in the entire Molo area.

Finally, there was a high possibility of conflicts during the time in the field. This was due to the unpredictable eruption of inter-ethnic conflicts. Tension was high making it impossible to visit some of the affected areas.

## **1.7 DEFINITION OF CONCEPTS**

### **1.7.1 CONFLICTS**

According to Coser (1968:8), social conflicts may be defined as a struggle over values or claims to status, power, and scarce resources in which the aims of conflicting parties are not only to gain the desired values but also to neutralize, injure or eliminate their rivals. Such conflicts may take place between individuals, between collectivities, or between individuals and collectivities.

Conflicts arise from pursuit of divergent interests, goals and aspirations by individuals and, or groups in defined social and physical environment (Oтите Onige 2001:1). Changes in external environment such as contestable access to new political positions, or perceptions of new resources arising from development in the physical environment, are fertile grounds for conflicts involving individuals and groups who are interested in using these new resources to achieve their goals.

Oтите notes that conflict is a conscious act involving personal or group contact and communication. Conflict is a normal process of interaction particularly in complex countries in which resources are usually scarce.

Although conflict is a fact of life and could be a precursor of positive change, in this study it is perceived as something abnormal, dysfunctional and therefore detestable. This is due to the pain inflicted to those involved in conflicts.

## **1.7.2 ETHNICITY**

An ethnic group is a human population whose members identify with each other, usually on the basis of presumed common geneology or ancestry (Smith, 1986). Ethnic groups are also united by certain common cultural, behavioral, linguistic and ritualistic or religious traits.

Ethnicity in Kenya has been dramatically shaped not only by the settlement of diverse groups, but also by their interaction. Ethnic identity and experience does not exist in isolation, but when more than one cultural or racial group comes into contact with one another.

Ethnicity in this context was viewed as an inscriptive phenomenon largely based on the myth of common ancestry, belief systems, physical settlements, groups affiliations and relationships. In this case it is involving two ethnic groups; Kikuyu and Kalenjin.

### **1.7.3 COMMUNITY**

This is the web of personal relationships, groups, networks, traditions and patterns of behaviour that exist amongst those who share physical neighborhoods, socio-economic conditions or common understandings and interests.

### **1.7.4 COMMUNITY PARTICIPATION**

This is about enabling people to become active partners in the regeneration of communities by contributing and sharing in the decisions that affect their lives. Community participation should enable people to have a degree of power and control in the processes with which they are involved.

Community participation refers to an active process whereby beneficiaries influence the direction and execution of development projects rather than merely receive a share of benefits (Michael Bamberger 1986:5).

### **1.7.5 DEVELOPMENT**

Development has been defined differently due to the fact that it is not a value free phenomenon since it has to do with the improvement of people's lives. People are not homogenous category (Occasional Paper No. 30 – Institute of Development Studies 1981). Development involves growth, which can be defined as increase in certain capacities depending on what is to be developed. For example, in development of socio-economic conditions of a community, one must be talking about educational activities, construction activities, health activities, and home improvement activities etc.

### **1.7.6 PARTICIPATION**

According to the Oxford English dictionary, participation is “the action or fact of partaking, behaving or forming a part of”. Participation is what happens when members



of a community themselves become part of the process of change (Lundstrom and Smith 2000:4). The community becomes aware of their problems, begins to feel responsible for change, and they do something about it.

Through participation, local people's knowledge can be integrated with outside expert knowledge. What local people know of their own needs, attitudes, aspirations, traditions, and values can be combined with the development workers' knowledge and skills. Also, through participations a community makes the "innovation" its own and is prepared to take responsibility for it. This maintains self-esteem and fosters self-reliance, care, and good results.

Participation acquires a moral aspect and is associated with desirable goals. The community learns how to tackle certain problems and will be ready to continue with its own efforts. Participation sees the results of its own efforts, enjoying any benefits and bearing any failure (Sach Wolfgang 1999: 116). In Molo, women in the community level form their own self-help groups and set their goals, which they seek to achieve in a specified duration of time. Although this has been taking place in the area, the eruption of inter-ethnic conflicts has reduced the level of involvement by women in livelihood activities.

## **CHAPTER TWO: LITERATURE REVIEW AND THEORETICAL FRAMEWORK**

### **2.1 LITERATURE REVIEW**

#### **2.1.1 Introduction**

Inter-ethnic conflicts have been experienced in many countries in the world. Somalia is one of the most affected countries in Africa. The Somali conflicts began in 1991 and are still on to date. A report by the Elman Peace and Human Rights Organization (December 2008), verified that 16,210 civilians had been killed and 29,000 wounded since the start of the conflicts in December 2006. The conflicts have caused destabilization and instability throughout the country and have seen the Somali government losing substantial control of the state to the rebel forces.

Kenya has experienced inter-ethnic conflicts for many years. Kenyans continue to be haunted by actual or potential ethnic conflicts. According to Nyukuri, Basasa (1997), the conflicts in Kenya come about because different communities rely on ethnicity to perpetuate their dominance and hegemony in an atmosphere characterized by scarce resources, fear and prejudice. All the provinces in Kenya have experienced inter-ethnic conflicts. This study assessed the impact of these conflicts in participation of women in livelihood activities in Molo region of Nakuru district.

The inter-ethnic conflicts that hit Molo region of Nakuru district have been a subject of discussion and debate at the local and national level across the country. However, little effort has been made in academic circles to assess the impact of inter-ethnic conflicts on women's participation in livelihood activities. This research thus arises out of the realization of the existing knowledge gap with respect to the above.

According to Norwegian Refugee Council (2004), the problem of ethnicity has been progressively accentuated since independence with the emergence of ethnicity as a factor

in national politics. Ethnicity in Kenya became a national concern as early as during the colonial period but was accentuated in the post independence period during the implementation of the policy of Africanization. The agency adds that ethnic tensions developed especially around the structure of access to economic opportunities and redistribution of some of the land formerly owned by the white settlers. Most of the land in question was in the Rift Valley. The other area that was affected by the colonial settlement was the Central province.

The Jesuit Refugee Service-East Africa, an internationally displaced person's network, in a report *Women: The world's most displaced people* states that there are about 54,000 displaced persons living in abject poverty in the country. The report also says that 8,000 families displaced from their farms in Nakuru and Narok districts in the 1990's live at Bahati, Maela, Elburgon, Elmentaita, Ogelai, Dundori, Kisirir and Ringitia.

Another 4,020 people who were kicked out of Molo and Njoro had pitched tents at Barut, Kihingo, Mwariki, Lare, Ndeffo, Keringet, Kuresoi, Saosa and Kamwaura areas while those who lost their farms around Burnt Forest have been living at Kipkabus and Ainabkoi and Nakuru.

The report also says that 90% of the victims interviewed said perpetrators of the violence remained free making it difficult for them to return to their farms. "No visible action has been taken while insecurity has worsened due to the influx of the firearms", the report says (Michael Njuguna, Daily Nation, Friday April 20<sup>th</sup>, 2007).

Peace processes, whether at local, national, or international levels, seldom include the perspectives that emerge from women's shared sufferings. Even the choices that many women make at times of war and conflict are condemned when peace is being negotiated, or be rejected once formal peace has been achieved. All too often, women are expected to return to the domestic realm if and when peace returns. (Afshar Haleh et al, 2004: 2).

Haleh observes that commonly what the returning warriors bring home is violence, fear and domination, while their women are expected to bear the pain and remain silent and submissive in the name of peace and unity.

Conflicts may propel women into a more active arena, but at the same time rapid changes in gender roles may create a crisis of masculinity. Women have great contrasts in their war experiences, which are also mediated by differences in age, class, and regional or ethnic background. There are also great commonalities in their experiences, regardless of the kinds of situations they find themselves in, or the kind of roles they play in times of conflict (*Ibid*).

During war, women tend to bear a much greater burden than men for taking care of survivors, as well as children. They also carry the burden for ensuring food provision, while keeping social and political activities going on when men are fighting away from their homes. This shift of social responsibilities from men to women is common, despite the many different contexts in which conflicts occur, from remote rural villages in which most of the food has to be grown, to the big cities where all kinds of resourceful innovations are developed by women to ensure that families have enough to eat and are otherwise well taken care of. (Daily Nation, Wednesday April 11, 2007).

Women experience high rates of injury and death (although not as high as men) and the particularly brutal war and injury of rape. Common effects of women, in addition to the direct trauma caused by the rapes themselves, include social stigmatization; physical and mental injury, as many wars are rapes accompanied by other forms of violence; illnesses (from sexual transmitted diseases, usually with negative impacts on reproductive health); and death itself.

Under international law, states are obliged to protect women from violence (Norwegian Refugee Council (2004). Conflicts often result in mass movement of civilian populations as people flee their homes. This has a disproportionate impact on women. The world's

most displaced people are women and children. Whereas men flee with a few belongings, women feel obliged to protect, not only their helpless children, but also resources.

