

CONFLICT TRANSFORMATION AGAINST NEGATIVE ETHNICITY: WOMEN
LEADERSHIP INVOLVEMENT IN LIMURU-KENYA

BY

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DECLARATION

This Thesis is my Original Work and has not been presented for a degree in other University

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DEDICATION

To my late Dad Mzee Okello Agunda who went to be with the Lord on 16th February 2010. I will always live to remember his patience, honesty and wisdom. May the almighty God rest his soul in eternal peace.

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ABSTRACT

This study seeks to investigate the cause and effects of negative ethnicity that is prevalent in various public institutions in Limuru constituency and other parts of this

country. The study will focus on conflict transformation against negative ethnicity: Women leadership involvement in Limuru constituency.

Chapter one of this study will present the problem statement, purpose statement, objectives, research questions, significance of the study, limitation and delimitation of the study, operational definitions, methodology, assumptions and chapter summary. Chapter two will focus on literature review and conceptual framework. Chapter three will focus on the methodology to be used in this study. Chapter four will provide the data/research findings and analysis. Finally chapter five will provide the summary, recommendations and conclusions from the research.

ABBREVIATIONS

B.O.G - Board of Governors

C.E.O	-	Chief Executive Officer
D.V.C	-	Deputy Vice Chancellor
H.O.D	-	Head of Department
I.D.P	-	Internally Displaced Persons
P.E.V	-	Post Election Violence
P.T.A	-	Parents Teachers Association
V.C	-	Vice Chancellor

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CHAPTER ONE: INTRODUCTION

1.1 Background to the Study

The history of conflict is as old as the history of humankind. Conflict is usually regarded as a natural part of all relationships. It occurs at family, clan, and community, institutional, national and international levels. Even the scripture provide various examples of conflicts. The earliest conflict was the one between Cain and Abel [Genesis 4: 3-16]. The part that conflict plays in Kenya, especially in our present inter-ethnic communities, is actually against God's will and a total degradation of humankind.

It is then important for all of us to develop transformational processes that can help to fight against the existing conflicts like the negative ethnicity in our public institutions. Manchala describes negative ethnicity as, "a form of conflict that brings about pain, hatred and desire for revenge. It defaces the humanity of the perpetrators, victims and survivors as well as the institutions, since qualified people are excluded from participation in the economic activities of our nation" (2005, p.31).

The main concern here is the rate at which Kenyans experience negative ethnicity in public institutions. Therefore this study focuses on the process of conflict transformation with a view that will inform/enhance women leadership involvement in the fight against negative ethnicity within Limuru constituency. Women leaders have to fully engage in educating the public on the causes of negative ethnicity on the social, political, spiritual and economical life of this nation, communities and families. They need to work hard to bring healing, restoration and peace to those who have been directly affected by the negative ethnicity.

This study is as a result of what took place during the post election violence in public institutions in Limuru constituency. These included institutions like schools, churches, recreational centers, universities; flower farms, tea plantations, and coffee plantations.

Limuru constituency is on the outskirts of Nairobi City. It neighbors other constituencies like Kikuyu in the West, Githunguri in the East, Kiambaa in the South and Lari in the North. It has been in existence since independence and has greatly contributed to the economic growth of this country. It has continually provided employment to so many people even from other communities.

According to (2009)national census report, <http://www.infortackea.co.ke> Limuru constituency is 281.8 sq km and has a population of 131,132 people. It has two Universities, eleven high schools, three national school, three recreational centers, two tea factories, several coffee plantations and five flower farms. It is fairly cosmopolitan as many ethnic groups are represented. We have the Maasai, Turkana, Teso, Kisii, Luhya, Luo, Kamba and Kikuyu.

The Kikuyu are the majority. Most of these ethnic groups have come to Limuru to seek for employment. The majority work as unskilled laborers in tea plantations, coffee plantations, flower farms, while others serve in schools as teachers, lecturers in the universities and pastors in some churches.

1.2 Problem Statement

This research seeks to investigate women leadership involvement in conflict transformation in addressing negative ethnicity in Limuru constituency. Manchala observes that, "Political leaders seem incapable of prudent and just responses while most of the Kenyans walk and work in total fear" (2005, p.2).

1.3 Purpose Statement

The purpose of this study is to identify and analyze the role that women leadership is currently playing in conflict transformation against negative ethnicity in Limuru. The study will pay special attention on the public institutions within this constituency such as churches, schools, universities, recreational centers, flower farms, tea and coffee plantations that provide employment to people from different ethnic backgrounds/groups. Women, to a large extent, have got the humor, wisdom and teachings that can lead the rest of the community or society to better relationships and positions. They have the gifts that can help to transform the troubled groups into a peaceful co-existence. Time and again women have been able to stir people's hearts, captivates their thoughts, processes and offer practical ways to bring a land-mark in people's lives. As a result we will have a team of women leaders who can influence an equitable and peaceful society.

1.4 Objectives of the Study

1. To examine the concept of negative ethnicity among women leaders in Limuru constituency.
2. To examine the ethnic representation in public institutions in Limuru before and after 2007/2008 post election violence.
3. To examine the socio-economic effects of negative ethnicity on the public institutions.
4. To investigate women leaders' reaction towards negative ethnicity.
5. To establish the strategies that women leaders can employ to effectively deal with negative ethnicity in this constituency.

6. To assess the effects of negative ethnicity on the spiritual life of the inter-ethnic communities in Limuru.
7. To assess the challenges women in leadership positions face in the fight against negative ethnicity.

1.5 Research Questions

This study will be guided by the following questions

- (i) As women in leadership, what do you understand by this concept of negative ethnicity?
- (ii) How was the ethnic representation in public institutions before and after 2007/2008 post election violence?
- (iii) What are the socio-economic effects of negative ethnicity on public institutions?
- (iv) How do you always react towards negative ethnicity in your places of work?
- (v) What are your strategies for fighting negative ethnicity in your institution?
- (vi) What are the effects of negative ethnicity on the spiritual life of the inter-ethnic communities in Limuru constituency?
- (vii) What challenges do women in leadership positions face in their fight against negative ethnicity

1.6 Significance of the Study

In this study the researcher focuses attention on the women leadership in the conflict transformation processes with the aim of fighting negative ethnicity. The study will incorporate views of various categories of women in Limuru. The

knowledge acquired is hoped to become a source of enrichment to those who will need it. For example, Scholars of peace building and conflict transformation are hoped to benefit greatly from this study. The study will represent in-depth understanding of various types/forms of conflicts, their causes and their effects on the inter-ethnic communities in this constituency. This knowledge is going to add value to the existing body of knowledge on a number of things in the academic arena.

Information on women leadership involvement in conflict transformation against negative ethnicity is timely. It is motivated by the researcher's experience of a growing concern to prevalent in most of the public institutions. Establishing knowledge as to why this is happening is hoped to help all those involved in conflict management, resolution, reconciliation and transformation process. And as a result this will facilitate the spiritual formation and socio-economic growth and development among God's people in this constituency and enhance peaceful co-existence among the inter-ethnic communities.

The study then proposes conflict management, resolution, reconciliation and peace building as the key methods to be employed in the fight against negative ethnicity in Limuru and other parts of this nation. Other attentions of this study are embracing our African traditional moral values of hospitality that emphasized a lot on the caring for the strangers in our midst, discouraging much speaking of mother-tongues in public offices, discouraging the youth on the shedding of innocent blood, encourage inter-community marriages, shun tribal politics that focuses on tribal kings and hate speech during public gatherings. Also work hand in hand with the chairpersons of National integration and Cohesion, and Truth, Justice and Reconciliation Commissions. It can be also good enough if both the state and church

come up with seminars and workshops for the youth at constituency level mainly to educate them against the formation of the militia-groups.

Information on conflict transformation against negative ethnicity is necessary thus highly needed by all Kenyans. Past experiences indicate that the Government has formed commissions as churches have preached against negative ethnicity which at least needs further knowledge and clarification on this subject. At least women leaders are responsible and look into the future with a specific meaning.

