

**UNIVERSITY OF NAIROBI**

**DEPARTMENT OF SOCIOLOGY AND SOCIAL WORK**

**INTERNALLY DISPLACED PERSONS IN KENYA: A study of their struggle for  
livelihood in Kuresoi constituency, Nakuru County**

**BY**

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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.

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

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## **DEDICATION**

This is dedicated to:

My mother: Collette Kyengo.

My siblings: Collins Akidiva and Moreen Agamala.

All the internally displaced households who have been affected by inter-ethnic conflicts.

## **ACKNOWLEDGEMENTS**

I am first and foremost grateful to the Almighty God for the far He has brought me.

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## ABSTRACT

Kenyans have been experiencing inter-ethnic conflicts for the past several years. The first ethnic conflicts occurred in the Rift Valley in 1992. Ever since various communities especially those in this region have been experiencing inter-ethnic conflicts which have led to loss of lives, property and displacement of households. Such cases have not been experienced not only in Rift valley but also in various parts of the country. Several households have greatly contributed to the growth of the economy not only in the study area but also in Kenya as a whole. However the frequent eruption of inter-ethnic conflicts has rendered their efforts fruitless.

This project focused on internally displaced households and how they struggle for their livelihood in Kuresoi constituency, Nakuru County. To achieve this, the survey was conducted in two Internally Displaced Camps namely Kapkembo and Kongasis in Kuresoi constituency where several households provided information. Probability sampling was used to select IDP households that provided information using the questionnaires. Non probability sampling was used to select community leaders, government officials and church leaders who served s key informants. Non probability sampling was also used to select some of the most affected households that provided information using focus group discussion.

A structured questionnaire was used for personal interviews, listed discussion topics were used for an in-depth interview, a focus group discussion guideline was used for focus group discussions, a checklist was used for observation and a case study conducted on one household. A total of 63 respondents participated in the research.

Most of the activities were adhered towards the improvement of their living standards. The study revealed that 44.44% of the households were small scale farmers.

As a source of livelihood, most of them members undertook farming and at the same time other part time jobs. Women were active participants in self-help groups through which they had been able to improve the living standards in their homesteads. Whenever there was an outbreak of inter-ethnic conflicts, most of the farms were left unattended to making their farm products to be destroyed.

The study found out that inter-ethnic conflicts had negatively affected the participation of households in livelihood activities. All the respondents were unanimous that the conflicts negatively affected their livelihood activities. The findings indicated that the time taken before restoration of peace was long leading to permanent dissolution of livelihood activities like self-help groups.

It was evident that that conflict brought about enmity and suspicion among community households. The findings also proved that fear and tension in Kuresoi will permanently affect the relationship among households from the two communities.

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

## **ABBREVIATIONS**

IDP- Internally Displaced Persons

SHG- Self Help Groups

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## CHAPTER ONE: INTRODUCTION

### 1.1 Background of the study

At a time when many people assumed that racial and ethnic tensions throughout Kenya would gradually diminish, they seemed instead to increase. Serious disagreements and open tribal clashes among different communities in Kenya all remind us that inter-ethnic divisions are prominent in the lives of people in many parts of Kenya (Cox, 1995). The communities which were very prominent during the colonial period are the most affected as they were affected by the colonial system which left most of them homeless. This affected the attitude of the majority group communities who were concerned about the presence of other communities in their land and this gave them more reasons of rejecting them in their society. When the other communities began to settle and increase in number, the inhabitants began to erect many forms of social barriers. In these circumstances, the communities maybe particularly sensitive and may react violently to even the slightest sign that these barriers are recurring.

Ethnicity has been cited as being a major cause for the inter-ethnic conflicts in Africa (Mondross, 1994). Nothing raises so much fear in Africa as the start of fresh inter-ethnic conflicts that are similar to those that Kenya encountered in 1992 during a buildup of the multi-party elections and thereafter. Consequently, the trend has been that, ethnic groups that previously lived harmoniously together now turn against each other, leaving behind trails of destruction among civilians. In the former Rift Valley, the wave of inter-ethnic conflicts always goes down the history as the worst experiences in Kenya (Cox, 1995).

The communities in Kenya for instance, have experienced frequent inter-ethnic conflicts to the extent that the issue of inter-ethnic conflicts has become very sensitive and at the same time a subject for discussion where the parties involved aim at formulating policies in order to manage the conflicts.

Apart from inter-ethnic conflicts in Kenya other countries like Rwanda have suffered worse situations like the genocide of 1994 where an estimated mass murder of 800 000 people occurred (Khalid, 2009). This was as a result of the culmination of longstanding ethnic competition and tensions between the minority Tutsi who had controlled power for centuries, and the majority Hutu people who had come to power in the rebellion of 1959-1962 and overthrown the Tutsi monarchy. This is a clear indication that inter-ethnic conflicts are wide spread and may not be an issue affecting a specific country or community. The continuing ethnic strife resulted in the rebels displacing large numbers of Hutu in the north plus periodic localized Hutu killings in the south. Ever since, cases of inter-ethnic conflicts that have led to destruction of property, loss of lives, internal displacement of people, children orphaned and women widowed, continue to be reported in various parts of the country. With the introduction of the multi-party politics, political leaders are believed to be inciting the people into fighting one another hence political instability.

The post-election violence that hit Kenya after the December 2007 general elections, which unfolded along ethnic lines is one of the recent epitomes of such conflicts in the new world order and the era of democratization. The above cases and many others invite provoking thoughts and quest for research concerning the persistent ethnic conflicts in Kenya and the effects they are having on the livelihood activities of the households in the IDP camps.

Livelihood failure can contribute to the emergence of conflict by weakening the social fabric of a community making people resort to inter violence in order to obtain necessary resources, and increasing individuals' vulnerability to those with an interest in promoting conflicts for political or economic gain (Malual, 2008). At the same time, conflict is a major threat to livelihoods. Conflict restricts or blocks access to one or more of these assets. When this happens, people try to find other ways of obtaining those resources, or compensate for the loss of one resource by intensifying their efforts to secure another. Understanding this dynamic is essential for managing and minimizing conflict's impact on the community members. While livelihood strategies change in response to shifts in a household's access to assets, their effectiveness depends on many external factors. Policies and institutions both formal and informal are powerful forces that either help or hinder access to assets. These include systems of governance, gender roles, ownership systems, religious doctrine and cultural mores. The combination of discontent among

people whose livelihoods are failing and mobilization efforts by those intent on toppling the state can lead to the emergence of grave security threats. People whose livelihoods are damaged by inter-ethnic conflicts may be motivated to continue to fight or join the fighting order in order to seek revenge for what they have lost. As the effects of inter-ethnic conflicts are increasingly felt at the community and individual levels, the original ideology causes of a conflict will frequently be supplanted by others linked to protection or restoration of livelihoods (Lindernberg, 2002). Motivations for continuing to fight become more personalized and closely tied to livelihood protection. In addition, shifting power alliances between parties to the conflict may alter individual access to essential resources.

Populations adjust their livelihood strategies to mitigate the effects of the conflict, even if the adjustments themselves involve a violent response, such as fighting over natural resources. Livelihood strategies may be creative and positive such as when people find new ways of trading with each other make new alliances to negotiate use of another group's areas, or diversify their economic base. Other livelihood strategies may be negative, involving criminal activities that may be unsustainable or harmful in the long term despite their short term benefits. The more the adjustments the more the situation in the areas continues to become tense and once it gets out of hands households are displaced.

## **1.2 Problem Statement**

The proliferation of inter-ethnic conflicts in Kenya is so widespread that there is hardly any region where the problem has not reared its ugly head. The conflicts started in the former Rift Valley province of Kenya; one of the most ethnically heterogeneous and also one of the most agriculturally productive regions of the country (Mondross, 1994). The same inter-ethnic conflicts were experienced in North Eastern between the Garre and Degodia communities. Tension and conflict between the two communities was as a result of competition for scarce resources especially grazing land (Okoth, 1999). However, recently it has been attributed to the political disagreements that were emerging and at the same time the devolution structures that were being created in the counties. Similar incidences of inter-ethnic conflicts were witnessed in Kwale and Mombasa in the coastal region in August 1997 (Mazrui, 1997). The Digo who are a



sub-tribe of the Mijikenda community, targeted members who were from tribes that were not in Coast Province mainly the Luos and Kikuyus (Mazrui, 1997). The tourism industry which is the core livelihood activity at the Coast bore the brunt of collateral damage. By the time the conflicts were over, close to 10, 000 people had been displaced, 13 police officers and 65 people killed and property destroyed (Mazrui, 1997). In a single week of conflict between the Pokomo and Wadei communities in Tana River at the Coast, 50 people had been killed (Mazrui, 1997). In 2001, the same clashes were experienced among the Kisii and Maasai communities along Gucha Transmara border. The recent post-election conflicts that rocked the whole country, in rural and urban areas alike unfolded in an ethnic dimension too. Kenya's democratic transition began in 1991 owing to increased domestic and international pressure that compelled the Kenyan government to accept the reintroduction of multiparty elections; a move that had been vehemently resisted by those wielding power in Kenya at that time.

The re-introduction of multiparty political pluralism was considered a great leap towards democracy and a way forward towards freedom expression, protection and promotion of human rights and equal distribution of economic and other national resources; all of which are concordant with democracy (Cox, 1995). On the contrary, this process of transition has been dominated by violent ethnic conflicts that have continued unabated, usually becoming more intense during Kenya's general elections, which are held after every five years.

A study by the international crisis group in 2008 indicates that inter-ethnic conflicts if not prevented will continue to shatter Kenya's reputation of stability. This is attributed to the grisly images of communities torturing each other through conflicts resulting to massive displacements and loss of lives. Apart from the gigantic waste, ethnic conflicts create in terms of human and material resources, they cannot be resolved militarily (Khalid, 2009).

Bailey (1994) in his article named 'Rebirth of the Non Western' world observes that in many countries in Africa groups are pitted against one another generating ethnic emotions which empower people to collectively perform acts of unbelievable cruelty and savagery (Bailey, 1994). The events in Nazi Germany, Bosnia, Rwanda, Liberia and Burundi bear testimony to the

havoc ethnic conflicts can cause to a whole race or people. These could have been prevented and the effects mitigated if an effective monitoring system had existed.

Ethnic conflicts in Kenya have attracted proliferous research into the phenomenon. Khalid (2009) for example has carried out extensive research mainly on ethnic conflicts in the then Kenya's former Rift Valley. Here 2001 and 2002 accounts highlight that ethnic conflicts in Kenya in the 1990s were to a great extent a divisive strategy pursued by political elites in order to gain electoral victory.

This has also been captured by Oyugi (2000), Osamba (2001) and Apollos (2001) who on the same note cite land as one of the historical grievances and a major factor in ethnic mobilization. Oyugi further reveals that ethnic conflicts in Kenya, especially in the 1990s were orchestrated by leaders, who manipulated ethnicity for personal gain due to their fears of power loss in the wake of competitive politics.

In Kenya, there are 42 ethnic groups which relate in different ways (Bailey, 1994). The different forms of relationships that have been established have to some extent not been stable hence resulting to disagreements which are characterized by inter-ethnic conflicts. Kuresoi is traditionally a Kalenjin community area. However, today the area is multi ethnic with migrant communities. Among the migrant communities include the Kikuyu, Kalenjin, Kisii, Luhya and Luo (Mondross, 1994). They live in antagonistic relationships which over the years have resulted to sour relationships among themselves. Failure to have peace in Kuresoi has been common among two major communities namely the Kikuyu and Kalenjin.