Harley observes that, whereas men are ostensibly left behind to fight, it is the women who have to bear the burden of ensuring safety for the children, bedding, cattle, sheep, goats and poultry. This attachment makes women vulnerable to attack and violations. But if a defense line is marked around women, the family feels secure.

According to Janet H Momsen (1995:2), women are the backbone of a country's existence. Ordinary women are the hardest hit by calamities because they are not economically empowered to chart their own destiny.

The horrifying eruption and continued clan hostilities in Molo have left Kenyans displaced and investments wasted. The violence is not a result of a paranoid theory on blood letting being tested by crazy and savage warriors; it is simply a convergence of poverty and greed (The Standard, Wednesday April 4, 2007).

## **2.1.2 Causes of Inter-ethnic Conflicts in Kenya**

### **2.1.2.1 Historical Causes**

According to Nyakuri (1997), one of the causes of inter-ethnic conflicts in Kenya is the historical indirect rule administered by the British colonialists that later turned out to be the 'divide and rule' strategy which polarized the various ethnic groups in Kenya. This in turn contributed to the subsequent incompatibility of these ethnic groups. The situation was made worse by the emergence of political parties affiliated to ethnic groups (Nyakuri, 1997). For example, The Kikuyu ethnic group formed the Kikuyu Central Association (KCA), the Kamba ethnic group formed the Ukambani Members Association (UMA), the Luhya ethnic group formed the Luhya Union (LU), the Luo ethnic group formed the Young Kavirondo Association (YKA), the Kalenjin ethnic group formed the Kalenjin Political Alliance (KPA), the Coastal ethnic groups formed the Mwambao

Union Front (MUF) and Taita ethnic group formed the Taita Hills Association (THA). This made it impossible for people to identify as a group.

#### **2.1.2.2 Competition over Scarce Resources and Administrative Boundaries**

According to the Norwegian Refugee Council (2004), land is one of the major reasons of inter-ethnic conflicts in Rift valley Province. The value attached to land in the region has perpetuated the recurrent conflicts within the communities. Other land related conflicts in the region have been attributed to poor policies on land demarcation and ownership as well as allocation of public land to non-residents as prevalent in Nakuru district. Also, there is evidence of rampant crop theft and crop destructions instigated and executed by rival communities.

According to Craig Murphy (2003), the history of inter-ethnic conflicts in the Rift Valley is attributed to land ownership. He sees land ownership in Kenya's fertile Rift Valley as a divisive factor that fuels the tensions between ethnic groups living in the area. Murphy observes that prior to colonialism in Kenya, the pastoral Kalenjin and Maasai ethnic groups inhabited the Rift Valley. However, in 1915 British colonialists forced pastoral groups off the land, so they could develop the area agriculturally by planting cash crops like tea and coffee. The colonialists coerced thousands of Kikuyu, Kisii, Luhya, and Luo ethnic groups (all experienced farmers) to move to the Rift Valley to work on the farms. Over the first 20 years of the 20<sup>th</sup> century the traditional inhabitants of the Rift Valley, the Kalenjin and Maasai, were forcefully displaced from their homelands by the colonial administration. Soon, thousands of non-native Rift Valley dwellers with agricultural experience, like Kikuyu, settled in the Rift Valley. This shift in ownership of Kenya's most fertile land is a key element of the ethnic tension between these groups.

Murphy (2003) looks at the land issue as a problem along district boundaries in other parts of the country as well. It became more prevalent with creation of new constituencies and districts because they were viewed as describing tribal boundaries. In multi-ethnic

areas like Nakuru, the creation of a new district has led to the victimization and expulsion of the ethnic minority.

Cattle raids and conflicts over water and pasture are the major causes of violence among the warring communities in Nakuru district. According to the Norwegian Refugee Council (2004:25), tensions between the communities intensify whenever there is famine in the area.

### **2.1.2.3 Ethnicity**

Ethnicity is a factor that constrains participation of women in livelihood activities wherever there are different ethnic groups within a community.

According to Bleahu and Janoski (2002), in towns, where categorical relationships are most necessary, ethnicity is often used because this makes it possible to divide up the population into a manageable number of categories and to know what sort of behavior is expected between “us” and “them”. Thus, we can expect friendly behavior from some people, or aggression and suspicion from others.

Peil et al (1998: 85) state that ethnicity has become a focus of conflict because it enhances symbolic and behavioral differences which can be used to promote and or defend the political, economic or social interests of the communities concerned. Peil observes that in most African countries ethnicity is a more important factor in communal differentiation than race or class, and the use of ethnicity in politics is considered a serious problem. He adds that cultural differences can aggravate conflict which is basically economic or political. Conflicts arise when resources are limited. As population increases, disputes pit one village against another, sometimes over national or states boundaries and sometimes within them.

### **2.1.3 Nature of Inter-Ethnic Conflicts in Kenya**

The inter-ethnic conflicts in Kenya have taken different forms since they first erupted in early 1990's. According to Murphy, Craig (2003), the inter-ethnic conflicts were described by numerous attacks to communities. In his report on post colonial Kenya, Murphy noted that most attacks were on kikuyu ethnic group by Kalenjin ethnic group. He observed that Hundreds of Kalenjin "warriors," as they became known would attack farms, targeting non-Kalenjin houses. He observed the attackers were often dressed in a uniform of shorts and t-shirts (sometimes red, sometimes black) and always armed with traditional bows and arrows as well as pangas (machetes). Sometimes, the warriors would have their faces marked in the traditional manner with clay. The warriors would loot, kill, and burn houses.

According to Crisp, Jeff (2000), the type of weapons used in Kenyan ethnic clashes has been machetes, bows and arrows. These are traditional Kikuyu and Kalenjin weapons. Crisp observes that the increased flow of refugees from war torn countries like Somalia and Sudan has resulted in a proliferation of small arms, like AK-47s and Kalashnikovs, in Kenya. These weapons, left over from Cold War politics between the Soviet Union and the United States are becoming increasingly available in Kenya. Crisp pointed out the possibility of increased amount of bloodshed in future conflicts in the country with these kinds of weapons being owned by the members of the warring communities.

According to Murphy (2003) the inter-ethnic conflicts in Kenya is normally organized and sponsored by the government. He observes that the conflicts are politically motivated. Murphy further observed that the conflicts took place immediately after elections. For example after 1992 and 1997 elections, Rift Valley province experienced inter-ethnic conflicts.



## **2.1.4 Effects of Inter-Ethnic Conflicts in Kenya**

Kenya has experienced inter-ethnic conflicts for a long period of time. The conflicts have had different impacts in the lives of Kenyans. According to Nyukuri, Barasa (1997), the victims of inter ethnic conflicts were left homeless, landless, injured, dead and abused. The real impact of inter-ethnic conflict in Kenya was felt most at personal and family level. There was loss of security in the conflicts-prone areas as the civilians took the law into their own hands, targeting perceived enemies. As a result of insecurity, there was indiscriminate loss of human life. Many people sustained physical injuries and others were traumatized. The state of insecurity interfered with the day-to-day socio-economic and political undertakings within the areas. There was loss of life among the Kikuyu, Kalenjin, Luhya, Luo, Iteso, Kisii and other ethnic groups. However, there is increasing evidence to suggest that although the loss was felt on either side of the conflict, the non-Kalenjin ethnic groups suffered most.

According to Nyukuri (1997), the inter-ethnic conflicts in Kenya exemplified the potential and real consequences of conflict on inter-ethnic marriages, family and social life. Nyukuri observed that there were cases of breakdown of marriages and family life. The inter-ethnic conflicts also created mistrust, prejudice and psychological trauma characterized by mental anguish and general apathy among the various ethnic groups affected in Kenya. This emerging negative tendency contradicts the view that the conflicting ethnic communities have co-existed and inter-married for several decades.

As a result of the clashes, thousands of school going children were displaced. Some dropped out due to the financial and socio-economic constraints attributed to the menace. For instance, the NCKK estimated that by 1994, over 10,000 in Trans-Nzoia District had been displaced as a result of the clashes. A similar number were out of school in Bungoma and Narok districts. This disruption of education activities was widespread in all the conflicts-prone regions in Western Kenya, Rift Valley and Coast provinces. Many schools were burned down or looted in parts of Nyanza Province bordering the Rift Valley Province. The same was witnessed in Cheptais, Kibuk, Kamneru, Kaptama in

Western province and Sabaoti Division in Trans-Nzoia District. Teachers and students were also attacked and forced to transfer to other schools while others abandoned schooling and teaching respectively. In Molo, over 55 primary schools catering for over 16,500 pupils were affected and did not re-open for the new term because of insecurity. The Standard Eight pupils due to sit for their Kenya Certificate of Primary Education (KCPE) fled their homes in 1993 because of insecurity caused by the violence. (Nyakuri,1997).

According to Murphy (2003), the inter-ethnic conflicts brought about a situation of gender and child vulnerability. Indeed, it is the children and women who suffered more during the period of conflicts. They were abused and violated and some raped. In most internal displaced camps, there was inadequate room to accommodate thousands of the displaced families. Both men and women, together with children, were forced to share congested sleeping places with little or no privacy.