The significance of this study lies in what the researcher suggest that none should underrate the damages that negative ethnicity has caused to the people in Limuru. The study would then recommend that a lot more has to be done especially about conflicts, transformation and women leadership involvement in the cosmopolitan areas like Limuru constituency.

1.7 Limitations and Delimitations of the Study

Negative ethnicity is a form of inter-ethnic conflict that is prevalent in Kenya that calls for conflict transformation which is core to this study. This topic is anchored to the current concern among women leadership in Limuru constituency that have suffered from negative ethnicity from December 2007 to this time.

The study is limited to two main issues namely- conflict transformation against negative ethnicity. The researcher intends to interact with a number of women in leadership positions in the plantations/farms, churches, schools, universities and recreational centers in Limuru constituency. This limit is also aimed at enabling the researcher to concentrate on a workable size for quality purpose.

1.8 Operational Definitions

Conflict- conflict is a state of being in a serious disagreement, hostile arguments that can result into fighting, divisions, destruction of property, eviction and/or death. Sande defines conflict as “a difference in opinion or purpose that frustrates another person’s/group’s desires”. (2006:22) Conflict crops up as a result of:-

- (i) Competition over limited resources like money, job opportunities, promotion.
- (ii) Poor communication, superiority complex and inferiority complex.
- (iii) Differences in opinions, goals, values, expectations

However, in some instances conflicts provide opportunities for the parties to open up, to communicate and embrace teamwork, thus positive social & economic changes.

Conflict resolution-this refers to a variety of approaches aimed at bringing a conflict to an end through the constructive way of solving the problems. It involves recognition of one another’s interests, needs, perspectives and continued existence by the parties in conflict. In most cases it requires to identify the underlying causes in a mutual and sustaining manner.

Conflict transformation- according to Lederach, “conflict transformation conveys a more constructive change in relationships and social structures than conflict resolution and management. It usually suggests various ways through which people can view and understand the social conflict” (2003, p.4).

Ethnic group/Community- this refers to collectivity of people who share the same characteristics like common ancestry, language, culture and/or religion.

Ethnic conflict- can be described as hostilities or violence between various groups/communities based on differentiation in ethnic identities.

Ethnicity-it is a strong belief of belonging to a particular group/community. Anyang Nyong'o (1993) refers to ethnicity as the behavior and feeling that emanate from membership in an ethnic group.

Leaders-everywhere across the world people seek for people who can enable them make a difference in achieving success. Kadalie (2006) defines a leader as one who is perceived by others as the best means available of getting them where they want to go at that particular time.

Leadership-this is a process of being in a position of a leader. Kadalie (2006) refers to leadership as the capacity and will to rally people to a common purpose, and the character which inspires. It is not only about being in a position of power but is about becoming a servant. Leadership entails participation, responsibility, education, productivity, accountability, recognition and excellence.

Peace- According to the complete Christian dictionary, "peace refers to the intactness of a particular family, clan, community, institution and society" (2002, p.495). It usually points to the availability of worthiness, trustworthiness, honesty and straightforwardness among the members.

Peace-building- Lederach (2003) refers to this as, one of the conflict transformation processes which ensures that all members in that family, clan, community and society work towards completeness, wholeness, nothing broken and lacking. This process ensures that people live in peace, perfectness, soundness, tranquility, happiness and fullness.

Reconciliation-it is a process that replaces hostility and separation, with peace and friendship. It is a slow and difficult process that should continue to be there until the relationship is fully restored. Reconciliation involves a change of attitude that leads to a transformation in the relationships. It can be sought in thought, word and deed.

Role-a state of being involved in any a given activity/taking up of any given responsibilities.

Transformation-this is a state of being concerned with people's emotions, values, ethics, standard and long-term goals. In the transformation process one is able to asses other people's needs with the aim of bringing total change. In Kirimi and Minja's (2010) views, "a transformational leader is one who focuses on changing others so that they can help others to be encouraged, harmonious and then aim at wholeness of the entire community."

Negative-a state of unwillingness to work and walk together with other people.

Woman-this is a mature/adult female person/human being.

1.9 Methodology

The study is a descriptive one. It will use a survey questionnaire. The qualitative and naturalistic method will be used by way of closed and open-ended questions. This will open the possibility for understanding the underlying issues and lay emphasis on people's lived experiences hence allow the researcher to identify the meanings that people put on events, processes and structures. Such an approach will be appropriate for this study because interaction between the inter-ethnic community under study and women leadership needs a keen investigation in order to establish the

source of the conflicts (negative ethnicity). Finally the researcher will conduct a data analysis and report the findings using tables.

1.10 Assumptions

This study will be based on the assumptions that our society (Kenya) do suffer from inter-ethnic conflicts after every five years. Negative ethnicity is the key factor that largely contributes to suspicion, mistrust, hatred, socio-economic instability and corruption in public institutions. The researcher then hopes that women leaders will step-up to their God given responsibilities and bring total transformation among God's people.

1.11 Organization of the study

The study will be organized into five chapters. Chapter one of the study will present the problem statement, purpose statement, objectives, research questions, significance of the study, conceptual frame-work, limitations and delimitations of the study, operational definitions, methodology, assumptions and chapter summary. Chapter two will focus on the literature review. Chapter three will provide the methodology to be employed in this study. Chapter four will articulate the data/research findings and analysis. Then chapter five will provide the summary, conclusions and the recommendations from the research.

1.12 Chapter summary

The issue of negative ethnicity has become a major concern and impediment to socio-economic development of this great nation. Therefore women leaders need to engage a more holistic approach to dealing with it.

CHAPTER TWO: LITERATURE REVIEW

2.1 Introduction

This chapter will be instrumental to this study. It will focus on what other scholars have written on different types of conflicts, causes of conflicts, effects of conflicts, conflict transformation processes and women leadership involvement in the fight against conflicts.

2.2. The concept of conflict in Kenya

There is a variation in the understanding of conflict in Kenya. In some instances conflicts are constructive such that they provide the parties involved to find a lasting solution and strengthen their relationships. However, in the Kenyan context, some conflicts have always been of destructive tendencies. They usually end up in the fight, destruction of property, internal displacement, women and children vulnerability and/ or death. These kinds of conflicts have time and again been evident in various parts of Kenya. For example in Rift Valley, Western, Nyanza, Central and the Coast in 1991, 1992, 1997, 2001, 2002 and the climax of it all was the one experienced in 2007/2008. Even today some conflicts are going on among the communities living in the coastal strip of Kenya like Tana Delta, Kwale, Lamu and Kilifi.

Conflicts, especially of ethnic diversity have continued to prevail in various parts of Kenya. The national bond is never strong enough to hold all the communities in Kenya together and prevent disintegration. Maina explains that “Kenya is not a sober society,” to some people, “tribalism and politics take centre-stage above everything else”. (2012, p.14) This implies that the politics of this country have largely contributed to negative ethnicity in various parts of Kenya and as a result the

ethnic groups discriminate against each other. There is always that kind of supremacy of one ethnic group over others. They easily gain encouragement for their economic and political aspirations. They eventually express their objectives in ethnic terms that give them legitimacy even in the private and public institutions. In the long run they extend and shape institutions without seeking the opinion of other groups in that region or institution.

Kenyans especially in the cosmopolitan areas such as Limuru have continually experienced ethnic animosity and supremacy of one ethnic group. In most of these situations, there are usually no room for diagnosing, understanding and dealing with conflicts. There is a lot of manipulation and repression by the ethnic group in power. That is why animosity and ethnic conflicts have been on the increase in most parts of Kenya.

In as much as Kenyans are concerned with meaning, purpose and direction of life, the inter-communities conflicts have taken centre stage every time we approach the national general elections. Hence no doubt, all communities believe that it is necessary to strengthen their defences against the powerful and hostile neighbours.

To this effect, Manchala observes that, “as a nation we need to work on issues of socio-economic justice, forgiveness and reconciliation that can bring all of the communities together for greater expressions of visible unity, mutuality and interdependence”, (2005, p.4). We should try as much as we can to eliminate the negative aspect of ethnicity, cease to treat the politicians as tribal kings and focus on social harmony, integration and cohesion.