This is partly because of the fact that the Kalenjin community continues to consciously or unconsciously rely on ethnicity to perpetuate their dominance and hegemony in an atmosphere characterized by scarce resources, prejudice and fear.

Although the government is implementing peace building strategies with the aim of establishing causes of the clashes and identifying a lasting solution on the affected areas, the impact is yet to be felt. This is attributed to the existing tension and suspicion between the different communities which have not ceased despite the often attempts to reconcile them

The ethnic clashes have left a permanent bitter taste in the mouths of the victims and today huge tracks of land lie bare although they are highly productive. Despite this, little effort has been made by those in academia to analyze and document the situation of the internally displaced persons and how they struggle for their livelihood in the affected areas like Kuresoi and other outlying parts of Nakuru County. It is worth noting that to be able to mitigate against such conflicts in future, there is need to understand the effects of inter-ethnic conflicts on participation of communities in livelihood activities in the affected areas.

Several studies have been done to understand the causes and effects of inter-ethnic conflicts. However, little has been done to understand how those affected undertake their livelihood activities while in the IDP camps in order to provide for their basic needs. The paper therefore seeks to analyze the issue of livelihood for households while away from their homesteads.

Besides, the recent post-election ethnic violence across Kenya sends messages to researchers that any part of the country stands vulnerable to this terrifying violence which not only displaces people but also affects their livelihood activities.

Moreover, the reality that these conflicts have been occurring repeatedly could lead to a state of pessimism and the complacency that ethnic violence is an adversity that is bound to be lived with. This research was however, motivated by optimism and conviction that a clear understanding of the factors underpinning the recurrent phenomenon would enhance better preventive as well as resolution measures for factors affecting livelihood activities. This research therefore aimed at contributing to the much needed information by finding out the impact of the conflicts on the livelihood of the affected households. By looking at the ethnic conflicts in Kenya in connection to the process of transition to democracy, this research further aimed at taking a comprehensive approach that looks at various trajectories not only at the domestic but also the international or global arena, taking all of them as mutually reinforcing arenas which come into. It is also important at this point to note that the pastoral conflicts at the extreme northern part of the Rift Valley Province, the northern and north-eastern part of Kenya have consciously not been included in the cases discussed in this research. We acknowledge the fact that such conflicts,

although they are mainly about struggles over access to diminishing pastures, sometimes take an ethnic dimension.

Nevertheless, we consider them different from the cases discussed in this research; for instance in the manner in which they are articulated, as well as their timing which is usually determined by changing availability of pastures and changing climate and also involve different actors and dimensions from the cases discussed in this study.

With the above backdrop, the general objective of this research was therefore, to analyze the struggle for livelihood among IDP households affected by ethnic conflicts and at the same time understand their level of participation in these activities while in the camps. Sociologically, more knowledge on how effective livelihood activities were undertaken by households while in the IDP camps would be brought up through the research. This is attributed to the fact that livelihood activities are considered the backbone of any household and once they are interfered with, there is a drain on not only the household's economic status but also for the country as a whole.

Given the fact that several measures were undertaken by those affected to curb the situation, they were not a total success an issue that prompted more research to help come up with more information why there was no permanent solution yet.

By outlining the various livelihood activities that the households participated in, sociologically one would understand how the structure of the community had been affected through conflict and how the effects stretch to the livelihood activities. Whenever there was conflict in a community various social structures were affected and therefore through the research it would be understood how these social structures were restructuring themselves despite the fact that there was high tension and suspicion amongst community members.

### **1.3 Research Questions**

The study limited itself to internally displaced persons and how they struggled for their livelihood in Kuresoi constituency, Nakuru County. This was guided by the following research questions:

1. What are the livelihood activities undertaken by households in the study area?
2. What measures are being used by the communities affected to resolve inter-ethnic conflicts?
3. What are the effects of inter-ethnic conflicts on households in Kuresoi Constituency?
4. What is the level of household participation in livelihood activities during inter-ethnic conflicts?
5. What are the characteristics of the affected households and how does it affect the livelihood activities they undertake?
6. What is the household perception of the level of inter-ethnic conflicts in the area?

#### **1.4 Objectives of the Study**

##### **Main Objective**

To examine the effects of inter-ethnic conflicts on livelihoods of IDPs households in Kuresoi Constituency, Nakuru County.

##### **Specific Objectives**

1. To find out the types of livelihood activities undertaken by households in the study area.
2. To examine the effects of inter-ethnic conflicts on households.
3. To assess the level of household participation in livelihood activities in Kuresoi Constituency.
4. To identify measures used by the community in resolving inter-ethnic conflicts in the area.
5. To find out characteristics of the affected households in the area and their influence on livelihood activities.
6. To assess the household perception of the level of inter-ethnic conflicts in the study area.

## **1.5 Justification of the Study**

Nothing raises so much fear and apprehensions in Kenya as the specter of fresh inter-ethnic conflicts. The killings, displacements and disruptions had become a common phenomenon and an estimated 1,500 people were killed in inter-ethnic conflicts while 51, 000 were displaced (Khalid 2009). In terms of disruption countless houses, business centers, livestock and farm products in the farms were destroyed. Inter-ethnic conflicts may not cease either on the ground or on people's minds unless each country embarks on the struggle to manage conflicts as well as to build a civil society that is free from discrimination, intolerance, violence and bloodshed (Bailey, 1994). It is worth noting that to be able to mitigate against such conflicts in future, there is need to understand the internally displaced persons and how their struggle for livelihood when they are away from their homes.

The process of democratization is still a current phenomenon in the study area. Insecurity and instability is still prevalent in the area and in most cases this has been attributed to ethnicity. It therefore calls for an ever increasing research and careful analysis of the issue.

The research was able to generate pertinent information on internally displaced persons and how they struggled for their livelihood in Kuresoi constituency. As a result the study was able to help come up with sustainable development strategies for mitigation as well as conflict management.

In this research, an inter-ethnic conflict is viewed as an anti-thesis of communities' participation in livelihood activities for sustainable development.

This contributes to the body of knowledge concerning conflicts that have ensued Kuresoi since 1992 and whose reality cannot be brushed aside. Through a careful analysis of the inter-ethnic conflicts that has become pervasive in Kenya since the 1990s up to the present and the establishment of the factors underlying the recurrence, this research will contribute to the much needed information and better understanding of inter-ethnic conflicts that had posed a challenge to participation in livelihood activities by communities in Kuresoi constituency.

The findings of this study will add wealth of knowledge for the academic community hence stimulates further research with regards to struggle for livelihood among internally displaced persons, other than the education sector.

### **1.6 Scope and Limitation of the Study**

The study focused on Kuresoi constituency in Nakuru County ignoring other counties that could have been affected by inter-ethnic conflicts. The major area of interest was the households in the IDP camps and the camps chosen were Kongasis and Kapkembo camps. Other camps were ignored as they comprised people who had been displaced from Mau forest. The research covered internally displaced persons and how they struggled for their livelihood in Kuresoi.

The variables in the study were inter-ethnic conflicts among the communities of interest and the livelihood activities. The purpose of the study was to focus on the fact that having been displaced there was need to understand how they participated in their livelihood activities while away from their homes. In this case, there was need to address the issue of livelihood among IDPs' with reference to the types of livelihood activities they were involved in and their level of participation in these activities. One limitation of the study was the language barrier. Some of the respondents were not able to effectively communicate in English or Kiswahili. This meant that the village guide was to help in translation.

### **1.7 Definition of Key Terms**

#### **Ethnicity**

The term ethnicity is defined in broader sense to signify self-consciousness of a group of people united or closely related by shared experience such as language, religion and common heritage. There are shared cultural practices, perspectives and distinctions that set apart one group from another.

According to (Barth,1996), ethnicity refers to a group that is largely “biologically self-perpetuating, shares fundamental cultural values and makes up a field of communication or

interaction, has a membership which identifies itself and is identified by others, as constituting a category distinguishable from other categories of the same order.

### **Ethnic Conflict**

In spite of the fact that numerous cases of violence have been referred to as ethnic conflict in various parts of the world, controversies still surround the term.

It has been used to refer to conflicts which in the real sense have been conflicts over resources, political violence and class conflicts among other grievances. This is because of the strong mobilizing force attributed to ethnic group affiliation.

Ethnic conflict refers to a continuum of events which range from the articulation of discontent, protest, mobilization, confrontation, sporadic or sustained violence, and civil war or insurrection, in which ethnicity plays a key role.

This study adopted Smith's definition and concentrated mainly on violent ethnic conflict. Ethnic conflict is therefore used in this research to refer to violent ethnic conflict

### **Community**

A community refers to a social unit larger than a household that shares common values and has social cohesion. In most cases it is characterized by four major elements namely: shared emotional connection, influence, membership, integration and fulfillment of needs.

### **Participation**

Participation is what happens when members of a community become part of the process of change (Lundstrom and Smith, 2000). Through participation, their levels of knowledge are integrated with outside expert knowledge.

What local people know of their needs, aspirations, attitudes, behavior and values can be combined with the development workers' knowledge and skills. Participation sees the results of



its efforts enjoying any benefits and bearing any failure. This is attributed to the fact that the community learns to handle and tackle certain problems.

## **Development**

Development has been defined differently due to the fact that it is not a value free phenomenon since it has to do with improvement of people's lives. People are not a homogenous category.

Development involves growth, which can be defined as increase in certain capacities depending on what is to be developed. It refers to gradual changes or progression through a number of stages towards some desirable state.

## **Internally Displaced Person (IDP)**

This is someone who is forced to flee his/her home but who remains within his/her country's borders.

The IDPs in most cases relocate to churches, schools and IDP camps which are characterized by poor living conditions. This serves as a challenge to effective performance of their livelihood activities.

## **Livelihood Activities**

This refers to a person's means of securing the basic necessities like food, water, shelter and clothing of life. It is therefore a set of activities involving securing the above mentioned needs. Such activities can be undertaken either as an individual or as a group by using endowments for meeting the requirements of the household. These activities are usually carried out repeatedly.

## **CHAPTER TWO: LITERATURE REVIEW**

### **2.1 Introduction**

The literature review of this study revolved around the following issues: ethnicity, livelihood activities, causes, consequences, magnitude and manifestation of conflicts among the affected communities, conflict resolution strategies and other related variables which affected the livelihood activities of households in Kuresoi constituency. Ethnicity which has greatly contributed to inter-ethnic conflicts in this context is viewed as an inclusive concept that defines groupings on the basis of indicators such as religion, tribe, language and culture (Nyukuri, 1997).

### **2.2 Livelihood Activities**

Most communities' livelihood activities are in most cases interrupted by inter-ethnic conflicts which in most cases are as a result of struggle for the scarce resources. The east and horn of Africa continues to suffer from conflict and displacement. While the number of those requiring humanitarian has increased significantly, access to those in need is often impeded. This is attributed to the fact that no lasting solution has been reached by the government as to how the issue can be curbed. Only temporary solutions are offered an indication that it is a growing challenge that the affected communities may have to endure for several years.

Progress in delivering much needed assistance to the large numbers of IDPs in Africa has been slowed mainly due to difficulties in access. The same issue of access explains why most of the communities find it a challenge to access their farms or homesteads and undertake normal livelihood tasks from there (National Council for Economic Development, 2008). Kenyan communities in certain regions have suffered a significant loss of livelihoods.