The inter-ethnic conflicts affected the economic stability of the affected areas and the country at large. According to Murphy (2003), one of the long term economic consequences of the conflicts was change of land ownership patterns. He observes that decline in economic production as many of the potential farmers ran away due to insecurity created by the violence. The insecurity disrupted agricultural activities. In most cases, maize, coffee, pyrethrum, tea, sugarcane and other crops were either destroyed or abandoned because of the widespread violence caused by the conflicts. In some areas of Trans Nzoia, Kericho, Nandi, Nakuru and Uasin Gishu districts, work on agricultural land stopped for a long time as farm workers stayed away for fear of being attacked.

## **2.2 THEORETICAL FRAMEWORK**

As a study under the social sciences, this research will seek to explain the impact of inter-ethnic conflicts on participation of women in livelihood activities in Molo region of Nakuru district using conflict and symbolic interactionism theories.

## 2.2.1 CONFLICT THEORY

The Marx conflict theory begins with the notion that there are two basic groups of people within society – the wealthy and the poor. This theory looks at what happens when one group attempts to rebel against the other group and the various roles a group of people (or one person) has over another group of people. Conflict theory studies the social control that the rich have over the masses. Further, Marx believed that one society or organization only functions in order to try and better their social situation, which can result in some type of social upheaval. The theory brings out different types of conflicts; Conflict regarding class, Conflict regarding race and ethnicity, Conflict regarding gender, Conflict regarding religion, Conflict regarding region (Marx, Karl. 1971)

Marxian conflict theory can be applied to a number of social disputes as it relates to how one group controls the rest, the struggle within the oppressed group, and the way that the controlling group maintains power.

The study will be explained using conflict theory as explained by Karl Marx. According to Marx, the existence of different social classes in human society is the continuous source of inevitable conflict, and changes on the social structure occur through violent upheavals affecting class composition Abraham (2004:107). Marx sees the human society as a collection of competing interest groups and individuals, each with their own motives and expectations.

Kombo and Tromp (2006:57) state that the principle assumption underlying Marx's theory is that all members in society do not have the same values, interests or expectations. These vary according to one's position, privileges, ability, class, and wealth. Agreement tends to appear among those who share similar privileges. This is likely to encourage unequal distribution of the scarce but valuable resources and opportunities. This results in divisions in society resulting in hostility and opposition.

Marx's theory aptly explains the inter-ethnic conflicts that took place in Molo region, Nakuru District. The population composition in the study area is one that constitutes a

mixture in terms of such demographic characteristics like ethnic group and age, and socio-economic differentials, for example, social class, wealth, political interests and ability.

In view of these divisions, it is probable that people settled Molo region would suffer hostilities and conflicts such as the 1992 and 1997 inter-ethnic conflicts. The conflicts were largely as a result of competition for land and varying political interests at the time among the populations settled in the area.

## **2.2.2 SYMBOLIC INTERACTIONISM THEORY**

Symbolic interactionism theory looks at *meaning* as the fundamental component of human/society interaction. According to this theory People act based on symbolic meanings they find within any given situation. A conclusion is made that people interact with the symbols, forming relationships around them. The goals of people interactions with one another are to create shared meaning.

This theory focuses on the nature of interaction, the dynamic pattern of social action and social relationship. The theory is associated with Charles Horton Cooley and George Hebert Mead. Both Cooley and Mead focused their attentions upon the complex relationship which exists between the individual and society.

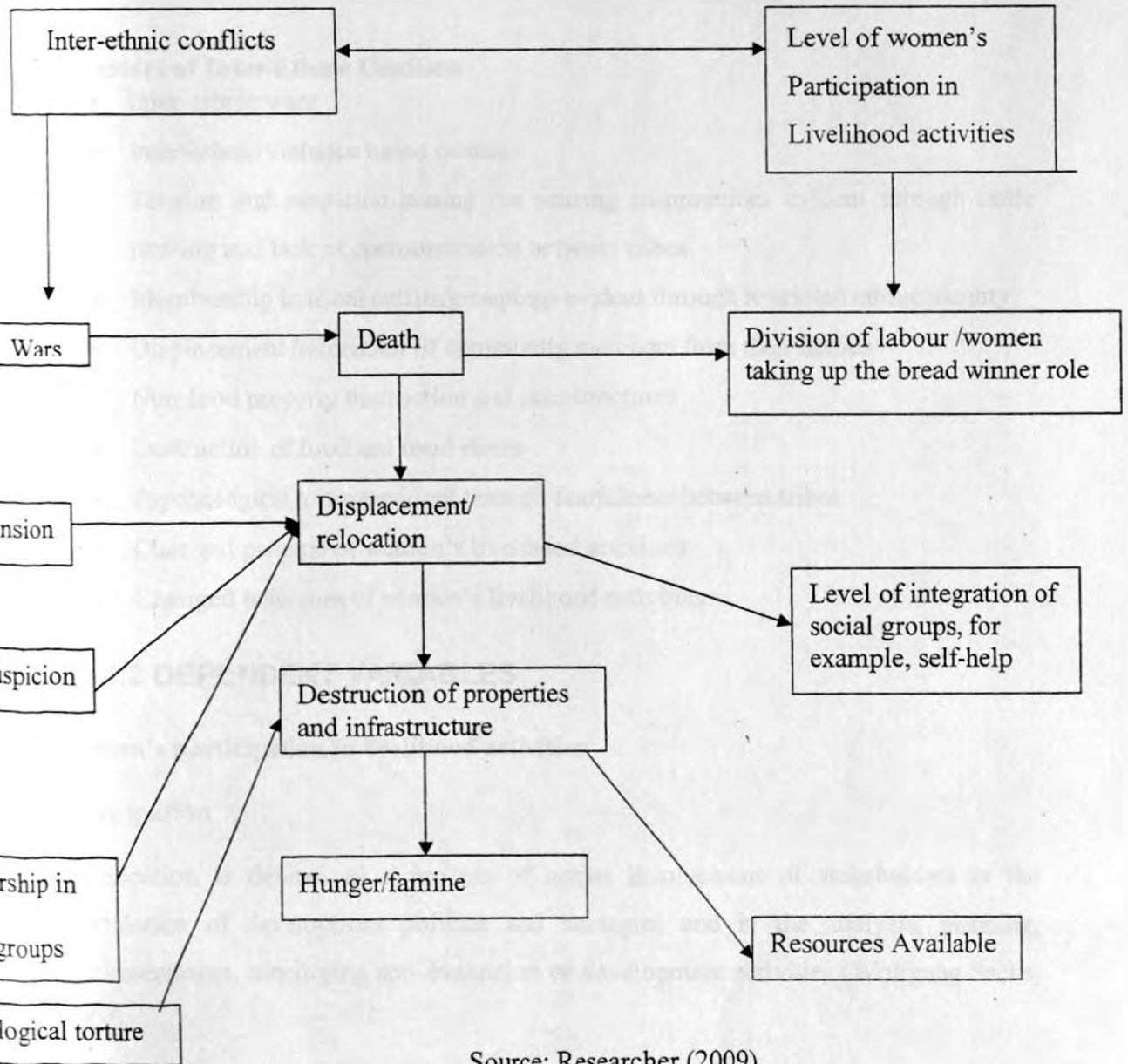
Symbolic interactionism theory emphasizes interactive nature of individuals and their ability to interact and be influenced by other individuals, especially through the meaning they attach to the interaction. The theory is relevant to this study in the following ways:

First, it observes the conflict in the study area as a result of the residence of the area seeing other residents engage in conflict that influences the later group negatively to engage in conflict. Secondly, the theory tries to match inter-ethnic in Molo region with similar cases of inter-ethnic conflicts witnessed elsewhere in the country.

## 2.3 CONCEPTUAL FRAMEWORK

Conceptual model is a theoretical construct that represents something, with a set of variables and a set of logical and quantitative relationships between them. Models in this series are constructed to enable reasoning within an idealized logical framework about these processes and are an important component of society's scientific theories (Wikipedia encyclopedia).

**Figure 1: Conceptual Model of Inter-ethnic Conflicts, Causation and Impacts.**



Source: Researcher (2009)

## **2.3.1 VARIABLE SPECIFICATION AND OPERATIONALIZATION**

### **2.3.1.1 INDEPENDENT VARIABLE**

#### **Inter-Ethnic Conflicts**

Inter-ethnic conflicts are a state of opposition, disagreement or incompatibility between two or more ethnic groups, which is characterized by physical violence (Wikipedia Encyclopedia). This research studied Kikuyu and Kalenjin ethnic groups.

#### **Indicators of Inter-Ethnic Conflicts**

- Inter-ethnic wars
- Inter-ethnic violence based deaths
- Tension and suspicion among the warring communities evident through cattle rustling and lack of communication between tribes
- Membership in tribal outfits/groupings evident through restricted ethnic identity
- Displacement /relocation of community members from their homes
- Non food property destruction and infrastructures
- Destruction of food and food stores
- Psychological torture evident through fearfulness between tribes
- Changed patterns of women's livelihood activities
- Changed outcomes of women's livelihood activities

### **2.3.1.2 DEPENDENT VARIABLES**

#### **Women's participation in livelihood activities**

##### **Participation**

Participation is defined as a process of active involvement of stakeholders in the formulation of development policies and strategies and in the analysis, planning, implementation, monitoring and evaluation of development activities (Wolfgang Sachs, 2004).