2.3 Conflict: A Biblical perspective

According to Assefa and Wachira, “conflict is usually recognized as a fact of life; people have to acknowledge its existence and learn to use appropriate

methods/mechanisms to deal with it” (1996, p.43). So as Christians, we need to understand and obey what the Bible teaches us in order to be effective in resolving our conflicts with other people. It is not really bad for God’s people to have different desires, priorities, opinions, convictions and perception. Conflicts among Christians do provide an opportunity to demonstrate God’s power and love in our lives (1 Cor. 10:31-11:1). The scripture teaches us to be positive in some conflict situations. This is mainly because conflict provides an opportunity to glorify God, to serve others and to grow like Christ.

Sande argues that, “as Christians, we should not always turn to our instinctive reactions to justify ourselves when we are mistreated, oppressed and/or persecuted, but we should turn to the gospel of Christ. This will remind us of what Jesus did for us on the cross” (2004, p.20). The apostle Paul advises Christians to set a good example in every situation (2 Cor. 3:1-6). We need to solve conflicts in a way that honours God and offers benefit to the parties involved in the conflict. This helps so much to rob conflict of its destructive tendencies and turn it into an opportunity to experience significant personal growth and to demonstrate God’s love in a new and a life giving manner to the parties in conflict.

It is actually very important to depend on God’s love and grace in any difficult situation. This can help to transform other parties in the conflict. They will get surprised at your underserved mercy, forgiveness, humility, strength, wisdom and self control. As a result this may help to introduce them to Christ (1 Peter 3:15-16).

More often Christians are advised to depend and submit to the counsel of the church and the word of God. Through the Bible, God provides us with a clear and reliable guidance on how to deal with conflicts (2 Tim. 3:16-17). The more one understands

the scripture the better. Such a person is wiser and is more effective when it comes to dealing with conflict.

It is therefore important for Christians to ask God to help them develop an ability to live out the gospel. This will help to reduce the frequencies of inter-communities conflicts in Kenya, since we will always trust, obey, imitate and acknowledge God's power in conflict situations.

From the above discussion, the church in Kenya has to take up the responsibility of teaching Kenyan Christians to shun negative ethnicity and embrace peaceful co-existence. To achieve this, we need to emulate Christ who was always humble and ready to forgive us and reconciled us to God. We need to learn to be good/responsible people who are ready to serve in order to bring development in our churches and society.

2.4.0 Types of conflicts

Kenyans have always experienced or rather been involved in various forms of conflicts. The most common conflicts include, intrapersonal, interpersonal, and the inter-ethnic or community conflicts.

2.4.1 The intrapersonal conflict

Of late, there have been many cases of suicide across this nation. This has been due to this type of conflict. Rahim refers to this kind of conflict as, "a condition in which a person has clashes within himself/herself that are characterized by anger, frustration and other negative feelings" (2001, p.21). This type of conflict has been described by the majority as the psychological/emotional conflict. Where it fails to be managed in a proper way it usually leads to interpersonal conflict especially at family level or can result to suicide.

2.4.2 The interpersonal conflict

This is also very common at family level. Rahim defines this as, “an interactive state in which the behaviour or goal of one party is to some extent incompatible with that of the other party” (2001, p.18). The interpersonal conflict can be realistic or unrealistic. It is in realistic sense when the conflict is on how the family resources are spent. The conflict is unrealistic when there are some symptoms of an emotional frustration like too much of the family resources are going to the husband/wife’s parents.

Such kind of conflict if well managed can have constructive outcomes and if poorly managed can have destructive consequences. The examples of the interpersonal conflicts were experienced in the month of October and November. They had destructive consequences. A man in Kuresoi (Molo), county of Nakuru resorted to killing all his five sons’ age between 2 to 10 years as his wife escaped narrowly and then killed himself. This featured in both the print and electronic media in the month of October.

A similar incidence took place in Kisii in the month of November (11th Nov. 2012). Interpersonal conflicts have in one way or another had negative impact on the socio-economic growth of this nation. At times develop into inter-ethnic conflict particularly when the parties involved in the conflict come from two different ethnic groups/backgrounds.

We therefore all need to support Sande’s view (2004), that, “the world needs reconcilers who can help the parties in the interpersonal conflicts to understand each other, admit and forgive personal offense in order to arrive at an agreement”. This is a very important view/teaching that both the church and state have to uphold. As a

result this will help Kenyans to develop counseling, mediation and communication skills that will guide others through interpersonal conflicts in a God fearing manner.

It is also important to take into account that most of interpersonal conflicts do base on both material and personal issues. The material aspects involve matters to do with family property, money, rights and responsibilities. As the personal issues have a lot to do with what is going on between the parties. This can be one's attitude or feelings towards his/her partner. However such kind of interpersonal conflicts can be resolved through loving corrections, confession and true forgiveness. This will bring about God's true picture of extraordinary forgiveness to one another.

It is not good to ignore or leave interpersonal conflicts unsolved. When conflicts are not solved, a lot of time, money and energy go to waste. It leaves the parties in conflict emotionally and spiritually exhausted as it leads to more troubles and further damages of a particular relationship, like committing of suicide or killing of the innocent like children.

2.4.3 Interethnic/community conflict

This is the most common conflict experienced almost every year in different parts of this nation. It has far reaching social, economic, political and spiritual effects on the individuals, communities and the nation at large. It causes insecurity, negative ethnicity, displacement, loss of life, disruption of education, disruption of transport and communication networks, cultural crisis, health crisis, women and child vulnerability. Nyukuri (1997) refers to the question of ethnicity and ethnic conflict as the issues of ethnic grudges". It is believed by most of Kenyans that economic, political and social changes have greatly contributed to negative ethnicity in public institutions and cosmopolitan areas. As a result the gap between the powerful and powerless, the rich and the poor has continued to widen.

Many people, due to negative ethnicity have become victims of unemployment, underemployment and lack of promotions on the jobs. Manchala observes that, “most victims of negative ethnicity are the innocent, the powerless and dependants who are denied their human dignity by the economic, political and social structures” (2005, p.11). This eventually leaves the victims desperate and affected in body and soul, dreams and visions as well as trust and faith.

We all know and agree the fact that such kind of conflicts negates and refuses to see the humanity of the other party. It is actually a denial and abuse of human life. On the other hand, it defies the late President Nyerere’s main concern. Assefa and Wachira (1996) reveal that,

The late Nyerere’s concern was about human dignity, unity, freedom and equality. Nyerere emphasized the fact that to build a nation is to build the people together in harmony (p.27).

This supports the understanding that God’s people have always desired to acquire a basis for government, community, compassion and continuity. They also wish to exercise democracy and human rights without fear.

That is why to all communities, peace and social order are central and are usually recognized by the people as essential and sacred. More often people regard community’s ideas as the integral part of their life. Such ideas contain their hopes and aspirations. They do express people’s conception of the community’s purpose and understanding. Therefore it is necessary for all Kenyans to develop transformational processes that will help to deal with the existing forms of conflicts like negative ethnicity in our public institutions.

If people cannot bear the presence of the other people on ethnic grounds, which is a clear indication that something is wrong in our relationships. As a matter of fact, negative ethnicity has to be examined by Christians (e.g. women) in the light of

the Biblical witnesses of hope of the coming of the Kingdom of God. We have to point towards the need to redefine power and reconstruct God's purposes for the created order. To begin with churches can serve as a safe, healing space where communities can engage in truth-telling and listen to one another.

2.5.0 Causes of conflicts

Conflict exists in tension between individuals or groups/communities. It arises from the competition between the parties in the conflict. In most cases conflicts bring about the aspect of differences and that aspect of otherness. It is a common belief among the Kenyans that ethnic conflicts erupt due to scarce resources, struggle for different levels of power, divided functions in the society, competition for limited national resources and power being an end in itself.

According to Sande (2004) there are three main causes of conflict for example:

- i. Poor communication (Joshua 22:10-34)
- ii. Differences in values, goals, gifts, calling, priorities, expectations, interests and opinions (Acts 15:39; 1 Cor. 12:12-31).
- iii. Competition over limited resources (Genesis 13:1-12)

Scramble for scarce national resources has been the order of the day. As a result this has created room for negative ethnicity. For this is the only way through which dominance and preservation of leadership positions and maintained. Most Kenyans have relied heavily on ethnicity to secure employments in various public institutions. Ethnicity has also been a vehicle for most Kenyans to remain in power/leadership positions and also an instrument used to settle disputes with their perceived enemies.