MatthiaBasedau, in his book, "Context matters. Rethinking the resource curse in Sub-Saharan Africa" (2008) argues that we cannot consider the impact of resources without examining the political and economic context in which they are found. It is therefore clear that political systems and not resources increase inter-ethnic conflicts. Therefore, resources can be a blessing or a curse depending on the quality of governance.

In South Sudan, livelihood activities have often been cited as a link between the rich and abundant natural resources and the terrible consequences of violent civil conflict (Livelihoods Analysis Forum, 2006). Agriculture and pastoralism are the two main livelihood activities in all regions of the country though they are not separated clearly from one another and many households combine the two activities. The two activities mostly survive on mobility and trade factors that have greatly been hindered by the frequent occurrence of inter-ethnic conflicts in the country. The conflicts force most of the community members to flee their homes and resort to staying in camps, churches and schools case that is not different from the one depicted in Kuresoi constituency (Nigel, 2009). Other individuals in the country are forced to migrate to other countries while those who cannot afford move to Juba to find themselves a job.

This has left most of the rural areas uninhabited hence lower participation in livelihood activities. Sudan has been forced to suffer issues of food insecurity, famine and community rivalry over the years (Malual, 2008). This can be attributed to most of the lands that are uninhabited yet most of the people are ready to cultivate them. With reference to this study, the case is not different as the frequent occurrence of inter-ethnic conflicts has forced the young generation to move to the urban areas in search for sustainable livelihood activities. Most of the land in Kuresoi constituency has been left uninhabited. The communities begin to conflict over the uninhabited land with some of them claiming that the land belongs to their ancestors yet there is no evidence for that.

In Sri-lanka, economic development has deteriorated over the years as a result of such related conflicts. Sarvananthan (2007) argues that the dramatic decline of these regional economies took place mainly after 1990, following a failed attempt by India to broker peace and the deployment of the Indian Peace Keeping Force (IPKF). It is argued that many factors led to this economic decline including the economic embargo imposed by the Srilankan government and the implementation of illegal taxation regimes, the establishment of high security zones, restrictions on fishing, the setting of land mines on agricultural land and limited mobility (Sarvananthan, 2007).

The restrictions that were placed on the citizens made it a challenge for the communities to freely practice their livelihood activities at their own frequency. There was a clear evidence of misplaced priorities in the case where mining was being done on land that was suitable for farming.

The socio-economic reasons for the conflicts appear to be similar in most of the literature and therefore the case is not different from that being experienced in Kuresoi constituency. The political systems in the studies above appear to be a major cause of conflicts among the conflicts and this is also triggered by natural resources especially land (Lindernberg, 2002).

Economic liberalization appears to be the solution to the challenges being experienced by these communities. Palmer (2005) argues that in most countries that are affected by conflicts, economic activities do not cease during the conflicts but rather they influence the dynamics of conflicts, adapting and diversifying according to the conditions of the armed violence. She argues that the legacy of resource reductionism continues to influence how analysts look at different conflict systems.

The breakdown of inter-ethnic relations and interactions affected markets for buying and selling produce as well as labor markets (Korf, 2004). Communities became highly segregated and mutual fears of being harassed became widespread. Communities begin to divide along ethnic lines and they are only comfortable when they relate amongst themselves. Such relations have affected livelihood activities as most of the communities are not able to undertake them effectively for fear of being attacked.

Inter-ethnic conflicts that hit Kuresoi Constituency of Nakuru County have been a subject of discussion and debate at the local and National level across the country. However, little effort was made in the academic circles to assess how internally displaced households while in the camps struggled for their livelihood. This research thus arose out of the realization of the existing knowledge gap in relation to the above.

In this study, the paper focused on how these livelihood activities had been affected by the frequent occurrence of inter-ethnic conflicts and the measures that the government and the community at large had undertaken in order to mitigate them.

The paper sought to understand how the internally displaced persons still undertook their livelihood activities despite the fact that they lived in camps, schools and churches. The paper was able to provide pertinent information related to livelihood activities in areas that experience frequent occurrence of inter-ethnic conflicts.

### **2.3 Effects of Inter-Ethnic Conflicts on Livelihood Activities**

Over the last three decades, many scholars have dealt with the issues from different perspectives. However, there has never been a consensus on the definition, causes manifestations, effects on conflicts and conflict management strategies. When trying to grapple with the issues of inter-ethnic conflict and how they affect livelihood activities among communities, the study will be entering a theoretical mine-field whose literature can hardly be exhausted in terms of review. The study acknowledges the fact that such conflicts, although they are mainly about struggles over access to diminishing resources, sometimes they take an ethnic dimension.

Nevertheless, it considers them different from the cases discussed in this research; for instance in the manner in which they are articulated, as well as their timing which is usually determined by changing availability of resources and changing climate and also involve different actors and dimensions from the cases discussed in this study.

The ethnic mobilization and sensitization of the supporters to rally behind the "have" and the "have not" elites is a threat to peace and stability since at no point there will be equal distribution of resources in a growing economy.

According to Mc Onyango (1995), African inter-ethnic conflicts are not as a result of the mere fact that the continent and national boundaries are brackets enclosing multi ethnic groups. To him, the question of ethnicity and ethnic conflicts are issues of ethnic grudges.

He asserts that past inter-ethnic conflict management strategies in Africa have tended to concentrate on symptoms of the effects and not the root causes. Numerous resolutions or management strategies have been attempted but none of them seem sustainable in creating an atmosphere for peace, security and inter-ethnic co-existence in Africa.

#### **2.4 Nature of Livelihood Activities among IDP Households**

Several IDP's continue to suffer the impact of inter-ethnic conflicts and this stretches to the livelihood activities that they are involved in. IDP's constitute a special category among the general population as they have spent time in displacement; their previous network has either been lost or damaged. After returning to their place of origin, settling elsewhere or moving to an entirely new place, they are obliged to rebuild their social network and develop their means of livelihood in a new socio-economic and political setting. In order to help this special target group integrate into their new environment, it is imperative to understand their current livelihood status. The relationship between environmental (natural) resources, livelihood and conflicts has long been established in literature (World Bank, 2011a).

Environmental resources are critical to the survival of people and nations, both for subsistence and for economic main stay. In some circumstance, access to or control of the resources of an environment has been a contentious issue often generating tensions and violent conflicts within, between and among communities. Interestingly, familiarity with existing literature on conflicts particularly in Africa, suggests that an overwhelming percentage of these conflicts are resource based. The impact of the scanty livelihood opportunities has taken its toll on families. Given the constraints to return and resettlement, it is likely that a significant number of IDP's will remain in camps for several years. This can be attributed to the fact that there is existence of suspicion and fear amongst themselves (Livelihoods Analysis Forum, 2006).

Apart from Kuresoi constituency being the study area, other affected communities have not been able to effectively undertake livelihood activities due to the dominance of certain communities in the areas where they have settled. While in the camps, they are forced to depend on the donations that are received from well-wishers and the government which in most cases are temporary.

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

### **2.5.1 Misunderstanding of majimboism**

The re-introduction of multi-party politics in Kenya in the early 1990s had a number of far reaching consequences one of which was the eruption of ethnic clashes in most parts on Kenya (Nyukuri, 1997).

This was attributed to the misconception of pluralism and majimboism by leaders from the ruling party and the opposition parties. Pluralism could offer a forum for competitive politics and hence guarantee freedom of choice.

This was not the case according to the leaders because multiparty is not synonymous to democracy and single parties are not synonymous to autocracy. The so called champions of these political parties and pressure groups never took enough time to explain to their euphoric supporters the meaning and practice of pluralism, and hence the subsequent confusion, conflict as well as instability (Barth, 1996).

On the other hand, leaders and supporters of the one party political system in the face of this misconception or confusion were compelled to think that pluralism was a seed bed to chaos and anarchy. Perhaps such fear was justified if we go back to the historical experience of some countries that failed to promote democratic governance in an atmosphere of pluralism (Osamba, 2001).

For instance for the Kikuyu, supporting majimboism was an effort to legitimize their acquisition of land outside their home district particularly the former white highlands in the Rift Valley where a great number had lived for a long time as squatters and laborers in the white settler farms.

### **2.5.2 Competition for Scarce Resources**

According to Osamba (2001), land ownership especially in the Rift Valley is a highly emotive issue. It pits the Kalenjin and Maasai, Turkana and Samburu who claim ancestral ownership of

the Rift Valley against the other communities who they consider as foreigners or the immigrants in the region. Bitter emotions are usually more against the Kikuyu. The Kalenjin argue that the Kikuyu, backed by big land companies and state bureaucracy during Kenyatta's reign, bought large tracks in the fertile parts of the Rift Valley. Other land related conflicts in the area have been attributed to poor policies on land demarcation and ownership as well as allocation of public land to non-residents. Land ownership in the Rift Valley is a divisive factor that fuels tension between ethnic communities living in the area.

The pattern of land distribution further supports the inequalities in the country and fuels even extra bitterness.

While thousands have no piece of land to call their own, a few rich people own large tracks of land which lie idle. Land for many Kenyans is a main source of food, wealth and welfare, thus landlessness portends great incapacity to afford subsistence (Murphy, 2003).

Apart from being a source of livelihood, land has a cultural value as a source of heritage which further makes its issues emotionally charged. The fact that clashes occurred in the regions that have had a history of disputes, illustrates the gravity of land as a root cause of conflicts.

### **2.5.3 Historical Causes**

As earlier observed the causes as well as the consequences of ethnic conflicts that took place in Kenya may not render them easy to categorization. This is perhaps because of the fact that the practice of ethnicity is subterranean most of the time. Nevertheless, it is common knowledge that such causes and consequences must fall under broad categories such as social, economic, political, religious, environmental as well as psychological realms of life (Nyukuri, 1997).

One of the long term causes of clashes in Kenya is attributed to the colonial legacy, which is essentially historical but with ramifications in the post-independence era (Osamba, 2001). It is a historical fact that the indirect rule administered by the British colonialists later turned out to be the divide and rule strategy which polarized various ethnic groups in Kenya. This in turn contributed to the subsequent incompatibility of these ethnic groups in terms of activities they



took part in. With reference to the political parties that championed the nationalist struggle; it is unfortunate that most of them were basically ethnic unions.

The Kikuyu for instance formed the Kikuyu Central Association (KCA); the coastal tribes formed the Mwambao Union Front (MUF), Young Kavirondo Association (YKA) for the Luo and Ukambani Members Association (UMA) for the Kamba community. With such political parties in place, there was no common political voice representing all the communities (Crisp, 2000).

At the dawn of independence various leaders ascended to power with a governmental structure whose intention was to preserve the colonial administrative legacy. They were armed with the Western Constitution and ill-trained manpower to soldier the nation.

Like other colonial powers, they inherited scarce national resources, inadequate infrastructure, inadequate health facilities and education among others. The scramble for the scarce resources and facilities intensified and ethnicity became the main vehicle through which the dominance and preservation of power as well as resources could be achieved.

## **2.6 Conclusion**

The paper hoped to shed light on the underlying nature of inter-ethnic conflicts by examining it from the livelihood perspective. This began the premise that much of the complexity represented by inter-ethnic conflicts derived from the interaction of different communities especially the social processes. On one hand, these conflicts were, by definition the product of cross-cultural interactions, where differences in modes of interaction and interpretation led to different meanings about shared activities and events. At the same time, such conflicts can also be understood in terms of the dynamics of intergroup interaction in which individuals' sense of affiliation with distinct subgroups (independent of ethnicity per se) may influence interpersonal perceptions and attributions of meaning.