## **Livelihood**

A livelihood comprises the capabilities, assets and activities required for a means of living; a livelihood is sustainable maintained and contributes net benefits to other livelihoods at the local and global levels and in the long and short term.' (Chambers, R. and G. Conway (1992) *Sustainable rural livelihoods: Practical concepts for the 21<sup>st</sup> century*. IDS Discussion Paper 296. Brighton: IDS. (pp.7-8))

## **Women Participation**

This is where a group of women are actively involved in carrying out activities that will socially or economically help their families and the community at large.

## **Indicators of Women's Participation in Livelihood Activities**

- Level of women integration in social groups evident through roles of women in the group and the period in the group
- Inter-ethnic interaction between women
- Livelihood activities initiated by women's self-help groups
- The number of women's self-help groups
- The number of women who are members of self-help groups
- Outcomes of women's self-help groups
- Changed patterns of women's self-help groups activities
- Impacts of women's livelihood activities

## **CHAPTER THREE: SITE SELECTION AND METHODOLOGY**

### **3.1 SITE IDENTIFICATION AND GEOGRAPHY**

This research was conducted in Molo region of Nakuru district. According to Nakuru District Development Plan (2002-2008), Nakuru district is one of the eighteen districts of the Rift Valley province. It lies within the Great Rift Valley and borders eight other districts namely Kericho, and Bomet to the West, Koibatek and Laikipia to the North, Nyandarua to the East, Narok to the South West and Kajiado and Kiambu to the South. The district covers an area of 7,242.3km<sup>2</sup> and is located between longitudes 35<sup>o</sup> 28<sup>1</sup> and 35<sup>o</sup> 36<sup>1</sup> east and latitude 0<sup>o</sup> 13<sup>1</sup> and 1<sup>o</sup> 10<sup>1</sup> south.

The district is divided into sixteen administrative divisions. There are six constituencies in the district namely Nakuru town, Subukia, Naivasha, Kuresoi, Rongai and Molo. These constituencies do not follow the divisional administrative boundaries.

Molo region covers some of the potential areas of the district. These areas include Mau-Narok, Elburgon and Molo divisions which receive an average annual rainfall of 1,270mm per annum and covers areas over 2,400m above sea level. Njoro, Lare and Mauche divisions are covered in an area with altitude between 1,800m and 2,400m above sea level. The divisions also receive rainfall of between 760mm and 1,270mm per year. This is a dry sub-humid equatorial climate.

This kind of climate makes the area suitable for growing crops like maize, wheat, potatoes, beans and keeping livestock. The area has been seriously affected by deforestation which was as a result of people migrating from other areas of Rift Valley to occupy the forest in Molo region. This has brought about limited rainfall in the area causing drought. Following the drought, the rivers dry making water inaccessible to many people in the area. Limited sources of water in Molo region particularly the bore holes remain the only source of water. Due to this fact, residents walk long distances in search



of water, conflicts arise between the two warring communities due to the scramble of the limited resources. The drought leads to cattle raids and incidences of theft among communities who steal from each other the available food. These result to full fledged war between the communities.

Molo region was selected for the study because it was the most affected by inter-ethnic clashes in Nakuru district. Most of the people displaced by the clashes and are living in difficult circumstances are found in Elburgon and other small towns in the region.

## **3.2 METHODOLOGY**

### **3.2.1 RESEARCH DESIGN**

This study used descriptive research technique. According to Kombo and Tromp (2006:71), descriptive survey is a method of collecting information by interviewing or administering a questionnaire to a sample of individuals. The two argue that descriptive survey can be used when collecting information about people's attitudes, opinions, habits or any of the variety of education or social issues.

### **3.2.2 STUDY POPULATION**

This study was conducted in Molo constituency which comprises of Mau-Narok, Lare, Njoro, Mauche, Elburgon and Molo divisions. In this study, the constituency was referred to as Molo region. According to the district statistics office, Nakuru district, Molo has a population as shown in the table below.

<b>DIVISION</b>	<b>POPULATION</b>	<b>DENSITY</b>
Mau-Narok	33,079	179
Lare	30,659	220
Njoro	87,489	279
Mauche	17,018	105
Elburgon	72,220	165
Molo	35,312	599

(Source: District Statistics Office, Nakuru)

The subjects of this study were drawn from Mauche division. The selection of Mauche was purposive. Out of all the six divisions in Molo constituency, Mauche division had been highly affected by inter-ethnic conflicts and had a near equal population size of the two communities that were affected by the conflicts.

The respondents in the study included women's group leaders, women in the affected areas from both communities, and community leaders.

### **3.2.3 SAMPLING**

Sample design and size is that part of the research plan that indicates how cases are to be selected for observation or experimentations study (Singleton, et al., 1988).

The overall target of the sampling design of this study was to draw representative samples of people from both communities that suffered the effects of inter-ethnic clashes in the community. The study combined principles of probability and non-probability sampling.

Probability sampling was employed to select respondents from the affected areas who participated in personal interviews while non-probability sampling was used to select women's group leaders, church leaders and government officials who served as key informants. The government officials included the chiefs and sub-chiefs. Non-probability sampling was also used to select community leaders and displaced women in camps. Community leaders included village elders. Both the community leaders and the women in the camps participated in focus group discussions.

The primary data targeted 60 participants for personal interviews, 20 for focus group discussions and 10 as key informants making a total of 90 participants or respondents.

### **3.3 DATA COLLECTION AND DATA COLLECTION METHODS**

#### **3.3.1 TYPES AND SOURCES OF DATA**

In order to obtain the relevant data on the impact of inter-ethnic conflicts on women's participation in livelihood activities in Molo region both secondary and primary data was used.

Primary data was obtained from Focus Group Discussions (FGD), key informants and survey of inter-ethnic conflicts victims. Narrative was also used. The sources of secondary data included literature review, official government documents, non-governmental organization's reports and daily nation and standard newspapers. These newspapers had been reporting whenever the conflicts come up. Internet was also used together with other records and reports on conflicts and livelihoods activities.

#### **3.3.2 DATA COLLECTION METHODS AND INSTRUMENTS**

In conducting this research, the following data collection methods or techniques and instruments or tools were used.

<b>Sources</b>	<b>Method</b>	<b>Tool</b>
<b>Secondary data</b>		
Literature review, official government documents, NGOs reports, newspapers, journals and existing literature in the internet	Review of secondary data	checklist
<b>Primary data</b>		
Community leaders, displaced women in the camps, and key informants	Focus group discussions	Focus group discussions guidelines
Women's group leaders, church leaders and government officials	Key informants	Listed discussion topics guides
Interaction between women from the affected communities, behaviour patterns of the affected women in terms of implementation of livelihood activities	Observation	checklists
Sample survey of women from the affected areas	Personal interview	Questionnaires
Displaced persons	Case study	Listed discussion topics

### **3.4 DATA ANALYSIS**

The data collected from this study was analyzed using descriptive statistical data specifically, Statistical Packages for Social Scientists (SPSS) that includes the use of percentages, frequencies and charts.

#### **3.4.1 UNITS OF ANALYSIS**

According to Singleton (1988), a unit of analysis is what or who is to be described or analyzed. It is what the research seeks to explain or understand and can therefore be individuals, social roles, positions or even relationships.

In this research, the unit of analysis is the impact of inter-ethnic conflicts on participation of women in livelihood activities.

#### **3.4.2 UNITS OF OBSERVATION**

The unit of observation included interaction of women from the different communities and behaviour pattern of the affected women in terms of implementation of livelihood activities in the study area.

### **3.5 DISSEMINATION OF FINDINGS**

Findings from the study were useful in forming government policy and decision making on the issues relating to the inter-ethnic conflicts. These findings are of use by the scholarly community and of benefit to knowledge through the filling of existing knowledge gaps. In addition, this researcher believes that findings from this research will contribute towards peace reconciliation and recovery efforts in the Molo region of Nakuru district.

## CHAPTER FOUR: SOCIO-DEMOGRAPHIC ASPECTS

### 4.1 Introduction

This section presents data on the impact of inter-ethnic conflicts on livelihood activities among women. This study was conducted in Molo region of Nakuru district. Data collection was done between 26<sup>th</sup> May 2008 and 10<sup>th</sup> June 2008. The methods and tools used to collect data are discussed in methodology chapter. In this section data has been presented in the narrative format. Where applicable the study has made use of tables for clarity and exactness.

### 4.2 Sex of Respondents

The analysis of the study findings indicates that 83.6% of the respondents were women while only 16.4% were men (see the table 1 below). The large representation of women was deliberate mainly because the study focused on how women have been affected by inter-ethnic conflicts in participating in livelihood activities. Hence they were given more chances to respond to the issues themselves.