The formation of the multi-partism in Kenya is another root causes of the frequent ethnic conflicts encountered. Nyukuri observes that, "multiparty politics in Kenya in the early 1990s, had a number of far reaching consequences, one of which was the

eruption of ethnic clashes in western, Rift-valley and the Coast provinces” (1997, p.6). All this was misunderstood and misconceived by the majority for instance; the supporters of one political party hailed from one particular region. And in a way they thought that multi-partism was the best way to gain into power as they marginalized other ethnic groups. These party leaders did not or rather have never taken enough time to educate their supporters about the meaning and the practice of multi-partism thus subsequent confusion and conflicts as well as socio-economic and political instability.

Nyukuri (1997) identified some key issues in Kenya that were intensified by the multi-party system”. Such issues included corruption, tribalism, bad governance, nepotism, favouritism, unhealthy competition, hatred, animosity, mistrust suspicion and above all negative ethnicity. It is important for all Kenyans to understand that multipartism is never synonymous to democracy.

Another main cause of ethnic conflict in this country is the land issue has its origin in the colonial history of this country. The whites occupied the large tracts of the agriculturally potential land (White highlands) as the natives (Kenyans) were alienated. Nyukuri adds that, “the displaced Kenyans lived as farm labourers, casual workers, tenants as well as squatters” (1997, p.6). The expectation during struggle for independence was not reached/realized after the independence. The land issue was not properly handled and instead degenerated to civil strife as most of the ethnic groups engage in the scramble for land especially in the Rift valley province.

2.6.0 Effects of conflict

Tarimo and Manwelo (2008) explain that effects of inter-community conflict obstruct economic development, social integration and political stability” (p.2). Such

effects include corruption, breakdown of the state authority, mutual suspicion, ethnic discrimination and irresponsible leadership.

Some conflicts are constructive such that they provide the groups with the opportunity to:-

- i) Find a lasting solution
- ii) Experience significant personal and/or community growth
- iii) Strengthen the interethnic relationships.
- iv) Experience and demonstrate the love of God in a new and life giving way to groups involved.

2.6.1 Social effects

In Kenya, most of the inter-ethnic conflicts experienced cause a lot of harm than good. Communities in conflicts have always considered attack responses. The involved ethnic groups are so much interested in winning than preserving a relationship. Sande (2004) observes that, “the communities in conflict view it as a contest or an opportunity to assert their rights to control other communities”.

For example the social effects of an inter-ethnic conflict will always leave both the leaders and their followers not committed to their social responsibilities, social solidarity is usually frustrated. Yet it is paramount to the growth and development of a nation. This brings us to the understanding that, “united we stand and divided we collapse”. Responsible people are viewed as sensible, reliable and predictable. Such people’s attitude, behaviour and actions are usually in conformity with the expectations and the aspirations of the entire community and/or society.

As a result of inter-ethnic conflicts some inter-ethnic marriages break down, some schools/colleges and churches are closed down. In the post election violence experienced in 2007/2008, some churches in Eldoret and Naivasha were set ablaze.

There was total disruption of education activities across the country. In Limuru constituency, there was mass exodus of the non-Kikuyu Employees from flower farms, recreational centers, Tea and coffee plantations, teachers from schools, and pastors from churches. All these people had to go/ leave Limuru for fear of their lives. Assefa and Wachira argue that, “social order of a nation is the backbone of the other aspects of life” (1996, p.27). This is mainly because the social aspect of our lives is the pillar upon which the economic growth of a state, the political understanding of the people and the spiritual formation of God’s people is based.

Inter-ethnic conflicts will never take Kenyans forward. This is mainly because communities are not ready to share their success, failures, praises and blames. At the same time they cannot stand in for others nor shoulder other ethnic groups’ burden. No economic growth can be realized if we continue to live in conflicts all the time. As Christians and a nation we should try as much as we can to eliminate the negative aspects of ethnicity. We need to understand that tolerance and comprise of views/ideas and opinions can only be developed through consensus building.

2.6.2 The economic effects

During such a period of great tension in the region, individuals are always on the run for fear of their lives. None of them can be engaged in work of any nature. By the end of the day of the institutions, firms, factories and companies have to give in to the situation and close them down due to lack of employees. In the case of flower farms the loss encountered is enormous, especially when they are not harvested on time and exported immediately.

Also in such a situation, there is always destruction of the individual’s or communities’ property. For example in 2007/2008 post election violence, supermarkets in Kisumu and Mombasa experienced some looting. Also churches in

Eldoret and Naivasha were torched. All these point to the loss of property worth some billions of money. Five years down the line, a good number of the internally displaced persons have not been re-settled/re-located mainly because the government is economically constrained.

There are still some post election violence victims in Eldoret's Kiambaa church who were to undergo some major surgery in the United States of America. That is why this study holds on the view that the economic effects of any kind of conflict are usually unbearable. So Kenyans have to embrace that belief that the universe is for all us, we need to share it with others. All we need to uphold is to learn to approach great issues in a godly way and always put our emphasis on good governance and more development for generations to come.

26.3. The political effects

Waje argues that, "politics is a pervasive part of every society that affects individuals and groups just like religion and economy. Nobody can claim that politics is irrelevant to their lives" (2008, p.106). This is correct and as Kenyans we have to realize that Kenya has been torn apart by the competing political systems and the day to day decaying social institutions. The inter-ethnic conflicts as the aspect of domestic politics have always been on the forefront since 1990s. For example the use of physical force to attain political goals was at the core in 2007 campaigns. As a result, politically oriented clashes and murder have become a lifestyle in various parts of this country like in Tana Delta, Kilifi, Lamu Kwale, Samburu, Nyeri, Kirinyaga and in some other places.

2.6.4 The spiritual effects

World –over God’s people have always been concerned with the meaning, purpose and direction of life. From scripture we learn that God communicate his deep desires to bless those with peace and use them to bring peace to the rest (Micah 4:1-4, Galatians 6:16, Jeremiah 29:7m, Romans 14:19 and 1 Corinthians 7:15). Sande (2004) holds to the view that Jesus’ mission was one of peacemaking. Jesus continually preached and gave peace all through his ministry (John 14:27 and Ephesians 2:17). As a matter of facts, the sovereignty of God is then put to question especially when interethnic (Negative ethnicity) prevails.

Sometimes it is not good, when some Christians decide to sideline and marginalize God’s people in socio-economic spheres. Mugambi and Nasimiyu (1992) describes this kind of behaviours as, “ a pernicious moral problem because it means not only a very strong bond to one’s ethnic group, but also harbouring a favourable attitude and partial treatment towards members of one ethnic group at the expense of those who do not belong to that particular group”. This violets the rights of others thus total doubt of the gospel of Christ.

Many people are left to wonder particularly when a Christian manager/principal of a multi-ethnic institution fills the vacant positions with people from his/her community as he/she denies that chance the better qualified citizens from other communities. Therefore Christian politicians/leaders have to emulate Christ such that they demonstrate God’s love in their love of others regardless of their ethnic backgrounds. This does not imply that as Christians we give in to evil in the social structures, but we have to resist them in a non-violent manner that can help to eliminate conflict and its causes in the inter communities.

2.7.0 Conflict transformation processes.

According to Lederach (2003),

Conflict transformation seems to convey a more constructive change in relationships and social structures than the conflict resolution and management. He continues with the view that conflict transformation is accurate because it brings forth constructive change that goes beyond the resolution of specific problems (p.4).

It is therefore important to take into account that conflicts are inevitable, no one can rule out conflict. So in response to these, we all need to recognize the socio-economic dynamics that erupt between various ethnic groups and adopt strategies that can help change/calm the situation.

In this regard, we should come up with transformational processes or approaches that will lead the groups in conflict toward understanding of the social, economic, political and spiritual issues. Such approaches will also point to the discovering of other methods of settling the conflict, achieving of a common diagnosis and also to focus on a common goal. In other words, transformation provides room for a clear and essential vision that brings into focus healthy relationships. We need to understand the fact that conflict transformation calls for a change in our way of thinking, reasoning and interpretation of issues.