The paper assumed that most of the inter-ethnic conflicts reflected on the interaction of the above two dimensions which were in practice inseparable.

The literature had been reviewed in relation to livelihood activities, inter-ethnic conflicts and household participation in the livelihood activities.

## **2.7 Theoretical Framework**

### **2.7.1 Activity Theory**

Through this theory, the theorists Sergei Rubinstein and Alexei Leont'ev sought to understand human activities which are believed to be complex, socially situated and those that go beyond the phenomenon of reflexology (Leon'tev, 1998). The theory considers the entire work activity including teams and organizations to be beyond just one actor or user.

In livelihood activities, there is an account for the environment, culture, history of the person, motivations and the complexity of the livelihood activity being undertaken. This helps to bridge the gap between individual subjects and the social reality.

Livelihood activities are collective and culturally undertaken activities whose success depends on the understanding that the communities have established among themselves.

The theory emphasizes on the expected outcome after a given activity by an individual whether positive or negative. This comes as a result of employing different tools both external and internal. The livelihood approaches promote people centered development. They are responsive and participatory and they favor various form of development. With reference to this theory, it is clear that the area is not different from what is being experienced in Kuresoi constituency.

Various activities have been affected as a result of the frequent occurrence of inter-ethnic conflicts. Most of the livelihood activities are not people centered as there is raising suspicion among the community members. This makes it a challenge for them to be sustainable as households are displaced more often (Leon'tev, 1998). Activities came to a halt whether farming, businesses or schooling due to tension. As much as the communities are ready to undertake the livelihood activities, there is still the challenge of finding a proper market for their goods.

In this context households were the main concern rather than the resources as they were considered as a major source of labor. Constraints that were faced by households interfered with the available opportunities for progress.

While in the camps, households had to find any work to do in order to provide for their families. This indicated that being informed of the existing livelihood situation should be the starting point of any external assistance. If that was not the case, the IDPs had to rely heavily on savings and borrowing until they established a survival income portfolio at their destination of displacement. The case was not different in the study area as they survived on donations and grants from the government.

The divide and rule form of leadership that had been adopted during colonialism was to be blamed for the marginality that was going on in Kuresoi.

The Kikuyu community in most cases was close to the colonial powers and this made them be able to acquire more land among other communities. Tribalism had become evident as communities struggled to outdo each other in relation to acquisition of resources and power.

### **2.7.2 Community Development Theory**

The success or failure of a community is determined by the extent to which the members feel that they matter in the environment. Marginality and mattering are the key words here. If individuals feel that they matter, they are more likely to be successful and persistent in their livelihood activities in the community. However, in cases where they feel marginalized, they are unable to perform and their usual ability level and their success in the community are compromised. Members of the community who feel marginalized are likely to leave the community. Schlossberg (1989) argued that members of the community feel like they matter when they are noticed for the positive ways and also involved in decision making. Such issues go ahead to affect the way in which a community undertakes its livelihood activities and how the different institutions in the area relate. A true community encourages, expects and rewards member involvement characterized by high degree of interaction, with other community members.

The theory relates well with the issue of IDP's in Kuresoi Constituency. This is because this is an area characterized by individuals from different communities an indication that they are of different norms and beliefs which at the end have to function together. They have to agree on the institutions that they are to use including the livelihood activities that are to be undertaken.

With reference to Talcott Parsons, it is clear that communities are always on the move to establish social order amongst them (Leon'tev, 1998).

This may not be possible without the achievement of goals set which is through motivation. Culture plays a key role here and this could be a contributing factor to the conflict that has been experienced in Kuresoi over the years due to the existence of different communities which are characterized by different cultures. The existence of various cultures in an area also determines the level of participation in the existing livelihood activities.

Communities participate in different economic activities in order to meet their needs and this explains why the struggle for scarce resources may not cease soon in this area.

The socialization process also affects their relationship in terms of how they accept the economic activities being undertaken by those in the neighborhood. In this context, the Kalenjin community is considered to be the most powerful in Kuresoi area given that it is part of their territory and that they are the initial inhabitants of the area. However the growing population of the Kikuyu forced most of them to also migrate to the area and settle, a move that was not welcome by the Kalenjin. In order to keep what is theirs the Kalenjin opted for inter-ethnic conflicts in order to displace the Kikuyu community. The kikuyu who were viewed as the weaker entity here, had to fight back in order to keep the little they had already obtained.

### **2.7.3 Conclusion**

This paper contends the fact that it was time we joined the Nigerian writer Chinua Achebe in asking the question, "Where did the rain start beating us?" The paper situated its discussion within the context of livelihood activities which households have to undertake in order to provide for their daily needs.

The analysis therefore focused on ethnic conflicts, which though based upon and organized by the elites extended outwards into society as supporters were recruited and rewarded for their basic benefit of their patrons.

All this was done at the expense of those who suffered as they could not undertake livelihood activities in order to provide for themselves and their families. In this regard the paper addressed the issue of how such households accessed their land in order to per take various livelihood activities.

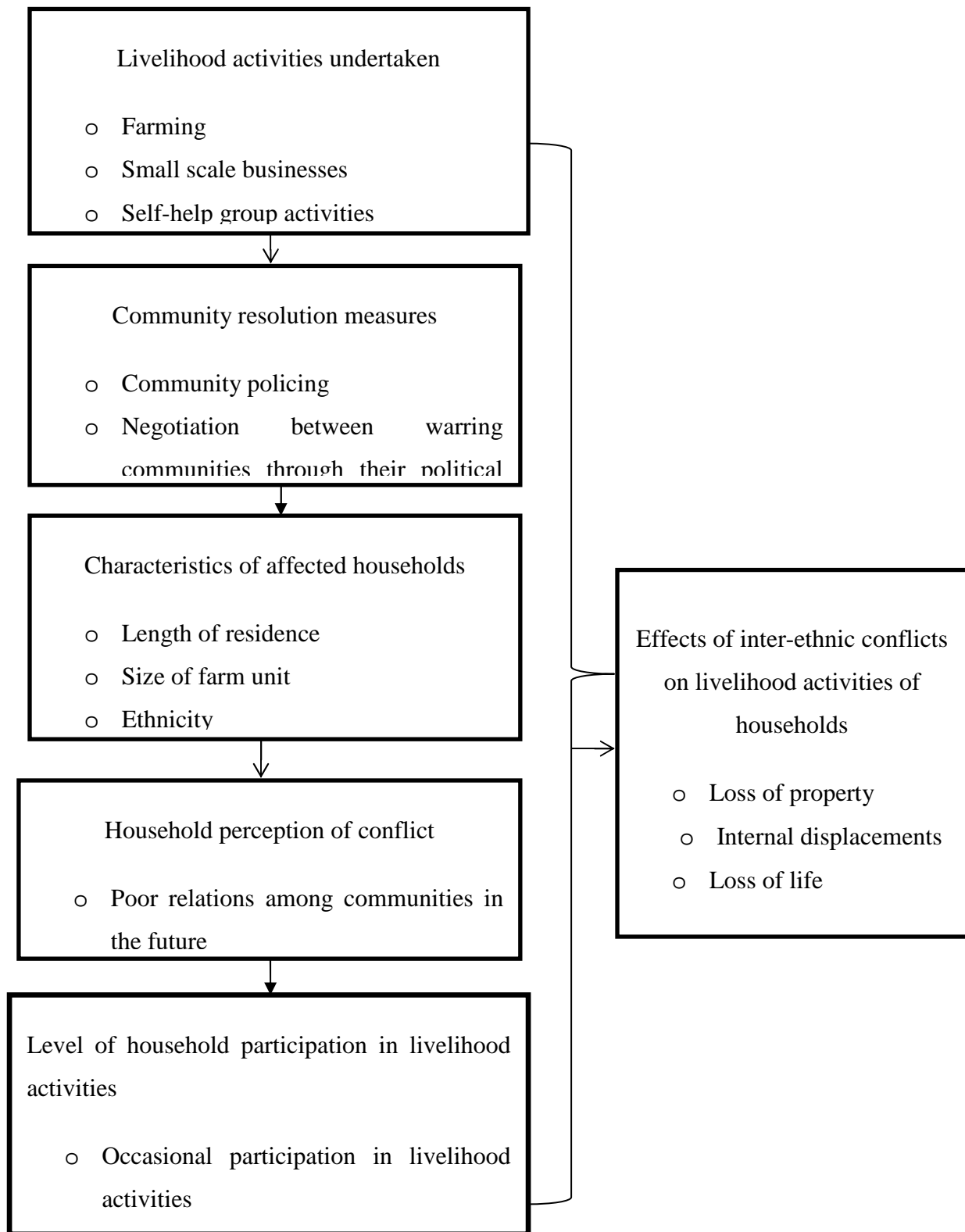
The paper argued further that land was a major source of conflict as a result of the settlement by migrant communities making it a challenge for the households to effectively participate in livelihood activities.

## **2.8 Conceptual Framework**

This is a theoretical construct that represents something with a set of variable and a set of logical and quantitative relationships between them. In this series they are constructed to enable reasoning within an idealized logical framework about these processes.

The framework employs drawings/ diagrams to explain the interrelationship between variables (Orodho, 2004). In Kuresoi constituency the frequent occurrence of inter-ethnic conflicts has negatively affected livelihood activities in the sense that once the members of the community are displaced, the interaction patterns among them begin to change and there is low participation of the community in livelihood activities. Farm activities and businesses are the most affected as they fear being attacked while in the farm or in the shops. The levels of suspicion among the community members begin to rise and this impacts them negatively.

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



## **2.8.1 Operationalization of the Variables of Study**

### **2.8.1.1 Independent Variable**

#### **Inter-ethnic conflicts**

Inter-ethnic conflict is a conflict between ethnic groups often as a result of ethnic hatred. This study focused on the Kikuyu and Kalenjin communities in Kuresoi constituency and this was indicated by:

- Poor relations among the two communities.
- Frequent displacement of certain community households.

### **2.8.1.2 Dependent Variables**

#### **Livelihood activities**

This refers to a set of economic activities, involving self-employment and or wage employment by using one's endowments (both human and materials) to generate adequate resources for meeting the requirements of the self and household on a sustainable basis with dignity. The activity is usually carried out repeatedly and this is indicated by:

- Types of livelihood activities undertaken in the study area.
- Size of the farm unit.

## **CHAPTER THREE: RESEARCH METHODOLOGY**

### **3.1 Introduction**

This was a cross sectional survey covering IDPs in Kuresoi constituency, Nakuru County where the study question of their livelihood activities during inter-ethnic conflicts was addressed. It explained the research design, population and the sample size used in the study. It further explained the data collection methods and data analysis methods to be used in the study.

### **3.2 The Site of Study**

This research was conducted in Kuresoi constituency, Nakuru County. According to Nakuru Development Plan (2002-2008), Nakuru County is one of the fourteen counties of the Rift Valley province. It is within the Great Rift Valley and it covers an area of 7,242.3 km<sup>2</sup>. The county is located between longitudes 35° 28' and 35°36' east and latitude 0°13' and 1°10' south. The county is divided into fourteen administrative divisions namely Mauche, Lare, Elburgon, and Nakuru municipality, Gilgil, Bahati, Njoro, Mbogo-ini, Naivasha, Molo, Keringet, Rongai, Olenguruone, Kamara and Kuresoi. There are six constituencies namely Nakuru Town, Subukia, Naivasha, Kuresoi, Molo and Rongai.