Table 1: Sex of the respondent

Sex	Frequency	Percent
Male	10	16.4
Female	51	83.6
Total	61	100.0

Source: Field Survey

### 4.3 Ethnic Group Combination

It is important to note that the study area is inhabited mainly by two ethnic groups, the Kikuyu and the Kalenjin as shown in the Table 2. Other ethnic groups represented in this area include Luhya and Turkana. Members from these ethnic groups have intermarried.

Table 2: Ethnic Group Combination

<b>Ethnic Group</b>	<b>Frequency</b>	<b>Percent</b>
Kikuyu	48	78.7
Kalenjin	12	19.7
Luhya	1	1.6
Total	61	100.0

Source: Field Survey

Table 2 further indicates that the largest ethnic group living in Molo is Kikuyu with 78.7% of the total population, followed by Kalenjin with a 19.7% of the population. This is attributed to the time these two different groups moved in this region as indicated by the respondents. The Kikuyu settled in this area between 1941 and 1990. The Kalenjin started settling between 1990 and 2000. Most Kikuyu living in this area migrated from Central province in areas such as Murang'a and Nyeri with a big number being born and brought up in Molo while the Kalenjin migrated from other parts of the Rift Valley such as Kericho, Mau Narok, Kuresoi, Koibatek and Rongai.

#### **4.4 Age of Respondents**

In terms of composition by age, the study findings show that majority of the respondents were aged between 31 and 60 years (see Table 3 below). The findings further present age category 41-50 as more dominant which is a possible indication that a significant portion of the population in the area is on an aging trend.

**Table 3: Respondents Age**

Age	Frequency	Percent
21-30	7	11.5
31-40	15	24.6
41-50	16	26.2
51-60	12	19.7
61-70	7	11.5
71-80	4	6.6
Total	61	100.0

Source: Field Survey

Table 3 clearly presents a low representation of persons aged 21-30. According to the key informants majority of this age category in the area have moved to towns or other areas in the country in search of jobs. The area leaders further looked at the low number of the youth from kikuyu ethnic group as the main reason it was more affected by inter-ethnic conflicts.

#### **4.5 Level of Education**

In terms of education, 59% of the population had attained primary education, 18% had attained informal skills such as tailoring, carpentry, and masonry while 11.5% had attained secondary education and college education as shown in table 4 below.

**Table 4: Respondents Education Level**

Education level	Frequency	Percent
Informal	11	18.0
Primary	36	59.0
Secondary	7	11.5
College/University	7	11.5
Total	61	100.0

Source: Field Survey

Asked about their career backgrounds, the main responses were as follows: 11 respondents were primary and nursery school teachers; 17 respondents were businessmen/women, 34 were farmers and 3 respondents were housewives. Those in businesses reported they sell second hand clothes, vegetables, maize and milk. A few of



the population in small scale business were tailors and shopkeepers. Those who listed farming as their source of livelihood reported that they grew maize, beans and vegetables in small scale. Only 2 respondents said they grew wheat.

#### **4.6 Individual Conflict Experiences**

Inter-ethnic conflicts experiences were commonly reported many times. For example, 32.8% of the respondents had experienced the conflicts more than three times while 34.4% couldn't recollect the exact incidences of conflicts they experienced which they said to be many as shown in Table 5 below.

Table 5: Frequency of Individual Conflicts Experiences

No. of Conflict Experiences	Frequency	Percent
Twice	3	4.9
Thrice	20	32.8
Four times	6	9.8
Many	21	34.4
More than 5	4	6.6
Five	7	11.5
Total	61	100.0

Source: Survey Data

#### **4.7 Causes of Inter-ethnic Conflicts**

On the question of what causes inter-ethnic conflicts, 62.5% of the responses pointed political incitement. Despite general discussions with the people in the study area pointing ethnicity as the main cause of inter-ethnic conflict, all the respondents were unanimous that the inter-ethnic conflicts erupt during election times or the period before the elections.

Another major cause of inter-ethnic conflicts in Molo was cattle rustling as cited by 14.8% of the responses. The respondents observed that cattle rustling leave the residents with no livestock. Livestock in this area is a source of wealth. The study findings indicated that the conflicts erupted when the affected ethnic group goes to recover their cattle.

The study found out that land disputes was a source of inter-ethnic conflicts. For example, 9.1% of the responses cited land disputes as the main source of inter-ethnic conflicts. According to the area leaders, land has been a sensitive issue in this area. The Kalenjin leaders observed that the kikuyu were given fertile land. The leaders further observed that the Kikuyu ethnic group came from Central province and they were therefore interfering with Rift Valley province which was believed to belong to the Kalenjin ethnic group. The Kalenjin therefore felt that Kikuyu should go back to Central province where, according to the respondents, they belong. The Kikuyu leaders on the other hand observed that their ethnic group is hard working and has contributed to development in the area. For example, the Kikuyu leaders pointed that their community never lacked food due to its hard working nature. They observed that their ethnic group members go to the extent of leasing land from Kalenjins causing conflicts especially during harvesting time.

Other causes of inter-ethnic conflicts in the area included boarder disputes as cited by 5.7% of the responses, market area as cited by 4.5% of the responses and water shortage as cited by 3.4% of the responses. This made people to scramble over the few bore holes in the area.

#### **4.8 Nature of Inter-ethnic Conflicts**

Much of the conflicts appeared to be between two ethnic groups; the Kalenjins and the Kikuyu. The major aggressors' appeared to be the Kalenjins.

All the respondents had experienced inter-ethnic conflicts. The study findings indicate that the area had experienced inter-ethnic conflicts in different forms. Out of 87 responses, 54 stated that inter-ethnic conflicts are in form of political instability causing conflicts, 9 responses stated that the conflicts come as a result of border disputes, 17 responses cited cattle rustling and other livestock related issues. 6 responses cited land disputes while 1 cited jealousy. The nature of inter-ethnic conflicts differed from time to time and brought different effects and experiences to the community.

Migration of people in and outside Molo area shows the magnitude of the inter-ethnic conflicts in the region. The local leaders, specifically the area chiefs and village elders, women support group leaders and church leaders felt that the inter-ethnic conflicts are usually organized. The leaders looked at the nature of attacks and weapons used as evidence that the conflicts were organized. The leaders said that the perpetrators were targeting properties and human lives. The inter-ethnic conflicts were perceived as sudden. People never expected them to erupt although these ethnic groups had always experienced the conflicts.

#### **4.8.1 Migrations**

Migrations and displacement of the ethnic groups from their homes is one of the indicators of inter-ethnic conflicts in Molo. During the inter-ethnic conflicts, people migrated to different destinations. For example, since the settlement of the two ethnic groups in Molo, and subsequent eruption of inter-ethnic conflicts, only 6.6% of the respondents had not migrated in times of the conflicts. Those who did not migrate attributed their safety to the fact that they live far away from the Kikuyu-Kalenjin borders. This population that had not migrated provided shelter to the larger population in time of conflicts. 85.3% of the respondents had migrated within Molo between one and four times depending on the magnitude of the conflicts. 37.7% of the respondents had not migrated outside Molo. These people ran for safety in nearby places in the region and returned to their homes once the conflicts were over. Table 5 and 6 below show the number of migrations within and outside of Molo during inter ethnic conflicts.

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Table 6: No. of Ethnic Conflict Related Internal Migrations

No. of migration	No. of people migrating	Percent
0	4	6.6
1	18	29.5
2	12	19.7
3	9	14.8
4	13	21.3
5	4	6.6
6	1	1.6
Total	61	100.0

Source: Survey Data

Table 7: No. Ethnic Conflict Related External Migrations

No. of migration	No. of people migrating	Percent
.00	23	37.7
1.00	19	31.1
2.00	15	24.6
3.00	1	1.6
4.00	3	4.9
Total	61	100.0

Source: Survey Data

The tables indicate a low number of external migrations. This is a possible proof that majority of those displaced did not have other places outside Molo they could run to during conflicts. According to the community leaders, the people without other safer places outside Molo were the ones who went to churches, refugee camps and to well wishers as they waited normalcy to return.

#### 4.8.2 Duration Preceding Normalcy

The study also made an effort to establish the effects of inter-ethnic conflicts in relation to how long it took for the situation to return to normal. The study found out that the post

conflict period appeared to depend on the distance from the border. The further away from the boarder the residents were the lower the magnitude of the negative conflicts experiences. For example, 31.1% of the respondents had experienced the effects of the conflicts for more than three months and 26.2% for less than one month as shown in the Table 8 below.

Table 8: Period before Normalcy

Duration	Frequency	Percent
Less than one month	16	26.2
One month	7	11.5
Two months	16	26.2
Three months	3	4.9
More than three months	19	31.1
Total	61	100.0

Source: Survey Data

The people near the boarders were normally caught unawares and as a result majority of them were killed. Those who managed to escape moved from their homes to safer places leaving behind their properties. The people who lived far from the borders were able to rescue some their properties.