Always in a conflict situation, it is important to dwell on a transformational process that will bring into focus some specific aspects of reality. It is a method/approach that will enable the people around to understand the immediate situation and the underlying patterns of the conflict. The interpretation of each party/group's identity must be put into consideration. Also each party/group's expectation must be taken into account. On this Lederach (2003) continues to argue that,

Transformation seeks to create a framework that can address the content, context and the structure of the relationship. As a result transformation as a process aspires to bring about a constructive change (p.12).

All transformational processes have to recognize that conflicts are dynamic and normal in social structures. Therefore such processes as conflict management, resolution, reconciliations and peacemaking have to our must seek to understand every episode of the conflict in whole/totality.

2.7.1 Conflict management

Conflicts are usually managed within their context, but a variety of techniques have to be indentified and employed in order to manage a conflict situation. Therefore conflict management can be described as the efforts made in preventing the escalation and the negative effects of a conflict.

2.7.2 Conflict resolution

Conflict resolution is a process that is content centered. Its primary purpose is to seek for methods that can help to de-escalate the conflict. Augsburger refers to resolution as, “an approach that seeks to promote co-operation among the parties/groups in conflict” (1992, p.63). In most cases, resolution will encourage the communities in conflict to care about each other and recognize each other’s ability.

Tarimo and Mawelo have explained the meaning of conflict resolution as “a process of learning, shaping public conscience, and social healing that requires a consideration of inter-related social issues” (2008, p.34). In some instances resolution has helped to bring calm in conflict situations. This is mainly because the communities in conflicts have been requested or advised to transcend their social, economic religious and cultural prejudices for the sake of peaceful co-existence in the region.

Tarimo and Manwelo (2008) have gone ahead and proposed,

African Traditional methodologies, amnesty, diplomacy and mediation, international criminal court, international peacekeeping and then Truth and reconciliation commissions are the best methods of resolving inter-ethnic conflicts. (p.35)

This was witnessed in 2007/2008 after the Post Election Violence, the then Government resorted to formation of Truth, Justice and Reconciliation Commission that was to get to bottom of the matter and then help to reunite ethnic groups in different parts of this country. All these methods involve the recognition by the groups in conflict of one another's needs, interests, perspectives, and continued existence. As a result the solutions arrived at are mutually satisfactory, sustaining and self-perpetuating. Also the solutions brought about by way of African traditional methodologies include co-operation, non-confrontation, non-competition and positive sum orientation.

2.7.3 Conflict reconciliation

Kriesberg (2003) argued that, "truth is often an important dimension of reconciliation since members of antagonistic sides are so prone to deny what the other side experiences and believes to be true" (pp.329-331). If members of one group acknowledge that another group has suffered great injury by their actions, then forgiveness and/or acceptance of their humanity becomes easier to be felt and expressed. Reconciliation in any given conflict situation refers to a process that calls for the feelings of acceptance and forgiveness of any detrimental acts. It usually involves the application of justice especially when one group has been humiliated or rather has suffered in the hands of the other group. More often, reconciliation has helped to bring about healing and stability in conflict situation.

Also Tarimo and Manwelo (2008) have gone to extent of exploring the convergence of forgiveness, justice and politics, the overlapping dimensions of justice, and the role of religion in reconciliation as a conflict transformation framework or process. This implies that reconciliation exceeds co-existence of formally hostile ethnic groups that stay in the same area. It involves the need to love, respect and appreciates the humanity of the other group/community.

If Kenya has to shape the socio-economic and political relationships, communities living in cosmopolitan regions like Limuru have to draw to spiritual level and overcome evil through self-transformation. All these communities e.g. the Kikuyu, Kamba, Luo, Luyha Kisii and others living in Limuru constituency should transcend the destructive attitudes, adversal behaviours and harbouring hatred that can rock down social structures or relationships. The transformation of people's attitude and character is far more effective than any other approaches of conflict transformation.

2.8.0 Women leadership and conflict transformation in Kenya

It is generally agreed that real family, community or society transformation can only occur in a context where both men and women play their rightful roles. That is why from North Africa to the southern tip of this continent, women are demanding for a bigger voice in the political affairs and socio-economic decision making. It is then believed that women across this nation are usually concerned with peace, growth, development and stability. Odhimabo and Mitullah (2010) explains that,

As Kenya moves towards embracing a more ecentralized system of government, women are able to find more space within local structures as an entry point into leadership by strategically aligning themselves to emerging public institutions (p. 77).

Many a time women bring their experiences, knowledge and capacities that are different from those of youth and men in their families, and communities.

Women to a large extent have got the humour, wisdom and teachings that can lead children, youth and even men to better relationships and positions of influence in their personal lives. As the agent of transformation, Farrel (2006) describes them as, (They are) people who see the need and take it upon themselves. They lead from behind and have a gift of help, mercy, hospitality and giving. Women will always stick to the task till they get it accomplished (p. 101).

They will not always call for a press conference but they are strategic at bringing members at family or community level together. It is usually in women's faithfulness and commitment to the tasks that make them gain to leadership positions. These are women like Martha (John 11:21-22) Anna (Luke 2:36-40) Dorcas (Acts 9:36-43), and Lydia (Acts 16:14-15) who moved about quietly in their communities providing for the needs of the less fortunate.

Women are the true agents of change they have always set out to make a difference and transform the social structures for which they are responsible. They represent the needs of others to God through prayer. In most cases, women will have an outward fearlessness because they have an inward surety from God. Unlike some men, women do understand and communicate the need for spiritual warfare. They use their leadership positions especially in public institutions to rebuke, correct and train in the righteousness. Sadler (2003) describe women as a people who believe in people. They have well developed beliefs about motivation; trust and empowerment with a lot of determination, women leaders in Kenya have had the patience to teach their sons and daughters the essence of peaceful co-existence. They have the conviction that God treasures in a peaceful heart and blesses those who are at peace with one another.

During the post election violence most women in various parts of this country led with encouragement and believed in God for what seemed tough and impossible. In this regard we can say that women were visionary as they helped to disarm their sons, brothers and husbands for a bright future of this nation.

2.8.1 Strategies employed by women leaders in conflict transformation

Women as the agent of change are the backbone upon which families and communities are based. Their strength and interest is found in praying and standing in solidarity with one another regardless of their ethnic backgrounds like Ruth and Naomi (Ruth 1:1-22). In Kenya today, most women have chosen to support social structures economically, morally, materially and spiritually. They are usually concerned with the problems facing their children, brothers and husbands such that they take an initiative to seek God's intervention. Their main aim is that all can have their way to the wholeness of life. This takes us back to the story of Esther and the deliverance of the Jews that was entirely based on God's sovereignty (Esther 4:15-17: 1ff; 6:11).

They also form inter-ethnic and inter denominational fellowships where they meet once in a week. From these fellowships, women have been able to learn a lot thus read the Bible carefully, trust themselves, gain power and ability to confront and resist adversarial behavior and destructive attitudes of the sons and husbands. Majority of the women have emulated characters like Deborah (Judges 4&5) and fight against social evils such as negative ethnicity to save the communities from further disintegration.

Christian women and/or women leaders believe that God is at the centre of their lives whether at home or places of work or at the church. They strongly emphasize the fact that with God all things are possible and all that we have failed to

acquire/achieve through our human efforts, it is only God who can provide it (peace). Through faith that is evident in fasting and prayer that communities in cosmopolitan counties can live in peace. God is the only one who can heal and restore peace to the torn apart inter-ethnic communities.

There is enough evidence in the Bible that in the body of Christ we were all set free to exercise our God given gifts regardless of our ethnic background or sexuality. We should all work towards total transformation of our social structures to experience God's love. In Jesus' own words (John 10:10b), we learn that, He came so that all would have life and have it abundantly. Truly it is in this abundant life that every person becomes fully human and can be involved in all aspects of life like the cultural, political, social, economic and spiritual.