Kuresoi constituency has an area of 285km<sup>2</sup> with four locations, nine sub locations and 10, 000 households. The estimated population density of the area is 159km<sup>2</sup> with a population size of 55,000 people. The area receives an annual rainfall of 1,270mm per annum and covers areas over 2,400m above sea level. With reference to such climatic conditions it is evident that the main economic activities are agriculture, livestock rearing and trade. Crops grown in the area include wheat, potatoes, maize and beans. There is also large scale production of tea in the south western parts of the constituency, pyrethrum and potatoes in the central and northern parts of the constituency. Among other community projects are tree planting where the trees are later on processed into timber for sale. However in other areas, they have been affected by deforestation in order to pave way for creation of land for agriculture.



Deforestation in the area can be attributed to the migrant communities and this has brought about limited rainfall in the area causing drought. Given the fact that the constituency has a majority Kalenjin community, land conflicts have been on the rise with the coming of migrant communities. The social and political dynamics in the area showed clearly that serious trouble was on the way and this would inconvenience livelihood activities in the area. With such dynamics, there have been cases of cattle raids and incidences of theft of food among communities which have intensified cases of conflicts.

Kuresoi constituency was selected for this study because it was the most affected by inter-ethnic conflicts in Nakuru County. Most of the people were displaced by the clashes and were living in difficult circumstances in Elburgon and other small towns surrounding the area. After the 2007-2008 post-election violence, there are those individuals that still live in the tents and IDP camps.

### **3.3 Research Design**

Research design is a logical model of proof that allows the researcher to draw inferences concerning casual relationships among variables under investigation (Nachmias and Nachmias, 2008). The study sought to understand internally displaced persons and their struggle for livelihood. The study focused on a sample of community members from whose inferences were drawn to a larger population. It explained the research design, population and the sample size used in the study. It further explained the data collection methods and data analysis methods to be used in the study

### **3.4 Units of Analysis**

It refers to those units that we initially describe for the purpose of aggregating their characteristics in order to describe some larger group or abstract phenomenon (Mugenda and Mugenda, 2003). In this study, the unit of analysis was the internally displaced households and how they struggled for livelihood in Kuresoi Constituency, Nakuru County.

### **3.5 Units of Observation**

It is the subject, object, item or entity from which we measure the characteristic or obtain the data required in the research study (Mugenda and Mugenda, 2003).

The unit of observation was the households in the IDP camps and how they undertook their livelihood activities while in the camps.

### **3.6 Study Population**

According to Bohrnstedt and Knoke (1985), population is a set of persons, objects or events having at least one common attribute to which the researcher wishes to generalize on the basis of representative sample of observation. This study was conducted in Kuresoi constituency, Nakuru County which comprised of twenty two wards.

According to the district statistics office, Kuresoi constituency has a population of 207,741 people.

The respondents in the study included government officials, members from affected families and community leaders.

### **3.7 Sampling**

Sampling is concerned with the selection of a subset of individuals from within a population to estimate characteristics of the whole population. In sampling, the population is defined, from which the sample is drawn basing on focused problem definition. The sample for this research topic was obtained from both communities; Kikuyu and Kalenjin who suffered effects of inter-ethnic conflicts on their livelihood activities.

The overall target of sampling of this study was to draw representative samples of people from both communities that suffered the effects of inter-ethnic conflicts in the community.

### **a) IDP Households**

These households left their homes to live in tents, churches and schools and this interfered with their daily routine of livelihood activities. Livelihood activities were likely to be undertaken when they are out of season and this resulted to poor harvests hence famine.

There were five camps in the study area namely Kipkongor, Lelbanket, Kongasis, Kapkembo and Alka. Two camps Kapkembo and Kongasis were purposively sampled after consulting with the chief and the assistant chief as they had a high number of households displaced by inter-ethnic conflicts.

Lists of IDPs in the two camps were obtained from the chiefs of the two areas. Kongasishad Kipkongor camp did not qualify to be in the sample they were mostly occupied by the Ogiek community. As for Lelbanket, the inhabitants were mostly individuals who had been evicted from Mau forest and this was not the area of interest for the paper as they were not evicted through inter-ethnic conflicts.

Stratified random sampling was used to sample respondents from the different ethnic groups. Stratified random sampling involves using the information available on the population to divide it into groups called strata. The elements identified in the stratum should be alike than the elements that are used on the population as a whole. The strata should be homogenous with reference to the characteristics being studied. In order to form the strata, a key characteristic of the respondents' ethnic group were used. The total population of the households in the camps was 380. As a start, the population had to be divided into strata with reference to the households' ethnic background. The Kikuyu turned out to be 285, Kalenjins were 60 while other communities totaled to 35 people. From each of the strata, you had to multiply the group size by the sample size and then divide by the total population as shown below:

$(\text{Grousize} \times \text{Sample size}) \div \text{Total population size}.$

From each of the ethnic group stratum, the sample size was calculated as shown below:

$$\frac{285 \times 63}{380}$$

$$380$$

Kikuyu community's sample size was 47

$$\frac{60 \times 63}{380}$$

$$380$$

Kalenjin community's sample size was 10

$$\frac{35 \times 63}{380}$$

$$380$$

Other communities' sample size was 6

Having obtained the sample size of each stratum, the researcher went ahead to obtain the Kth value of each ethnic group using systematic random sampling. From the Kth value, it would enable the researcher come up with the sample size with which it would be used in data collection. The Kth value was calculated as shown below:

$$K = \frac{\text{Size of Population}}{\text{Desired Sample Size}}$$

Desired Sample Size

For the Kikuyu community the calculation was as shown below:

$$K = \frac{285}{47}$$

$$47$$

$$K = 6$$

Kalenjin community:

60

---

10

K=6

Other communities:

35

---

6

K=5

After obtaining the Kth value for each community, the researcher had to sample each ethnic group using the Kth value obtained. Starting with the Kikuyu community whose Kth value was 6, for every interval of 6 a respondent was chosen. The sample was therefore drawn as follows: 6,12,18,24,30 ..... until a sample of 47 people was obtained. The same happened for the Kalenjin community where assuming the first person chosen was 6<sup>th</sup> then the sample would be drawn as 6,12,18,24,30..... until a sample of 10 respondents was obtained. For other communities assuming when sampling from the 5<sup>th</sup> person it would be: 5, 10, 15, 20, 25... until 6 respondents are obtained.

### **b) Key Informants**

They included the public administrators specifically one divisional agricultural officer, two chiefs, three assistant chiefs, two village elders and one church leaders as they were believed to be having a personal contact with the internally displaced persons. Here purposive sampling was used in obtaining the sample size.

### **3.8 Data Collection and Data Collection Methods**

#### **3.8.1. Types and Sources of Data**

In order to obtain relevant data on the research topic in Kuresoi constituency, Nakuru County, both primary and secondary data was used.

##### **a) Primary Data**

Primary data was obtained using open ended questionnaires for the IDPs and interview guide for focus group discussion of selected IDPs and key informants.

##### **b) Secondary Data**

Secondary data was obtained from NGO reports, literature review, official government reports, Daily nation and Standard newspapers. The papers had been reporting on inter-ethnic conflicts when they came up.

#### **3.8.2. Data Collection Methods and Instruments**

The methods used for data collection varied with the topic and inclination of the researchers as well as the situation in which the research took place. However, most researchers tended to agree on the criteria for choosing the appropriate methods. According to Bulmer (1983:10-11), the criteria among others were: appropriate research objectives, reliability, validity, representativeness or generalizability and explanatory powers. Data was collected using both primary and secondary sources. The key informants were also interviewed namely the local administration and the pastors. Observation method was also used to verify some of the data especially that which was related to the activities of self-help groups. It included having a look at their record of activities before and after the conflicts. Records of how membership in these groups had been affected by the conflicts were also checked. During the data collection process, the following data collection methods will be used:

**Figure 2: Data Collection Sources, Methods and Tools**

Sources	Method	Tool
<b>Primary Data</b>		
Displaced households, key informants and community leaders.	Focus group discussions	Focus group discussion guideline questions.
Sample of affected households	Interviews	Questionnaires
Interaction between households from the affected communities	Interviews	Interview schedule
Community leaders and church leaders	Key informants	Interview schedule
<b>Secondary Data</b>		
Official government reports, literature review, NGO's reports, Daily nation and Standard newspaper.	Review of secondary data	Checklist

### **3.9 Data Analysis**

The data collected from this study was coded and analyzed descriptively and also by using statistical packages specifically Statistical Packages for Social Sciences (SPSS). This included the use of frequencies, percentages and charts.

### **3.9.1 Dissemination of Findings**

Findings from the study will be useful in forming government policies and decision making on the issues related to inter-ethnic conflicts and livelihood. The findings will also be of use to the community and of benefit to knowledge through filling of existing knowledge gaps.

In addition, the findings will contribute towards peace reconciliation and recovery efforts in Kuresoi constituency, Nakuru County.



## **CHAPTER FOUR: PRESENTATION OF DATA**

### **4.1 Introduction**

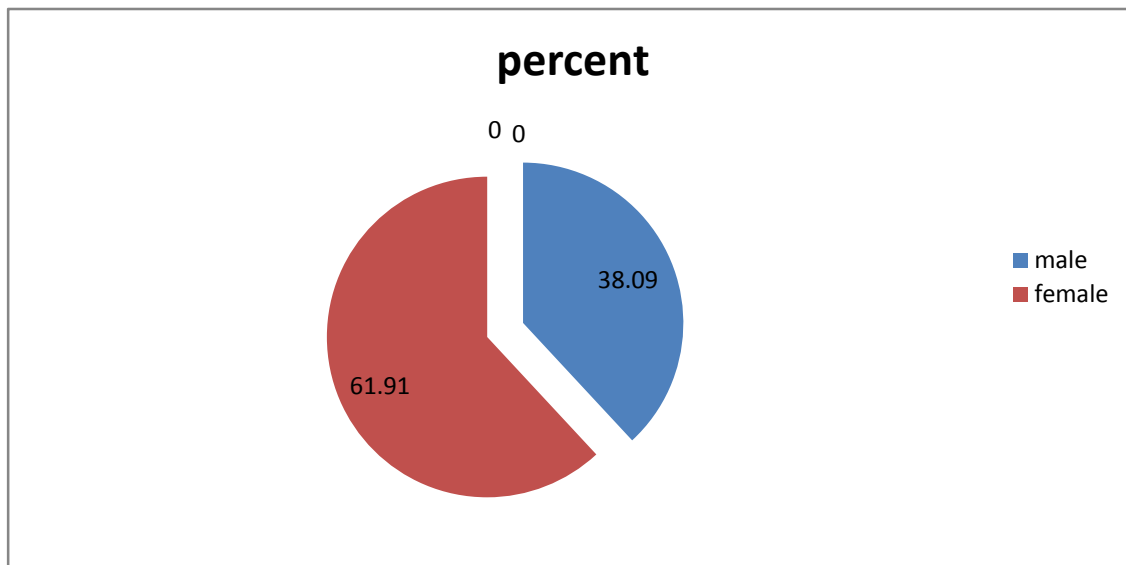
This section presented data on internally displaced persons in Kenya and how they struggled for their livelihood. The study took place in Kuresoi constituency of Nakuru County. The methods and tools used to collect data were discussed in the methodology chapter. In this section data had been presented in a narrative format. Where applicable the study had made use of tables for clarity and exactness. The two camps Kongasis and Kapkembo had a total of 380 households from which a sample of 63 respondents were chosen with 6 as the Kth value.