The people living near the boarders also took long to return to their homes. According to the respondents, there were those who even took two years to return to their homes and there were those who never returned. The area leaders confirmed this by observing that there were those people who had never returned to their homes since the eruption of the first inter-ethnic conflicts in the area in early 90's. The leaders observed that these people had rented houses in other places but went to till their land during the day.

Asked whether the situation returns to normal, 82% of the respondents observed that the situation returned to normal after the conflicts were over. 68.7% of those who said that normalcy returned saw it as going back to their farms and beginning their lives afresh. 11.9% saw normalcy as restoration of peace, 9% saw return to normalcy as restarting their businesses while 10.4% saw normalcy as being able to reconstruct and settle back in their houses.

However, 18% of the respondents felt that normalcy did not return in the area after conflicts. The reasons cited were constant fear after the conflicts were over and the repeated acts of crime in the area that brought about destruction of properties and uprooting of crops in repeated incidences. The respondents observed that there were possibilities of recurrence of inter-ethnic conflicts as long as there will be elections in the country in future and the two ethnic groups are not united.

Asked who helped to bring back the situation to normalcy, the main responses were as follows: 35.5% of the respondents cited the police as the key players; 20.9% reported elected leaders and 16.4% saw the government officials playing the biggest role. The area leaders observed that the government had played an active role in restoration of peace in Molo during inter-ethnic conflicts. The leaders further observed that the government also provided shelter and food for the displaced people.

#### **4.8.3 Recurrence of Inter-ethnic Conflicts**

Inter-ethnic conflicts in Molo were first experienced in early 1990's as earlier indicated. Since then, this problem has occurred many times. Asked about the recurrence of the inter-ethnic conflicts, the respondents observed that the conflicts usually recurred after every 5 years. 71.4% of the responses observed that the conflicts recurred during elections or during the period before or after elections. 7.1% of the responses observed that the conflicts could occur at any time during cattle raids, harvest times and during Christmas festivals.

## **CHAPTER FIVE: INTER-ETHNIC CONFLICTS AND WOMEN'S LIVELIHOODS**

### **5.1 Introduction**

The inter-ethnic conflicts had various effects in Molo. The study focused on how the conflicts affected the participation of women on livelihood activities.

### **5.2 Women's Livelihood Activities**

Asked about the livelihood activities undertaken by women in the study area the respondents had multiple responses: 43.2% of responses cited small scale farming; 17% of the responses said small businesses; 31% of the responses said Self Help Group activities; 5.9% cited employment 2.7% of the responses said casual labour.

The study also found out that the 17% of respondents involved in small businesses practiced farming too and the businesses were operated on part time basis. This applied to those who were employed as they grew crops in their farms for food production. These findings indicated that women in the area did not rely on formal employment but other activities that required them to work together. For example, farming was mostly done by women in the area and majority of them were reported to do it in groups.

The local leaders confirmed that women played a great role in their families. Some of women responsibilities as indicated by the local leaders included catering for all the families needs such as payment of school fees. Most of the women were involved in farming. They grew maize, beans, wheat, potatoes, pyrethrum, and vegetables. Men were reported to play an insignificant role in livelihood activities as most of them had moved to towns in search of employment leaving all the responsibilities with women while the others were reported to stay idle.

### ***5.3 Participation of Women in Livelihood Activities***

Asked about their involvement in support groups, 77% the respondents said they belonged to women's self help groups. The study found out that women in this area had had a lot of benefits in working together. Women in self help groups said they had seen tangible results of their hard work. Some of the changes realized as a result of working in groups included purchasing of modern household items such as cooking gas, construction of modern and permanent houses and practicing modern farming methods. These changes were reported to have improved the members' living standards and also providing quality living conditions.

The study found out that women working together in groups had gained a sense of belonging. The respondents were happy to identify with their support groups. Communities working together were able to solve their problems together rather than individually. For example, the groups initiated savings and lending activities. Another example given was contribution towards development projects, such as school fees and clearing medicals bills. Group therapy was one of the common activities conducted by the members of the groups. This helped them to come up with coping mechanisms and the way forward in case a need arose.

Working together in groups gave women opportunities to learn and acquire new skills on areas of health and agriculture. The respondents reported several seminars and workshops they attended that were facilitated by different donors. The respondents further said that due to their hard work as groups, different donors showed interest in their work with some funding their activities. For example, the respondents observed that a water tank construction project was mostly supported by donors through provision of technical support.

The respondents observed that the self help groups gave them opportunities to share experiences and ideas. The members, through the groups, were able to save money and



initiate small businesses and other income generating activities. These, they said, enabled them to pay school fees for their children who were in secondary and tertiary colleges.

Other achievements reported by the respondents included proper farming methods, assistance in times of needs, increased crop harvest and improved diet and acquisition of livestock for the members.

The community leaders confessed that participation of women in their day to day activities through self help groups had contributed greatly in the development of the area. The leaders cited local roads maintenance by women in groups as an example of their communal work.

There were groups for both men and women in the area. These groups were very few as compared to those belonging to women alone. 59.4% of these groups were involved in burial preparations while others were founded in the churches.

Members of the groups played different roles as stipulated in the constitutions of the individual groups. There were groups with elected leaders while others gave all members in the group a chance to lead. All the members played an active role in ensuring the success and achievement of the group's goals. The leaders made sure that the rules and regulations were adhered to, led groups in decision making, chaired group meetings, kept records and took custody of the groups' money and other properties, coordinated the groups' activities as well as ensuring order was maintained in the group. All members played an active role in the group development by contribution of money, farming activities, decision making and other duties agreed upon by the group members.

## **5.4 Inter-ethnic Conflicts and Participation of Women in Livelihood Activities**

The eruption of inter ethnic conflicts in Molo had many effects on the area residents. People were affected emotionally, socially, psychologically, physically and economically.

All the respondents were affected by inter-ethnic conflicts in one way or the other. The study found out that one of the worst and most traumatizing effects of the inter-ethnic conflicts was death of loved ones. The respondents were very bitter with the big number of people killed during the conflicts. Men were mostly killed although women and children were not spared with most of them being raped and injured. The study found out that most of those who died were shot with guns and arrows; some were cut with *Pangas* while some were burnt in their houses. These killings left many women widowed and children orphaned. This increased the number of single parents and orphan headed households. Affected women took up the role of bread winner and the orphaned children were forced to drop out of schools.

More than 90% of the area residents lost all their properties. Properties were either destroyed or looted. For example, houses, businesses, livestock, food and household properties were destroyed or stolen. According to the area leaders, almost all those who were displaced from their homes lost all they owned and relied on the government and well wishers for basic needs like shelter, food and clothing. The area leaders confirmed that destruction of properties put women's efforts to waste. All that the women had worked for through their self help groups was destroyed during the conflicts. The researcher's observation confirmed the respondents' information. All the shopping centers were destroyed and were not operational. The only form of businesses taking place was selling vegetables to the small population that was left in the area. At least 80% of the business premises were burnt down during the conflicts. Most houses were also burnt down and needed reconstruction.

Another major effect of inter-ethnic conflicts to the residents was stopping of livelihood activities. The respondents observed that all the activities taking place came to an end during the inter-ethnic conflicts. This left the residents depending on well wishers, as stated earlier. When the residents were displaced they moved to different places and therefore could not be able to meet and carry on with their projects. The women also lost their properties and were affected financially and hence they couldn't be in a position to work or contribute towards their work as a group.

The study found out that the long period of time taken to restore peace in the area was an indication that the groups took longer before getting back together and restarting their activities. According to the respondents, some of the groups never got back. This meant that most of the members went at a loss since they were not able to claim their dues from those who never returned to their homes. Apart from self help group activities, farming and all the businesses in the area stopped. Personal work stopped too due to the insecurity in the area. Respondents said that no one was able to continue carrying out their daily activities.

During the recent inter-ethnic conflicts that erupted due to the disputed general elections in December 2007 there were a total of 278 internally displaced people camps all over the country. More than 80% of these camps were in Rift Valley Province where over 350,000 Internally Displaced People (IDPs) were staying as they awaited restoration of security in their home areas. 80% of the displaced people were women and children. Displacement of people from their homes rendered them homeless and exposed them into many dangers. Life in the refugee camps had denied children quality education, quality shelter and had exposed them into sexual activities at an early age.

Women in the IDP camps described their situation as full of tribulations, hopelessness and despair. Sexual exploitation of women and children together with Children prostitution was experienced in the camps. According to the women at Internally Displaced Persons Camps, those who exploited them sexually were people in power. This was in exchange for food and money. During this period, women were raped; some were

raped by more than 15 men amidst death threats should they say what happened to them. Some women were killed by their attackers. The over crowding in the refugee camps had also exposed them to different diseases which were caused by low hygiene level.

The study found out that inter-ethnic conflicts had stopped women from the two ethnic groups to participate in livelihood activities. The respondents observed that, before the eruption of the conflicts in the area, women were working together in their farms, they leased land for farming from each other, and they shared their market places and customers together with boarding same vehicles. This situation came to change with the eruption of conflicts. At the time the research was conducted; people from the two ethnic groups did not board same vehicles, each ethnic group had its own vehicles and bus stops; they did not use similar market areas or buy goods from each other or even speak to each other. The conflicts left permanent enmity between the two ethnic groups and hence a possibility of recurrence of inter-ethnic conflicts.