2.8.2 Challenges that women face as their struggle to transform the social structures

Nasimiyyu (2000) observes that,

Women are marginalized and given inferior status despite their nurturing, maintaining and serving life for the survival of the human communities. Their efforts to unite and bring harmony in their homes, place of work and in the churches have not been welcomed by all (p.71).

In some situations women lack the platform and support to express their views, on the significance of the peaceful continued existence of various ethnic groups. It is important to note that the Bible has been the main tool of male domination. Men quickly use some Bible passages to justify their views against women leadership.

It is true that in various cultures, attitudes, beliefs and practices have developed a way that demeans the personhood of women and looks at them as mere tools in the hands of men. Also to some people (especially men) misuse the Christological doctrine of male headship and patriarchal authority thus enhance the

exclusion of women from peace building, negotiation and mediation efforts. The apostle Paul (1 Tim 2:11-15) prescribes women's silence and prohibits women's authority in the church. The apostle Paul has gone ahead and linked the patriarchal theology of submission with the teachings on women's sinful nature (2 Cor. 11:2-3). This makes it difficult for women to exercise their authority in their families, communities and in the society at large.

2.9. Conceptual Framework

The conceptual framework of this study is based on the negative ethnicity as the main issue that threatens life of the inter-ethnic communities in Limuru. Negative ethnicity has become increasingly complex with a lot of socio-economic challenges. For example, it has continually contributed to widening the gap between the powerful and the powerless, the rich and the poor that have resulted to abject poverty and underemployment or unemployment. On this Assefa and Wachira (1996) have argued that,

Inter-community conflicts arise when some people's rights are violated by those in power without concern or accountability; when taxes and fees are levied on the poor without a clear explanation and when laws must be obeyed without question. (p.24).

This is very common today in most of the public institutions especially when majority of the employees come from the same ethnic background with chief executive officer of that institution. Such social, political, spiritual and economic monopolies by certain ethnic communities do lead to some kind of compounded tensions among workers. It is well known to us that to build an institution/nation in the true sense calls for building the character of its people, building the attitude of mind that can enable them live together.

Therefore, a conceptual framework that can be used to guide this study include a consideration of social, economic and spiritual factors in Limuru constituency. Social factors would include issues that affect social relationships such as inter-ethnic marriages, harmony and peaceful co-existence among different ethnic groups. On this, the researcher will try to investigate if there were any signs of possible tension agents from the people living and interacting in this place.

The economic have factors to be established through an interrogation of the needs in the constituency, the population and the available resources (especially jobs).Is negative ethnicity a result of the struggle for such resources? Do women in leadership play a role in conflict transformation? If so, what role are they playing?

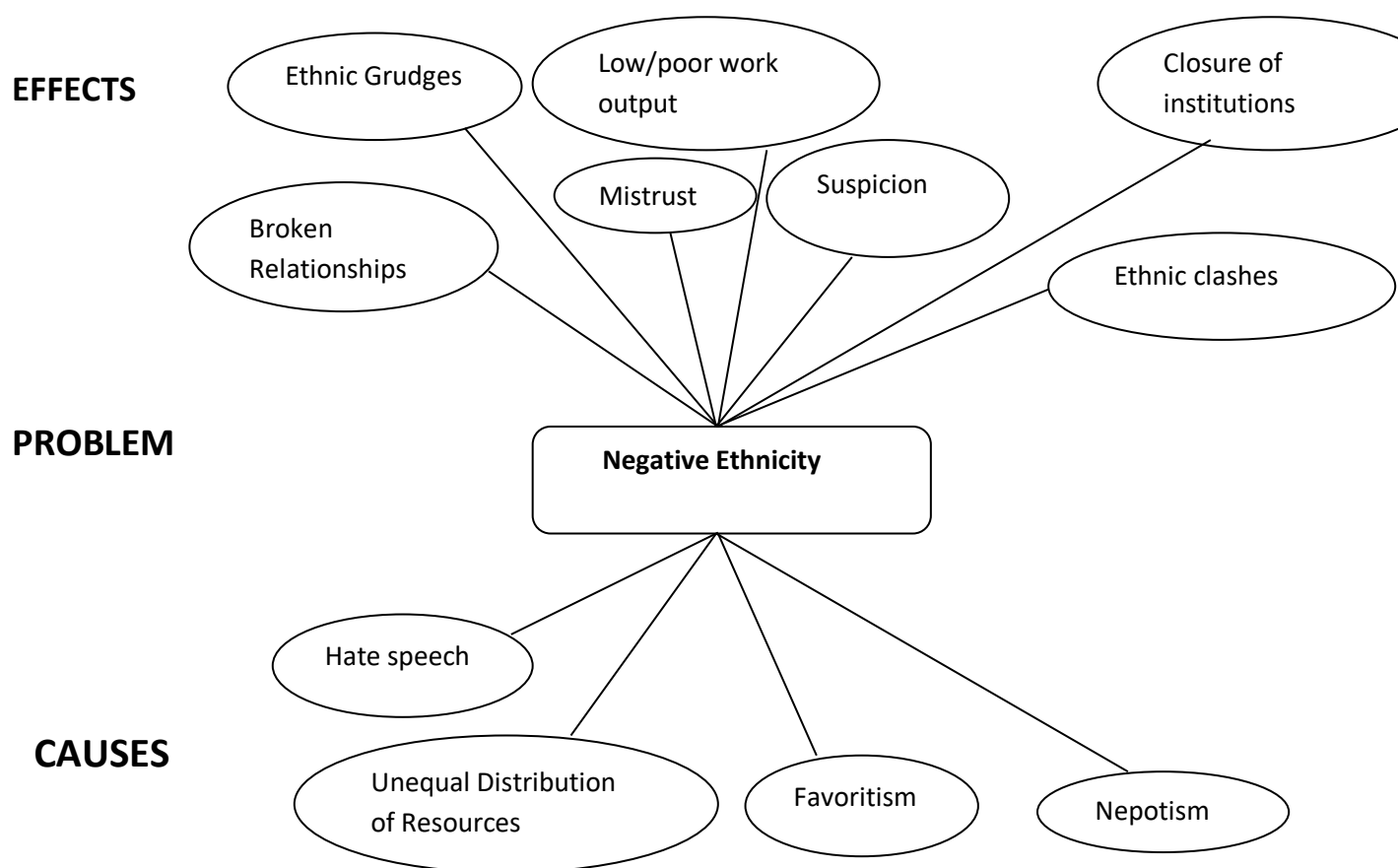
Limuru constituency is a cosmopolitan area so it is very important to foster inter-ethnic harmony among these ethnic groups. Understanding of the state of multi-ethnic relations in Limuru will help women leaders in their efforts bring peace and harmony to communities in this constituency. Before 2007 general elections, there must have been inter-ethnic differences that created room for 2007/2008 post election violence.

For years, negative ethnicity in Kenya has been a contributing factor to inter-ethnic clashes. This has been as result of hate speeches given during political campaigns, unequal distribution of resources, favourism, nepotism and feelings of supremacy of one ethnic group over others.

Women in leadership positions can intervene by challenging the status quo in public institutions, participating in civic education, employing and promoting people on merits but not on ethnic basis, warning their sons, brothers, husbands and employees against negative ethnicity and preaching about the significance of peace and peaceful co-existence in their respective churches.

Finally, the effects of negative ethnicity such as hatred, suspicion, mistrust, fear, broken relationships, ethnic grudges, ethnic clashes, closure of institutions and low/poor work output can be addressed by women leaders through seminars and counseling sessions sponsored by churches and public institutions in collaboration with county governments.

The diagram below demonstrates the relationship between concepts (variables).



CHAPTER THREE: RESEARCH DESIGN AND METHODOLOGY

3.1 Introduction

This chapter presents the research design and methodology that will be used to generate data to answer the study problem. It will expound on the research design, discuss the population and public institutions targeted for information, describe the sample and sampling techniques, present a description of the research instruments used in the collection of data, expose both the researcher and the reader to the procedures followed in sourcing information from the respondents and finally it will elaborate on the procedures applied in the presentation and analysis of field data.