### **4.2 Characteristics of the affected households**

One of the objectives was to understand the characteristics of the affected households. The indicators for this variable included age, gender of respondents, level of education and ethnic composition of the households.

The analysis of the study findings indicated that 61.9% were women while only 38.1% were men. The large representation of women indicated how inter-ethnic conflicts had resulted in large deaths of men in most of the households. When asked why the situation was as indicted in the sample, the respondents complained of the high mortality rates that were evident whenever there was an outbreak of fresh violence. As for men who had survived death, they were forced to stay away from their homes in order to offer security to homes that were not yet destroyed and also to those in the IDP camp. Most of the men also had to go out during the day in order to find work which would give them wages with which they were able to take care of their families since donations were not enough.

**Figure 3: Gender of Respondents**



### **4.3 Age of the Respondents**

In terms of composition by age, the study findings showed that majority of the respondents were aged between 31 and 60 years. The findings further presented age category 41-50 as more dominant which was a possible indication that a significant portion of the population in the area was in an aging trends.

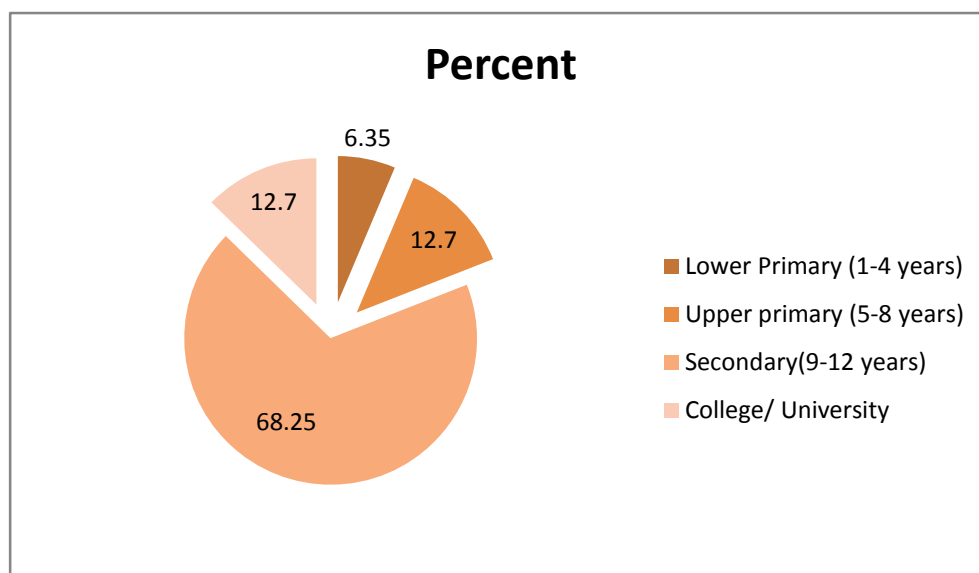
Table 1: Age of the respondents

<b>Age</b>	<b>Number</b>	<b>Percent</b>
21-30	7	11.1
31-40	12	19.1
41-50	31	49.2
51-60	9	14.3
61-70	4	6.3
Total	63	100.0

Table 1 above clearly indicates a lower representation of persons aged 21-30 years. According to the village elders and chiefs, majority of this age category had moved to urban areas in search for employment. The migration was as a result of frequent occurrence of inter-ethnic conflicts. The assistant chiefs also looked at the lower number of the Kikuyu youths as the main reason was that more youths were affected by inter-ethnic conflicts in an effort to defend the community.

#### 4.4 Level of Education

**Figure 4: Level of Education**



In terms of education, 68.3% had been to secondary school although a majority was not able to complete the secondary school level. 12.7% had completed primary education while only 6.3% had only managed the first four years of lower primary education. 12.7% had completed either college or university while the remainder had obtained informal skills like tailoring, masonry and carpentry.

#### 4.5 Ethnic Composition

Table 2 indicates that the largest ethnic group that is displaced in Kuresoi Constituency is Kikuyu 74.6% followed by the Kalenjin at 15.87% of the population. This is attributed to the time these two different groups moved in this region as indicated by the respondents. The Kalenjin regard themselves as the original inhabitants of the study area and are therefore justified to claim settlement. During inter-ethnic conflicts; the Kalenjin community displaced the Kikuyu claiming that they are invaders making them end up in the IDP camps.

Table 2: Ethnic Composition of the Sampled Households

<b>Ethnic Group Combination</b>	<b>Number</b>	<b>Percent</b>
Kikuyu	47	74.6
Kalenjin	10	15.87
Others	6	9.52
Total	63	100.0

#### **4.6 Causes of Inter Ethnic Conflicts**

On the issue of the various causes of inter-ethnic conflict, several responses were given as shown in Table 3 below

Table 3: Causes of inter-ethnic conflicts

<b>Causes of Inter ethnic conflicts</b>	<b>Number</b>	<b>Percent</b>
Misunderstanding of majimboism	37	58.7
Historical causes	13	20.6
Border dispute	2	3.2
Competition for scarce resources	8	12.7
Other causes	3	4.8
Total	63	100.0

On the question of the causes of inter-ethnic conflicts, 58.7% respondents pointed misunderstanding of majimboism. The introduction of pluralism was not understood appropriately by the communities and this ended up in political incitement. All the respondents were unanimous that inter-ethnic conflicts mostly broke out during the election period. This was attributed to the fact that political parties would be created with reference to ethnic agreements.

In this case the ethnic group with a majority would definitely take the lead and this would pose a challenge to other political parties which felt neglected in the area.

Another cause cited by 20.6% of the respondents was historical causes. This could be related to the frequent migrations that were being experienced in the study area. With the migrations they would end up forming ethnic associations in order to defend their interests. The Kalenjin community regarded themselves as the original inhabitants of the study area and this created a conflict of interest between them and the other communities.

This was evident in the IDP camps as the majority inhabitants were Kikuyu. When asked about their ancestral homes, most of the Kikuyu who were respondents cited Murang'a, Kiambu and Nyeri.

The study found out that scramble for scarce resources was another cause for inter-ethnic conflicts. The pattern of land distribution in the study area was cited by 12.7% and this had fueled extra bitterness. Most of the residents in the area do not own land legally yet a few rich people own large tracks of land. Being a main source of food and livelihood in general, landlessness causes them to resort to conflict.

According to 3.2% of the respondents, border disputes was another cause as the land they owned were not clearly demarcated. Disagreements would erupt frequently on the size of land owned by the neighbors. Other causes of inter-ethnic conflicts such as market area dispute and water shortage were cited by 4.8%. This made people to scramble over the few boreholes in the area.

#### 4.7 Effects of Inter ethnic conflicts on Human and Household Assets

The study made an effort to understand the effects of inters ethnic conflicts on the households in the IDP camps. Most of the respondents agreed to three major issues namely the loss of lives, internal displacement of people and destruction of property. Most of the respondents were directly affected by the issue of displacement while some of them had lost their loved ones.

Table 4: Effects of Inter ethnic Conflicts on Human and Household Assets

<b>Effects of Inter ethnic conflicts</b>	<b>Number</b>	<b>Percent</b>
Loss of Lives	18	28.57
Loss and destruction of property	17	26.99
Internal displacement of people	21	33.33
Others	7	11.11
Total	63	100.0

Considering the kinds of attacks launched during inter-ethnic violence it is undeniable that a lot property was lost during the period. Destruction, looting and destruction of property, homes and farms implied that victims were left in a situation of destitution and in a total state of dependency. “That was a sign that they were to leave and never come back. If they return we shall fight them until they leave our land for good.” This was a remark that was made by one of the respondents during a focus group discussion.

Another effect was the internal displacement of people from their homes. This further exacerbates the large numbers of squatters in Kenya and the delicate problem of landlessness. Besides in the Rift Valley most of the communities were forced to sell their land at cheaper prices in order to relocate.

While it is possible to recover from loss of property, given time and favorable conditions, loss of life is an impact that cannot be recovered. Children are orphaned or parents left childless by death. Ethnic violence has therefore affected both individuals and Kenya's various economic sectors in general leading to economic destruction of the whole country. Individuals lose jobs, businesses cease to operate or operate at a reduced frequency in fear of looting, and economic sectors come to a standstill.

#### **4.8 Duration Preceding Normalcy**

The study also made an effort to establish effects of inters ethnic conflicts in relation to how long it took for the situation to return to normal. The study found out that the post conflict appeared to depend on the distance from the border. The further away from the border the residents were the lower the magnitude of the negative conflicts experiences. For example, 39.7% of the respondents had experienced inter-ethnic conflicts for three months or more an indication that they could be bordering each other as indicated in Table 4 below.

Table 5: Duration Preceding Normalcy

<b>Duration preceding normalcy</b>	<b>Frequency</b>	<b>Percent</b>
Less than a month	16	25.4
One month	9	14.3
Two months	13	20.6
Three months or more	25	39.7
Total	63	100.0

The people who stayed near the borders were usually caught unawares and as a result majority were killed. Those who managed to escape were forced to leave behind their properties while



those who lived far from the borders were able to rescue their properties. This was because they were able to get information prior to the attacks.

The people living near the borders also took long to go back to their homes while others never returned. Most of them had lost most of their properties and going back would mean they had to start right from building new houses and this appeared to be unaffordable on their part. There are those respondents who had taken as long as two years to go back and settle fully.

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 early 90's. The leaders also confirmed that these people had rented land or houses in other places and only went back during the day to till their land.

Asked who helped to bring the situation to normalcy, the main responses were as follows: 63.5% cited the police as the key players, 19.1% reported political leaders and 15.9% saw the provincial administration as having played a key role. The political leaders mostly provided shelter and food for displaced people.

Of the 1.2% responses, most of them thought that clan agreements were reached as a result of negotiation among different communities helped bring back normalcy.

#### **4.9 Livelihood Activities Undertaken by the Respondents**

When asked about their livelihood activities 44.4% of the respondents were small scale farmers, 20.6% owned small businesses, 14.3% mostly depended on self-help group activities, and 14.3% were employed while 6.4% were casual laborers. This has been indicated in the Table below:

Table 6: Livelihood activities undertaken by the respondents

<b>Livelihood activities undertaken</b>	<b>Number</b>	<b>Percent</b>
Small scale farming	28	44.4%
Small businesses	13	20.6%
Self-help group activities	9	14.3%
Employment	9	14.3%
Casual Labor	4	6.4%
Total	63	100.0

The respondents who cited other activities as their livelihood also emphasized on farming as being the main source of livelihood in the study area. Frequent migrations of the households to camps affected their livelihood activities negatively. According to the community leaders, only those that shifted to areas that were not so far from their farms were able to come back during the day and undertake their activities.

Self-help groups (SHG's) were the most affected as the members did not end up in the same IDP camps and therefore continued membership was a challenge. Projects that were already a success and those that were in progress were damaged. Achieving sustainable development through SHG's was therefore a challenge.

Suspicious among the members from the two communities after the negative impact of inter-ethnic conflicts made it impossible for the activities of SHG's to continue successfully.

Food crops in the farms were left unattended to and with time high rates of famine became evident. Even in moments when security was provided for the households to attend to their

farms, or harvest food crops that were ready, none of the household members were willing to visit their farms.

Business premises in the study area like shops and kiosks were burnt down and in order to have such structures again, finances were needed which most of the respondents claimed not to have. Some of the shops had been burnt with goods inside and capital was needed in order to re-start and this was impossible at the moment. This was cited by 14.3% of the respondents who owned shops and kiosks.