Operation of the area institutions was affected. Schools were closed down and those that operated had a low attendance since the children in the area were displaced. The residents reported that the schools were not functional during the time of clashes. No learning took place for a period of four months in the affected areas. As the tension continued to reduce, the attendance was still low with only 1/8<sup>th</sup> of the school going children attending classes due to displacement. The same applied to the churches. Out of the 6 churches visited, only two were functional. The church population was also very small. The operational churches were those situated in areas considered to be safe. Most churches were either burnt down or destroyed during the skirmishes. The summons and prayers in the churches were all about peace and reconciliation.

Tension and insecurity was evident. Residents in this region did not move outside their houses before six o'clock in the morning and also after six o'clock in the evening. The most hit areas by inter-ethnic conflicts were not visited even during the day. The reason given was that many people were killed and some injured while walking during these hours.

Other effects of inter ethnic conflicts were poverty, stress, hunger as people were not able to farm, interruption of the normal running of the local institutions like schools, hospitals, churches, under development and stagnation in development of the area due to fear of loss when the conflicts recurred.

### **5.5 Coping with Impacts of Inter-ethnic Conflicts**

Despite the challenges faced during the inter-ethnic conflicts, area residents had to find ways of helping themselves to move on with their lives. After the displacement, the residents sort refuge at police stations, churches, schools and later were transferred into internally displaced camps where they could not work nor access their farms for cultivation because of the insecurity. Here, the residents concentrated more on providing food, shelter and clothing for their families. They depended on the government and other well wishers. The residents ended up selling any remaining property.

Once peace was restored, the findings indicated that affected women had always turned to individual activities which included farming their private farms. They started by going back to their farms for farming activities as they continued living far away due to tension and insecurity. When the tension reduced, the residents were able to reconstruct their houses and settle back home.

Members of self help groups tried to safeguard the survival of the groups after the inter-ethnic conflicts by continuing with their livelihood activities. They traced the members who were available and initiated new groups. The study found out that due to fear of losing more properties, the initial projects after inter-ethnic conflicts were always smaller. Such projects included merry-go-round and assisting individual members to cultivate their individual farms. In most cases, fresh groups were initiated incorporating new members. New constitutions are also developed to safeguard the survival of the groups initiated.

In order to comfortably continue with livelihood activities, 36% of the respondents said they required capital in form of money especially when initiating the Self Help Groups. 27.3% of the respondents said they required land to carry on with their daily farming activities. They used individual land and leased more in order to have enough to cater for their needs. The respondents noted that more than 90% of land used for group activity was leased by women to meet their needs. 12.3% of the respondents required farm inputs and capital for their farming activities such as fertilizers and seeds. 12.9% of the respondents required labour as a resource to do their day to day activities. 11.5% required market for their day to day livelihood activities as that is where they sold their farm products and other business commodities.

Asked how they got their capital for initiating fresh livelihood activities after inter-ethnic conflicts 50.6% of the respondents said they acquired the needed capital through selling their farm produce and also through their shares in the self help groups. 40% said that they acquired the above resources through personal savings. Some were reported to acquire Personal savings through offering cheap labour to those who needed it.

Asked how the groups were sustained, 35% of the respondents reported that the groups used constitutions as the main tool for guiding them in making sure that rules and regulations were followed, 55% of the respondents said that tangible results from their work together in groups motivated the members, good leadership skills and setting achievable goals were among the ways of sustaining self help groups in Molo area.

## ***5.6 Little Hope in Sustainability of Women's Participation in Livelihood Activities***

The study found out that the survival of participation of women in livelihood activities in Molo region was pegged on the restoration of peace and unity in the area. The survival of the groups was threatened by recurrence of inter-ethnic conflicts as cited by 66.2% of the respondents. They observed that all the residents had lost all properties and it would

require much time to go back to their homes and regain what they owned in order to restart the groups.

According to the local leaders, women groups in the affected areas would take a long time to recover. The leaders observed a major development setback since the eruption of inter-ethnic conflicts leading to displacement of people and destruction of properties. These left people with no resources. The violence witnessed in the area contributed to suspicion among the various communities, a phenomenon that greatly affected development activities.

Although many respondents had complained and did not see a future with the participation of women in livelihood activities, 33.8% of the respondents observed that all was not lost. The respondents said that women were willing to continue with their work in self help groups as long as peace was restored in the area. The reasons behind women willing to continue working together were the tangible results of their work, commitment of the group members that was witnessed, and the efforts of the government and other key players in restoring peace and unity among the residents.

The local leaders saw a brighter future and a united population. The leaders continued to encourage the locals to continue farming although tension was still high. The government subsidized the cost of farm inputs to enable the farmers to purchase quality farm inputs for high production. The civil society came in to support the affected communities too. The local leaders were also engaged in efforts aimed at bringing about lasting peace in the area. Meetings between elders from the two ethnic groups were on-going.

## CHAPTER SIX: SUMMARY, CONCLUSION AND RECOMMENDATIONS

The study assessed the impact of inter-ethnic conflicts on women's participation in livelihood activities in Molo region, Nakuru district. The study used both secondary and primary data sources. It focused on inter-ethnic conflicts that have been experienced in Kenya for more than two decades. The assumption was that the conflicts have had no positive effects in the country and especially in the area of study. The study focused more on women than on men and children. Causes and nature of the inter-ethnic conflicts and women's livelihood coping strategies were studied.

To achieve these objectives, a survey was conducted targeting women who had been affected by inter-ethnic conflicts in Molo. Key informants were used to give an in depth view. Observation was also done in the area to complement the respondents' information. Women were deliberately given a large representation in the study because the study focused on their issues.

The findings indicate that the effects of inter-ethnic conflicts in Molo region of Nakuru district were economical, psychological, emotional, political, social and cultural. The area residents lost their lives, properties and were displaced to stay in internally displaced camps for a long time. The study found out that women were raped and wounded. They were also forced to take up men's roles in the time of conflicts while some were widowed.

Participation of women in livelihood activities before the eruption of inter-ethnic conflicts had helped women to improve their living standards. The study found out that women had made achievements in development and implementation of projects like building of water tanks and building of permanent houses. Other activities that had improved the welfare of women in the region were merry-go-round and table banking. The study found out that all these activities came to an end during the conflicts.



The findings indicate that women had played a big role in the development of the area and the country at large. The participation of women in livelihood activities was evident with 77% of the women interviewed belonging to self help groups. This indicated that women have realized that it is not possible to achieve development in isolation. However, the women have been affected by inter-ethnic conflicts citing death of loved ones as the worst effect. The findings indicate that all the achievements made by women in their work together were destroyed during the conflicts putting their efforts to waste.

The findings revealed that the inter-ethnic conflicts displaced people from their homes and their properties were destroyed. People moved to internally displaced persons camps and relied on well wishers to feed and to cloth them. Education system was also interfered with, with many children dropping out of schools. The study revealed that many women took over the role of bread winner as men were away fighting. Hundreds of women were widowed and children orphaned. The study found out that many women suffered psychologically not knowing where to go and how to protect their families.

The study findings indicated that the level of tension, mistrust and fear in the region affected the choice of development projects. Although majority of the respondents did not see a future with participation of women in livelihood activities 33.8% observed that women were still willing to come together and work as before. 66.2% of the respondents observed that the survival of participation of women in livelihood activities through self help groups was pegged on restoration of peace in the region.

The effects of inter-ethnic conflicts in the area may be permanent if reconciliation of the two ethnic groups is not fully done. A permanent solution on root causes of the conflicts should be arrived at so as to avoid the conflicts from recurring in future. The study revealed that issues such as land disputes and political incitement were among the main causes of the inter-ethnic conflicts and should be solved in a manner that will bring people together.

The findings indicate that the government played a key role in reconciling the people and also providing basic needs for the affected people. The government needs to intensify its efforts to see to it that people are back to their farms and that permanent peace is restored. The government also needs to guarantee security to the affected people so that they can be able to return to their farms. Psychosocial support and assistance in reconstruction of the houses, continued supply of seeds to farmers will quicken the healing process.

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**Appendices**

**(i) Research Study Questionnaire**

**UNIVERSITY OF NAIROBI  
FACULTY OF ARTS  
SOCIOLOGY DEPARTMENT  
RESEARCH ON THE IMPACT OF INTER-ETHNIC CONFLICTS ON  
WOMEN'S PARTICIPATION IN LIVELIHOOD ACTIVITIES IN MOLO  
REGION OF NAKURU DISTRICT.**

My name is Evaline Muthoni Menyi, a student at the University of Nairobi, Sociology department. I am undertaking the above mentioned research in partial fulfillment of a Master of Arts degree in Sociology (Rural Sociology and Community Development). This study focuses on inter-ethnic conflicts and how they affect women in this area. I would like to ask you a few related questions. The information you give us will be kept confidential.