3.2 Research Design

This study is mainly a qualitative research which according to Mugenda (2008), is open to the possibility for understanding the underlying or non obvious issues, allows for deep descriptions, flexibility in data collection procedures and lays the emphasis on people's lived experiences thus allowing the researcher to identify the meanings that people place on the events, processes and structure of their live.

The perspective of this study will be rooted in the discipline of social science in which people describe things/events and experience them. This particular approach/framework explains/describes the meanings of a lived experience. This approach is quite appropriate for this study mainly because conflicts between various inter-ethnic communities is a lived experience that requires a thorough investigation in order to establish the best approaches to conflict transformation in Kenya.

In line with the direction of this study, the naturalistic design will be selected. The naturalistic inquiry paradigm will involve a systematic collection, analysis and interpretation of data so as to provide descriptions and accounts of social events in

their natural context. This will enable the researcher to penetrate into the natural settings of the respondents listen to their stories and experiences in relation to inter-ethnic conflicts that result into negative ethnicity in public institutions. This will help to facilitate the disclosure of the role played by women leaders in conflict transformation against negative ethnicity.

3.3 Target Population

The respondents of this study will be women in the key positions and other women in public institutions in Limuru constituency. These will comprise of lecturers, high school principals pastors and managers in the farms and firms. This choice is made mainly because the researcher desires to acquire solid information on how inter ethnic conflicts (negative ethnicity) has affected the social and economic life of their institutions. The researcher will also listen to their views on how such conflicts can be dealt with so as to achieve growth and development in their institutions, communities and the entire nation. Women will be the main target in this study because they are the most vulnerable who have continually suffered dire consequences in the interethnic conflicts. The researcher intends to establish the extent to which women can be directly and fully engaged in the fight against negative ethnicity across the country.

3.4 Sample and Sampling Techniques

This study aims at addressing the question of conflict transformation against negative ethnicity; women leadership involvement in Limuru constituency. Therefore, the researcher will not meet every single employee (women) in the public institutions. Also being qualitative by nature, the study has its main aim on providing relevant information on what goes on our public institutions in relation negative ethnicity as a

result of inter-ethnic conflicts. For the sake of quality information, total of 35 people are expected to participate as respondents in the field research. Samples will be drawn from the 2 universities, 3 schools, 3 churches, 2 recreational centers, and 2 farms. At least three (3) people from each institution will be interviewed by the researcher; these will include women leaders and other women employers, in every institution.

For selection of respondent, purposive and simple random sampling will be used to determine the sample. This will ensure that 2 women in leadership and 1 other woman in every public institution in this regard; the respondent will be expected to provide data regarding the role of women leaders and any other woman in fight against negative ethnicity and what they are so far doing to promote peaceful co-existence among Kenyans of different ethnic background.

Table 1: Categories of expected respondents

Institutions	Position Held	Number	Total
Universities	Staff in key positions	5	5
Schools	Principals	5	5
Churches	Clergies/Pastors	5	5
Recreational Centre	Managers	5	5
Flower Farm	Supervisors	5	5
Tea Plantation	Managers	5	5
Coffee Plantation	Attendants	5	5
TOTAL		35	35

3.5.0 Data Collection

Both primary and secondary methods of data collection will be used. Secondary data collection will be by way of library research, whereas primary data

collection will be through field research. This will be done by way of administering of questionnaires and scheduled interviews.

3.5.1 Library Research

This will include the study in the libraries of International Leadership University (ILU) and St. Paul's University that are being essential in drafting this proposal. Content analysis is a detailed study of issues concerning conflict and conflict transformation processes or approaches. In this study attention will be paid to data that will be carrying information on women leadership in the fight against negative ethnicity.

3.6 Research Instruments

For the researcher to obtain the information desired for this study, the following instruments will be used.

3.6.1 The In-depth Questionnaire

Seven different types of interview guides will be designed. This will include a guide for University staff, principals, clergies, firm managers, farm managers, farm supervisors and farm attendants. All these questionnaires will consist of open ended questions which will focus on gathering information from 35 respondents.

i) An in-depth questionnaire for University staff in key positions

This interview guide will seek information from five women lectures form the two universities in Limuru constituency. The researcher will be specifically interested in hearing from these university staff on the role they play in these institutions in conflict transformation against negative ethnicity, the strategies they have put in place since 2008 to date and the challenges they are facing in their struggles to transform their institutions and the society at large.

ii) An in-depth questionnaire for high school principals

This interview guide will aim at collecting information from three high school principals in this constituency. The research will seek know more about the ethnic representation among the teaching and support staff, the social and economic effect of negative ethnicity on the academic performance of the school especially after the 2007/2008 post election violence.

iii) The in-depth questionnaire for women clergies/pastors

This instrument will be designed to solicit information on the church leaders and their followers' understanding of negative ethnicity, its effects on spiritual formation and nurture on people and what they are doing to curb negative ethnicity so as to enhance peaceful co-existence in this cosmopolitan constituency.

iv) In-depth questionnaire for recreational centre women in key positions

This guide intends to collect information on the ethnic representations among the employees in these two recreational centers what causes negative ethnicity the socio-economic effect of negative ethnicity to the institution and what are so far doing to discourage negative ethnicity for a better society.

v) In-depth questionnaire for flower farm supervisors, Tea and Coffee plantation managers and attendants

This instrument will seek to get information on people's understanding of inter-ethnic conflict, their experience of 2007/2008 post election violence, the loss incurred during 2007/2008 post election violence, their expectations of the coming general election, and what strategies do they have in place in case it happens again.

3.7 Data Analysis Procedures

Analysis of data is part and parcel of this research process. Immediately the data is collected, the researcher will start with the analysis process which will follow the qualitative research approach that is descriptive. The analysis will be a narrative of the findings in view of the study problem.

CHAPTER FOUR: DATA/ RESEARCH, FINDINGS AND ANALYSIS

4.1. Introduction

This chapter presents and discusses the findings from the research. The content presented here is the result of personal interaction with and reflection on information acquired from respondents; women in leadership positions from various public institutions like churches, schools, universities, flower farms, tea plantations, coffee plantations and recreational centres. This experience was made possible through the in-depth interviews conducted on each of the above institutions. For the entire study, thirty five (35) people were anticipated for participation but only thirty (30) people successfully participated.

All the same those who participated in this study provided necessary information sought by the researcher in line with the stipulated research questions. The efforts made to meet the five people who missed were fruitless due to their busy schedules. These five belonged to three different public institutions for example two were from universities, two from recreational centres and one from the coffee plantation as reflected in the table below.

Table 2. Categories of interviewed Respondents

Institutions	Positions	Prospects	Interviewed	Total
Universities	Lecturers	5	3	3
High Schools	Principals	5	5	5
Churches	Clergies/Pastors	5	5	5
Recreational Centres	Managers	5	3	3
Flower Farms	Supervisors	5	5	5
Tea Farms	Managers	5	5	5
Coffee Farms	Attendants	5	4	4
TOTAL		35	30	30

The seven research questions outlined in chapter one of this study formed the basis for the organization of this chapter. As such, the responses related to each

question are presented under the same theme. This chapter is organised in the following themes: the concept of negative ethnicity among women in leadership positions in Limuru, Ethnic representation in the public institutions, the socio-economic effects of negative ethnicity on the respective institutions, women leaders' reaction and their strategies for fighting negative ethnicity, spiritual effects of negative ethnicity on the inter-ethnic communities and challenges faced in fight against negative ethnicity.

4.2. The Concept of Negative Ethnicity to Women Leaders in Limuru

The researcher sought to capture the views of different respondents on the concept of negative ethnicity. The whole question was triggered by the researcher's observation that negative ethnicity may be an issue of major concern especially in cosmopolitan areas like Limuru. Responses to this question were gathered from women leaders from the above named public institutions. Other women (employees) were exempted from this question since the researcher's concern was to find out the women leaders' view on the causes and consequences of negative ethnicity on the growth and development of public institutions.

Although separate sittings were scheduled for these groups, their responses were compiled into one record due to their commonality. By holding discussions with these women leaders, the researcher came to learn that they shared a common view of negative ethnicity. They all described negative ethnicity as the key factor that can cause inter-ethnic conflict in this country. It is an expression of hatred, mistrust and suspicion of one ethnic group against other ethnic groups. It brings about a situation where one ethnic group cannot appreciate and accommodate another ethnic group. Their responses were in harmony with Nyong'o's views on negative ethnicity as behaviour and feeling that emanate from membership in an ethnic community (1993).