The responses by 6.4% casual laborers lamented on the low demand of the labor they were offering as most of it was offered on the farms which by then had been left unattended to due to fear of attack. They had opted to offer their labor in farms which were far away from the areas that had been attacked. They had to walk for long distance in order to find casual work a move which was not easily welcome by individuals in the other areas as they were considered to be strangers.

Divisional agricultural officers also observed a decrease in farm production and animal production. One key informant who was an agricultural officer said “Most of our agricultural field officers have witnessed a reduction in the demand for services such as artificial insemination and other artificial services. The total production from the farm has reduced drastically as most of the affected households are living in the IDP camps.” Most of the cattle had been killed, raided or died of hunger due to lack of pastures. There was a low demand for seeds, fertilizer and farm tools as most of the households lacked finances to purchase.

Apart from lack of finances, community leaders observed that buying these products would be considered profitless as most of the households could not access their farms by then.

#### **4.9.1 Participation of Households in Livelihood Activities**

Inter-ethnic conflicts had various effects on the livelihood activities of displaced persons in Kuresoi Constituency. The study focused on how the conflicts affected the livelihood activities of various households living in the IDP camps.

Asked about the livelihood activities undertaken by households in the study area, the respondents had multiple responses, 44.4% cited small scale farming, 20.6% of the responses said small businesses, 14.3% said employment, and 14.3% said self-help group activities and 6.4% said casual labor.

The study also found out that 20.6% of the respondents involved in small businesses also practiced farming and businesses were operated on part time basis. The same applied to those who were employed or casual laborers as they also grew crops on their farms for subsistence. Farming was therefore practiced by a majority of the people especially women who did it in groups.

The local leaders confirmed that households played a great role in undertaking livelihood activities. Given that in most cases men were away fighting, women would take over most of the livelihood activities. In farming, they grew beans, maize, potatoes and vegetables.

When asked about their involvement in support group activities, 14.3% of the respondents said they were members of several self-help groups.

The respondents all agreed to the fact that working together was for the benefit of all the individuals in the group as tangible results of their hard work was evident. By working together they were able to purchase various modern items such as cooking gas which helped to cut down on the cost of fuel. Modern housing was slowly being adopted by the group members. They were also shifting to modern farming methods which helped increase on the yield.

Through group activities, a sense of belonging was witnessed among the members. They were happy to identify with the support groups they belonged to.

They were able to initiate savings and lending activities. Apart from normal livelihood activities, they were also involved in developmental projects such as paying school fees and helping settle bills for their group members. This would be disrupted any time the ethnic clashes erupted.

20.6% of the respondents, who undertook small businesses, said that it was mostly on part time basis as they also relied on farming as a source of livelihood. The same applied to those in

employment and casual labor. Working together in groups gave members opportunities to attend seminars and workshops through which they were able to acquire new skills in agriculture. Apart from the knowledge received, several donors who had visited the areas affected by inter-ethnic clashes like Kuresoi constituency responded through provision of technical support, the respondents reported that there were several water tanks that had been built in the study which were as a result of the support groups working closely with the donors.

#### **4.9.2 Inter ethnic Conflicts and Participation of Households in Livelihood Activities**

Inter-ethnic conflicts frequently interfered with the perception that communities had over each other. Tension and suspicion became evidence as there was lack of communication among communities. This meant that as long as the households were in the IDP camps all the farms were left unattended to. Progress became impossible as cattle's rustling was slowly taking course in the study area. Membership in ethnic groupings became evident as there was restricted ethnic identity and this became a major challenge for participation in livelihood activities.

All the respondents were affected by inter-ethnic conflicts in different ways. The studies found out that one of the most traumatizing effects of inter-ethnic conflicts was death of family members. The respondents were very bitter with the large numbers of people in their communities who were being killed. Most of the people killed were men as they had to go out to defend their communities where most of them became victims. Women and children were not spared either as they were raped. Most of those who died were shot with guns, arrows or cut with pangas, while some were burnt in churches. These killings left many children orphaned and women widowed. From the study, it was clear that most of the household heads were women.

Accessibility to household needs such as medical expenses, food and school fees became a challenge as their livelihood activities had been interfered with.

There was a low supply of food as there was no land to cultivate in the IDP camps. Fear and suspicion that kept rising made it impossible for them to access their farms freely and cultivate them. Children were forced to drop out of school due to lack of school fees. More so most of the schools had become homes to displaced persons who could not find accommodation in the IDP

camps. Some children found themselves settled in camps that were far away from the schools that they attended and therefore could not go to school.

A major effect of inter-ethnic conflicts on households was its interference with undertaking of various livelihood activities. The respondents observed that all the activities that were usually undertaken when the situation was normal came to an end during this period. This left the respondents depending on well-wishers as stated earlier. When they were displaced, they had to move to different places where they could not be able to meet and carry on with their activities. Self-help group activities were affected and had to come to a stand. Properties were either destroyed or looted. For example, businesses, houses, food and livestock were either destroyed or looted. According to the area leaders, most households when displaced lost all the property they owned and had to rely on the government for support. All that had been worked on through self-help groups and as individuals was destroyed. The business premises and houses were burnt down and needed reconstruction.

The agricultural District officer also pointed out that political incitement was a major cause for inters ethnic conflicts in the study area. This was attributed to the fact that none of the communities was ready to be led politically and had to therefore struggle to dominate each other.

In most election years, the conflicts were likely to be experienced and it would take time for normalcy to be experienced. There poor harvests during this period and famine became the common picture.

The community leaders, the assistant chiefs and village elders pointed out that during inter-ethnic conflicts, the community members were not only at risk of being killed or injured, but also of having their livelihood activities undermined. Livelihood destruction could be quick: a village would be burned to the ground in minutes destroying food stores, property and productive equipment.

The chief specifically pointed out that in situations of chronic conflict livelihood damage would be protracted with repeated shocks gradually breaking down resilience, eventually causing destitution and large scale human suffering. Among the common shocks that he mentioned

included, interrupting food access or production, restricting access to water and other natural resources and causing the labor markets to collapse. Most of the village elders interviewed pointed out that most of the markets were prevented from operating, causing price spikes or destroying or blocking market and trade routes. This became a challenge for most of the traders as their goods were spoilt especially in cases where people traded in perishable goods.

#### **4.9.3 Coping with Impacts of Inter-ethnic Conflicts on Livelihood Activities**

Despite the fact that there were challenges in terms of undertaking livelihood activities, the households had to find ways of helping themselves to move on with their lives. After displacements, the respondents sort refuge in churches, schools and police stations where they were later transferred to internally displaced camps.

In the camps, they could not access their farms or undertake any livelihood activity because of insecurity. The residents ended up selling any remaining property.

Peace could only be restored through community negotiations which however were not long lasting. This over the years had proved to be a temporary solution to inter-ethnic conflict and there was need therefore to revise the method of approaching the problem. The assistant chiefs thought that it would be wise to understand the impact of the losses and the ways in which people responded to these challenges.

This would go ahead to serve as a basis for appropriate support mechanisms. Livelihood support was pointed out as a measure that would help the affected households. It would help resolve tension and urgency surrounding the conflict. In the case of Kuresoi where local conflicts were evident livelihood support would serve as a mechanism to encourage people to cooperate with each other and serve as an entry point for building trust between the communities.

In extreme cases, politicians were involved in negotiation on behalf of their members. This was especially on disagreements that were as a result of land boundaries.

Once peace was restored, households had to start cultivating private farms. Though they were still living in the camps, they still went back to their farms to undertake farming activities. Once the tension had reduced, they were able to start reconstructing their houses.

In order to comfortably continue with livelihood activities, most of the respondents reported that they would need both capital and land. Money was important especially when it came to reviving their self-help group activities. Fertilizers and seeds were important for farming and labor which would be a source of the day to day activities. Markets had to be available in order for them to sell their farm produce and other business commodities. Selling farm produce would enable them to obtain capital for their self-help groups. Capital obtained would also help them set up their small part time businesses and improve farming activities.

Self-help groups were considered a vital livelihood activities even after the households were affected by inter-ethnic conflicts. In order to ensure their sustainability, the members had a constitution which ensured that the rules and regulations were followed. The tangible results experienced as a result of being members to such groups helped to ensure that they served for longer in the study area.

Survival of livelihood activities and self-help groups among households in Kuresoi region was dependent on the restoration of peace in the area. According to the local administration, self-help group activities would take time to recover whenever there was conflict. They also observed that the existence of suspicion among community members posed a challenge for developmental projects. However, the local leaders saw a brighter future and a united population.

They encouraged the locals to continue farming though tension was still high. Meetings between the two ethnic communities were ongoing in an effort to bring about lasting peace.

The agricultural offices in the study area made an effort to train households on modern farming methods but this knowledge went to waste as there was fear to initiate new practices taught. Whenever a community tried to initiate what they were taught, the other community would interfere and bring about unrest.



#### **4.9.4 Conclusion of the Key Findings**

It is evident that most of the affected households were headed by women as most men had passed on during the conflicts. The same went down to the livelihood activities that were not attended to especially when families were away. Activities mostly affected were farming, self-help groups and small businesses. Most of the assets owned by members of the SHG's were destroyed during the conflicts. In most cases, the local administration was involved in peace negotiation among the affected communities. Most of the crops grown during this period were destroyed and as a result poor harvests. Through observation, it was clear that the membership of most of the self-help group had been affected and this went down to the contributions and the assets that the members owned. Interactions between the families in the camps were minimal as levels of suspicion amongst them were high. The members did not feel secure sharing any information with individuals who were not of the same ethnic group with them. Most of the displaced households had to depend on donations from the well-wishers. As for the youth category, they had relocated to the towns where they had gone to search for jobs. Duration preceding normalcy was dependent on how far one was from the boundary of the conflicting communities. Those who were near the boundary were the most affected as opposed to those who did not stay near the boundary.

## **CHAPTER FIVE: SUMMARY, CONCLUSIONS AND RECOMMENDATIONS**

### **5.1 Summary**

The study assessed internally displaced households in Kenya and how they struggle for their livelihood in Kuresoi constituency, Nakuru County. The study used both secondary and primary data sources. It focused on internally displaced households and how they struggle for their livelihood despite the fact that they remain displaced for some time. The assumption was that inter-ethnic conflicts that bring about internally displaced households have had no positive effects on the livelihood activities especially for households living in the study area. Causes and nature of inter-ethnic conflicts and household livelihood coping strategies were studied.

To achieve these objectives, a survey was conducted targeting affected households still living in IDP camps specifically Kongasis and Kapkembo IDP camps. Key informants were also used to give an in depth view into the situation. Observation was also done on the households to complement the respondent's information. The affected households in the camps were given a key focus as they were considered as having the relevant information on the research topic.

The findings indicate that the effects of inter-ethnic conflicts on the livelihood activities of households in Kuresoi Constituency of Nakuru County were economical, political, social, psychological, cultural and emotional. The households lost their household members, property and were displaced to become IDPs for a long period of time. As for women they were raped and wounded. On the other hand given the high mortality rates of men, they were forced to take up their roles and serve a double responsibility towards their children. Education system was also interfered with, with many children being forced to stay out of school for unknown period of time.

Participation of households in livelihood activities before the eruption of inter-ethnic conflicts had helped most of them to improve their living standards. The study found out that through livelihood activities, most households had made improvements through various activities. Among the activities include coming together to form self-help groups. Through the self-help groups, they had been able to construct permanent houses and even water tanks.