Questionnaire Number-----

**RESPONDENTS BIO-DATA**

1. Name.....
2. Sex : a. Male   
b. Female
3. Age .....
4. Level of education .....
5. Ethnic group.....
6. Year started living in Molo, Nakuru district.....
7. Previous residence.....
8. Number of migrations within Molo region.....
9. Number of migrations from Molo region to another region.....

10. Occupation.....

**KNOWLEDGE, NATURE AND CAUSES OF INTER-ETHNIC CONFLICT.**

11. Have you experienced inter-ethnic conflicts

a) Yes

b) No

12. Please explain

a) Yes.....

.....

13. What forms of inter-ethnic conflicts are you aware of?

a). Political related

b). Border disputes

c). Livestock related

d).others(specify).....

.....

14. According to you, what causes inter-ethnic conflicts?

a). Political incitement

b). Border disputes

c). Cattle raiding

d).Others(specify).....

.....

15. How many times have you experienced such kind of conflicts? .....

a). Once

b). Twice

c). Thrice

d). Other(s).....

.....

16. How long do the conflicts last in your area?

a). Less than one month

b). One month

- c). Two months
- d). Three months
- e). More than three months
- f). Other(s).....

17. Does the situation usually return to normalcy?

- a) Yes .....
- b) No.....

18. If yes, what does this normalcy look like?

- a).....
- b).....
- c).....

19. If not, why?

- a).....
- b).....
- c).....

20. Who helps in bringing back the situation to normalcy?

- a). Village/community elders
- b). Provincial administration leaders (e.g. chief, D.O etc)
- c). Elected leaders (e.g. MP, councilors)
- d). Police
- e). other(s) (specify).....

21. How often do the conflicts recur?

- a). Not at all
- b). Once
- b). Twice
- c). More than twice (specify).....

22. In general, what are the effects of inter-ethnic conflicts in your community?

- a) .....
- b) .....

c) .....

d) .....

**EFFECTS OF INTER-ETHNIC CONFLICTS ON PARTICIPATION OF  
WOMEN IN LIVELIHOOD ACTIVITIES**

**Part A**

23. What are the various livelihood activities that are women involved in? please list them below

a).....

b).....

c).....

d).....

e).....

24. How have these activities been affected by inter-ethnic conflicts?

a).....

.....

.....

b).....

.....

.....

c).....

.....

.....

d).....



.....

.....

e).....

.....

.....

25. What kind of resources do you require in your daily livelihood activities? (Please indicate resources for each activity).

.....

.....

.....

.....

.....

26. Where do you get the resources listed above?

a) Personal savings

b) Income collected from income generating activities (IGAs)

c) Loan facility from financial institutions

d) Others (specify).....

.....

27. Do you belong to any form of women's self help group?

a) Yes

b) No

28. If yes, why?

.....

.....

.....

29. If not, why?

.....  
.....  
.....

30. Are there groups for both men and women in this area?

- a) Yes
- b) No

31. How many.....? Please list them below

- a) .....
- b) .....
- c) .....

32. What activities are these groups involved in

- a).....
- b).....
- c).....
- d).....
- e).....

33. What role do you play in the groups?

- a. Leadership
- b. Membership
- c. Other(s) (specify).....

.....

34. Explain the activities you undertake in the cases /roles mentioned above.

- a) Leadership.....  
.....
- b) Membership.....  
.....

c) Other(s).....

.....

35. In what ways do you benefit from being involved in each of the activities (above)?

a) Leadership.....

.....

b) Membership .....

.....

c) Other(s).....

.....

36. How has your role (above) been affected by inter-ethnic conflict?

a) Leadership

.....

.....

b) Membership.....

.....

c) Other(s).....

.....

37. Have you benefited from these groups in other ways apart from the above?

a) Yes

b) No

38. Please explain your answer

a) Yes.....

.....

.....

.....

b) No.....  
.....  
.....  
.....

39. How do you ensure sustainability of the group?

Explain.....  
.....  
.....

40. How was the sustainability affected by inter-ethnic conflicts? Explain

.....  
.....  
.....

41. What factors in your opinion appear to strengthen the group?

.....  
.....  
.....

42. What factors threaten to tear the group apart?

.....  
.....  
.....

43. How did inter-ethnic conflicts affect women's activities and involvement in livelihood activities in your area?

.....  
.....  
.....

44. What changes (specifically) have the women witnessed following the conflicts?  
Please explain your answer

.....  
.....  
.....  
.....

45. What major achievements can you count on in your participation in livelihood activities?

.....  
.....  
.....  
.....  
.....

**COPING STRATEGIES**

46. What happens to your group activities when the inter-ethnic conflicts erupt? (Please list them down and explain what happens to each of them)

.....  
.....  
.....  
.....  
.....

47. How do you cope with the impact?

.....  
.....  
.....  
.....

48. What happens to your personal work when inter-ethnic conflicts erupt and how do you cope with the impact?

.....  
.....  
.....  
.....

49. How fast do you resume your SHG activities after the clashes are over? (Please explain).....

.....  
.....  
.....

50. What challenges do you face in the groups after the inter-ethnic conflicts?

.....  
.....  
.....

51. How do you safeguard the survival of the SHG after inter- ethnic conflicts erupt?

.....  
.....  
.....

52. How do you go about the day to day affairs of your group in the midst of inter-ethnic conflicts?

.....  
.....  
.....

53. What changes have inter-ethnic conflicts brought in your self-help groups?  
Please explain.....

.....  
.....  
.....

54. What individual activities do women turn to after the inter-ethnic conflicts erupt in your area?

.....  
.....  
.....  
.....

55. What (according to you) will happen to the women regarding their involvement in livelihood activities?

.....  
.....  
.....

56. What other information do you want to give concerning inter-ethnic conflicts in Molo region, Nakuru district?

.....  
.....

## **Focus Group Discussions Guideline**

In focus group discussion, the following topics were discussed

- 1) Nature of conflicts
- 2) Causes of inter-ethnic conflicts
- 3) Activities undertaken by women in the area/key livelihood activities
- 4) Participation of women in livelihood activities in the area
- 5) Effects of inter-ethnic conflicts on participation of women
- 6) Women's coping strategies in response to inter-ethnic conflicts
- 7) Key players in reconciliation process the community
- 8) The future of the participation of women in livelihood activities
- 9) General impact of inter-ethnic conflicts in the community and particularly the impact on women
- 10) The community's way forward in dealing and coping with inter-ethnic conflicts

## **Case Study Guidelines**

- 1) Narrative on pre-conflict livelihood activities
- 2) Experience during the conflicts (effects)
- 3) Coping strategies in response to inter-ethnic conflicts
- 4) Current status/overall effects
- 5) What do you think will happen

## **Observation Checklist**

- 1) Interaction of women from the warring community
- 2) Behavior patterns of the affected women
- 3) Running of local Institutions
- 4) Participation of women in livelihood activities
- 5) All other relevant observations



## (ii) Case Study

Jennifer Wanjira was a happy mother before inter ethnic conflicts erupted in Molo. As a farmer she relied fully on her farm produce where she could harvest enough to sustain her family and also sell some for income.

Her children went to school without difficulty and school fees was available as they could be raised from the farm produce. The prevailing conditions prior to the inter-ethnic conflict were conducive for conducting livelihood activities including farming and education for school going children.

When inter ethnic conflicts erupted, she and her children were forced to run away to a nearby church where they hid. Her husband remained behind to join the other men in the war. He however came back after they were defeated and feared for his life. All the villagers went into hiding in the nearby churches while some went to police station. They later moved to the various Internally Displaced Persons (IDP) camps in the area. Since then, life has not been the same again for Wanjira and her family.

Prior to the inter-ethnic violence in Molo, Wanjira was a member of three self help groups that have now been dissolved. She had benefited from one through a revolving financial scheme for members but had not benefited from the others. Since then, Wanjira has lost contact with many members of her group and there has been no more contribution. The majority of the former members of the three groups now lack income and cannot go on with the group activities. There is also tension which makes the environment unconducive for the continuity of the group.

“During the inter-ethnic conflicts everything was destroyed. We did not have a chance to rescue anything from our home”, says Wanjira. “Today, I live in a church with my

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family where we depend on well wishers. So far I can say that God is great because we are provided with a place to sleep and eat”, she added.

According to Wanjira, farming in their former areas of settlement has not been possible because of tension around the area. “Since the eruption of inter ethnic conflicts, no farming has taken place. Those who have tried to farm have done so in vain because their crops have been uprooted by our enemies”, Wanjira laments.

Learning was not possible when schools re-opened for first term in the year because of the war. “Markets also ceased to operate and we no longer freely interact and meet with women from the other tribe”, says Wanjira. “Those who have been seen are the men and whenever they are seen it means that there are issues they are planning to do against us”, she added.

“However, we have been able to cope. We do cheap labour in the areas that were not affected by inter-ethnic conflicts although there is still tension all over. We also go once in awhile when accompanied by the police in the area. We hope that things will go back to normal”. Wanjira thinks that the conflicts are not yet over because they have always happened during election.