Another livelihood activity that had been affected was table banking from which they were able to obtain soft loans and handle situations that they found to be a challenge. All these activities came to an end whenever inter-ethnic conflicts erupted.

The findings indicate that the various livelihood activities undertaken by the households contributed massively to the development of the area and the country at large. Farming is always considered a major livelihood activity in any country and 44.44% of the respondents in the camps practiced it. As for those who were involved with other activities, they still practiced farming even though it was for subsistence purposes. Occurrence of inter-ethnic conflicts was an indication that several households were affected. Given that most of the men were away fighting, women were forced to take up on most of the farming roles and this created an imbalance in division of labor and in turn affected the final harvests.

The study findings indicated that the level of tension, mistrust and fear in the study area affected the choice of development projects. Although a majority of the respondents did not see a future with the frequent interference with livelihood activities, 36.51% of the respondents observed that households were still willing to come together and work as before. 63.49% of the respondents observed that the survival of participation of households in livelihood activities was dependent on restoration of peace in the region.

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

The findings indicate that the government played a major role in the reconciliation of communities and at the same time providing basic needs to the displaced families.

## **5.2 Conclusions**

From the research findings, it was clear that inter-ethnic conflicts had played a major role on the declining livelihood activities. This was attributed to the fact that whenever there was an outbreak of conflict, households would be forced to live their homes together with their farm produce which would go to waste. The rising level of suspicion made it almost impossible for such activities to go on as there was tension. Most of the respondents also pointed out that after harvests it was challenging for them to sell their farm produce as there was disagreement on the prices given that there were several tribes in the study area. Political incitement had played a key role in inter-ethnic conflicts as every ethnic group struggled to lead. Conflicts have aimed at displacing members of ethnic groups that were opposed to the regime. At the centre of the conflicts among the communities is the failure to formulate mechanisms that can facilitate continued participation in livelihood activities by the affected households. Most of the affected households are vulnerable and at the same time face the risk of losing their cultural identity. The loss of life is on a scale that is unacceptable.

However, further in-depth studies are needed on the links between peace building initiatives and livelihood activities especially among conflict prone communities. This can inform policy makers and government decision makers alike to enable the communities to become more resilient in the face of chronic displacement.

There should be on site monitoring for livelihood donations and aid that are offered to the IDP's while still in the camps. Remote management of aid contributed to systematic diversion of aid by the parties involved.

## **5.3 Recommendations**

The frequency of displacement in Kenya has been rising over the last two decades, yet durable solutions have become increasingly difficult to achieve. As a result of this study there were several recommendations that were made which if followed could help in addressing the issue of inter-ethnic conflicts and the effect it had on livelihood activities among households:

- a. Creating a demand for trainees among the affected households could be an innovative approach as it only paves the way for gainful employment after training. It can also set the stage for enhanced confidence building, thus increasing the levels of social capital among diverse communities. Provision of employment meant that these communities would not only depend on the local livelihood activities for survival but also have a source of income.
- b. The potential contributions of innovative livelihood initiatives to peace building. The displaced households are often in areas where there are limited investments. This poses a challenge for them as most of them may be having skills which they are not able to exercise. There is a need; therefore to create a demand side to this equation, by encouraging more private sector investments near areas affected by forced migration due to inter-ethnic conflicts.
- c. Restoring or accessing new livelihoods or the already existing one and helping to address community equity. This helps the affected households to find ways and means to survive through either attempts to restore former livelihoods or by accessing new ones.
- d. A quick relocation process for the displaced households back to their homesteads. Any initiative aimed at improving conditions for the displaced households should be encouraged and this mostly should be through relocating them back to their farms. The government could be of importance here where it ensures that more progress is made in neighborhood revitalization. This could be through construction of more security infrastructure especially the police stations on the community borders.
- e. Diversify responses to displacement: There is an urgent need to diversify responses to the IDP problem. The single-track approach of buying agricultural land and resettling IDPs, and sometimes assisting them to build houses is not feasible. The diversity in terms of socio-economic occupation within the IDP population needs to be acknowledged. Some of these IDPs ran businesses, and have no farming skills whatsoever. Those interviewed expressed that if they had been consulted, they would have suggested that they be provided with capital to restart their businesses rather than being resettled. There is a possibility that those resettled in rural areas are likely to sell their land and move into urban areas. This fear has triggered a problematic response from government:

retention of Title Deeds for ten years. Apart from exposing beneficiaries of land dispossession by corrupt officials (governments also change), this means those settled cannot use the title documents to obtain loans for development. Providing capital and appropriate training should be considered as an alternative response. It is in fact the more appropriate response in respect of IDPs who previously lived in urban and peri-urban areas and were involved in small businesses. In any case, many in this group expressed unwillingness to be moved from their natural habitat.

- f. **Genuine reconciliation efforts:** Resettlement programs must be accompanied with genuine efforts to reconcile communities. If one considers that return to sites of displacement is ideal (for example cost effective), buying land to resettle IDPs could be regarded as anachronistic and amounts to the government running away from difficult reconciliation issues in sites of conflict. There is of course, the distinct possibility that the exercise – especially where there is significant opposition from host communities – is creating new theatres of future conflict. Other than defeating and rendering as mere rhetoric the national project of national unity and reconciliation and appearing to ‘reward’ authors of displacement, the land buying exercise undermines the constitutional view that any Kenyan can settle anywhere in the territory.
- g. **Promoting the Economic Integration of IDPs:** A lasting solution to displacement is not attained solely by the physical return of IDPs to their land or resettlement of the landless on new land. Measures must be taken to ensure (re)-integration into the local economy. This has various dimensions: reestablishment of residence (housing); the ability to earn a livelihood through farming and related economic activities which in turn depends on their acceptance into local host communities. Evidence shows that while a few resettled IDPs have benefited from assistance to obtain seeds and other farming equipment, the majority of returnees and those resettled have received no assistance since return. This has slowed or hampered their economic reintegration.

Some IDPs have benefited from assistance from NGOs, religious groups and international organizations (including UNDP) although such assistance targets a specific group of IDPs. The lack of regulation or some form of supervision of income generating

activities especially those initiated by self-help groups have been subject to mismanagement and embezzlement by group officials.

#### **5.4 Recommendations for Further Study**

1. More research to be done on how to come up with a lasting solution to inter-ethnic conflicts not only in Kuresoi but also other affected areas such as Tana River, Pokot, Baringo among others.
2. Clear boundaries have to be set up by the government in areas that are frequently affected by conflicts with the argument that it is competition for scarce resources.
3. The government to continue negotiations with political leaders of the affected communities.
4. Community inclusion in the process of finding peace in order to understand the root causes of the problem.
5. Te government to ensure that the disarmament programs that are initiated among the warring communities do not leave the communities vulnerable to those that retain their weapons. The same should not result to human rights violation especially among women and children who are usually the most affected.

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## **Annex 1**

### **(i) Research Study Questionnaire**

#### **INTERVIEW QUESTIONNAIRE FOR INTERNALLY DISPLACED PERSONS IN KENYA: A STUDY OF THEIR STRUGGLE FOR LIVELIHOOD IN KURESOI CONSTITUENCY, NAKURU COUNTY**

My name is Faith Kamadi Vosevwa a student at University of Nairobi in the department of Sociology. I am undertaking the above mentioned research in partial fulfillment of a Master of Arts degree in Sociology (Rural Sociology and Community Development). I would like to ask you a few related questions on the research topic. The information you give will remain confidential.

Questionnaire number -----

Name of the respondent-----

#### **1. Personal Characteristics**

a. Gender: Male----- Female-----

Sub-location-----

Camp-----

b. Age-----

c. Level of education:

None -----

Lower Primary (1-4 years) -----

Upper primary (5-8 years) -----

Secondary (9-12 years) -----

College/University -----

- d. Ethnic group .....
- e. Year started living in Kuresoi constituency, Nakuru County .....
- f. Previous residence .....
- g. Previous occupation: Self .....
- Spouse.....
- h. Current Occupation: Self.....
- Spouse.....
- i. Type of house.....
- j. Household assets owned:.....
- .....
- .....
- .....

**2. Nature and Causes of Inter-Ethnic Conflicts**

- a. Have you been affected by inter-ethnic conflicts before? Yes----- No -----
- b. If yes, when (month or year).....
- c. What was the cause of the conflict?
- .....
- .....
- .....

d. How long did the conflict last in your area?

- i. Less than a month
- ii. One month
- iii. Two months
- iv. Three months or more

Specify.....  
.....

e. In which other years did the conflicts occur?

.....

f. What caused the conflicts?

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

g. After the conflict how long did the situation take return to normal (months)?

.....

h. If the situation did not return to normal, why?

.....  
.....

I. How have you been able to cope through the period?

.....  
.....

- k. Who helped the communities in bringing back the normalcy after the conflicts?
  - i. The police
  - ii. The political leaders
  - iii. Local administration (Chiefs)
  - iv. Others

Specify

.....

.....

**Effects of Inter Ethnic Conflicts on Household Participation in Livelihood Activities**

- 1. What are the livelihood activities your household involves in? Please list them below.

Activities	Before Conflict	Currently	Affected by inter-ethnic conflicts (Yes/No)
Maize farming (bags harvested)			
Cereals' farming (bags harvested)			
Dairy farming			
Monthly milk sales			
Livestock sales			
Business (type)			
Monthly small			

business income (Ksh.)			
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m. Have you been able to access credit services since the conflict took place? Yes .....  
 No .....

n. From your livelihood activities, have you been able to meet the following basic needs?

Food .....

School fees .....

Medical expenses .....

**Perception of households on inter-ethnic conflicts**

o. What is the household perception of inter-ethnic conflicts?

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



**Annex 2**

**Interview Guide for Focus Group Discussion**

**INTERNALLY DISPLACED PERSONS IN KENYA: A STUDY OF THEIR STRUGGLE FOR LIVELIHOOD IN KURESOI CONSTITUENCY, NAKURU COUNTY**

My name is Faith Kamadi Vosevwa, a student at University of Nairobi in the department of Sociology and Social work. I am undertaking the above mentioned research in partial fulfillment of a Master of Arts degree in Sociology (Rural Sociology and Community Development). I would like to hold a focus group discussion and ask you a few related questions on the research topic. The information you give will remain confidential.

1. Nature of conflicts.

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2. Causes of inter-ethnic conflicts

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3. The key livelihood activities undertaken by communities in the area

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.....  
4. Level of household participation in livelihood activities

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5. Effects of inter-ethnic conflicts on community participation in livelihood activities

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6. Communities' coping strategies during inter-ethnic conflicts

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7. Key players in reconciliation of communities affected

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8. The characteristics of the affected households

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9. Measures undertaken by communities affected in resolving inter-ethnic conflicts

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## **Annex 3**

### **Observation Checklist**

1. Interaction of household from warring communities.
2. Activities of the SHG are before and after inter-ethnic conflicts.
3. Participation of communities in livelihood activities.
4. All other relevant observations.

## **Annex 4**

### **Key Informant Interview Schedule**

1. What are the most affected livelihood activities in this area?
2. What according to your own understanding are the causes of the frequent inter-ethnic conflicts?
3. Who are the most affected whenever the conflicts break out? This could be with reference to individuals or communities at large.
4. What are the effects of the conflicts to households?
5. To the local administration, what are some of the measures that have been taken to solve the problem and how sustainable are they?
6. What has the government done to maintain peace in this region?