This is an indication that negative ethnicity is behaviour or feeling that one ethnic group is superior to others and far significant than others. This leads to social, economic, political and spiritual monopolies by one ethnic group which results into some compounded tensions in the institutions.

A number of respondents agreed to the fact that negative ethnicity is one of the historical injustices that have time and again rocked development of this nation. In most cases the supremacy of one ethnic group over the others has been the order of the day in both private and public institutions. There has been a lot of manipulation of other ethnic groups in those institutions by the ethnic group in power, thus very difficult to bring change, growth and unity in these institutions.

4.3. Ethnic Representation in Public Institutions before 2007/2008 Post Election Violence

This question was addressed to all respondents and their responses were summarised in two different tables. As it can be observed from the table below, there is variation in ethnic groups/communities represented in this constituency before and after 2007/2008 Post Election Violence.

Table 3. Ethnic Representation by November 2007.

Ethnic Groups	University	High Schools	Churches	Centres	Flower Farms	Tea Farms	Coffee Farms	Total
Kikuyu	50	120	1000	75	300	250	200	1995
Kamba	20	70	400	10	400	300	100	1300
Kisii	5	15	100	3	100	50		273
Teso	3	4	80		50	30	10	177
Luo	10	30	200	3	200	100	80	623
Luhya	15	20	500	10	500	400	50	1495
Maasai	6	10	20	5	50	40	10	141
Turkan	2		40		30	20		92
Others	10	16	140	4	15	3	2	190
TOTAL	121	285	2480	110	1645	1193	452	6286

Table 4. Ethnic Representation by December 2012.

Ethnic Groups	University	High Schools	Churches	Centres	Flower Farms	Tea Farms	Coffee Farms	Total
Kikuyu	46	108	1200	69	270	238	110	2041
Kamba	13	50	250	4	312	183	56	868
Kisii	3	11	79		51	29		173
Teso		1	64		28	17	6	116
Luo	4	18	106		180	60	50	418
Luhya	10	10	420	6	436	324	15	1221
Maasai	6	2	13		30	32		83
Turkan			36		22	8		66
Others	7	13	100	3	11	5	4	143
TOTA	89	213	2268	82	1340	896	241	5129

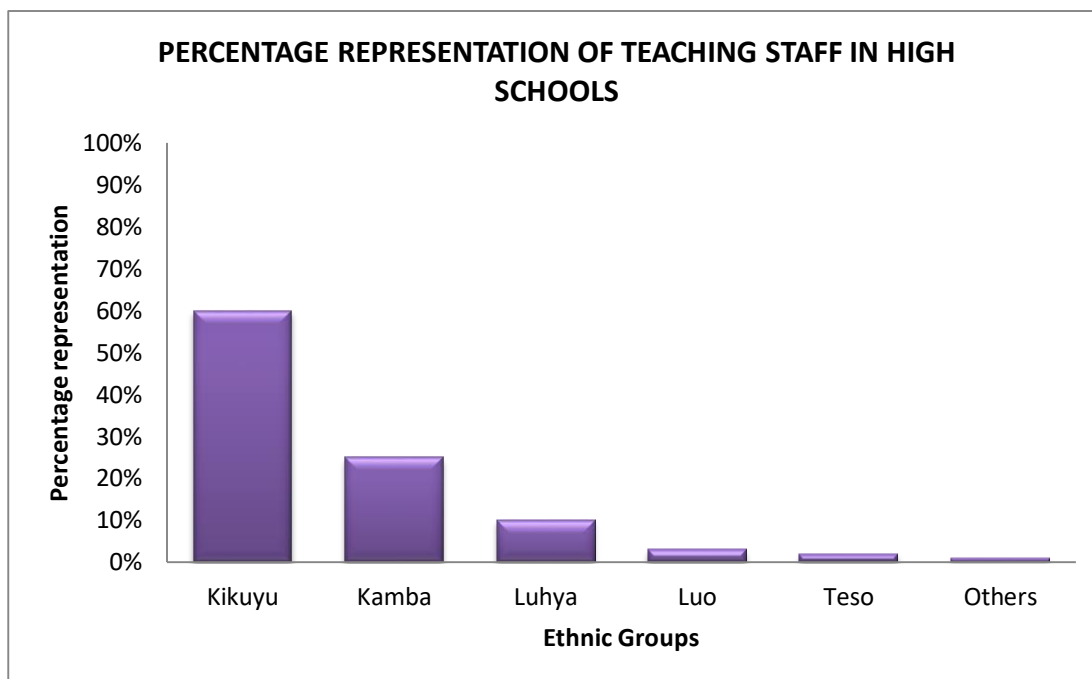
The above Tables 2 and 3 indicate that there were 6286 people serving in various public institutions in this constituency before the 2007/2008 Post Election Violence but today there are only 5129 people who are still serving in these institutions; that is after 2007/2008 Post Election Violence. This is an indication that 1157 people (18.4%) feared for their lives and relocate to some other parts of this country. Some of these people opted to evacuate due to fear, hatred, suspicion and mistrust that came up and prevailed among different inter-ethnic groups in this region. This (18.4%) was a great/significant drop because it led to poor/low job performance in these institutions and as a result the economic growth of the entire nation was negatively affected. It was this drop in the number of employees in these institutions that attracted the attention of the researcher.

The interaction with one of the respondent (5th March 2013) an administrator in one of the Universities in this constituency was the most striking one. She pointed out that negative ethnicity is the order of the day in this area thus in that university. She expressed her disappointment with how everything is usually conducted especially in matters of recruitment and promotions of employees. Such are the things that trigger tension and go slow among the workers thus poor work output, she added.

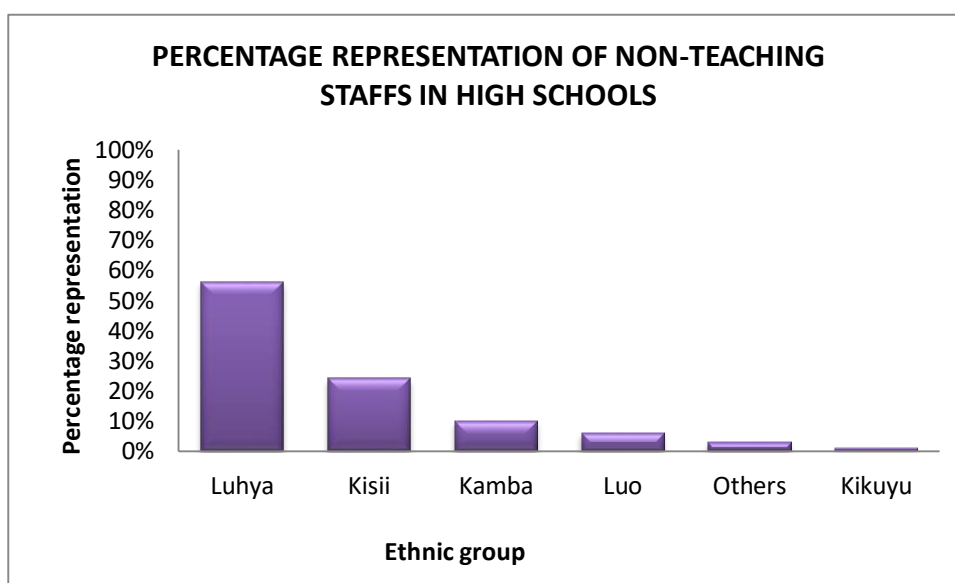
Similar views were raised by another respondent (7th March 2013) a principal in one of the High Schools in this area, but with some reservation and fear. She admitted that negative ethnicity is a social evil but she did not want to open up further on the subject. Nevertheless, she disclosed that she has served in this school for more than ten years as a teacher, deputy principal and then as the principal. But she cannot under any given circumstance challenge the status-quo.

Three other respondents interviewed on (13th, 14th and 15th March 2013) made very disheartening statements. They all raised the view that unless one is sent to their schools by the Teachers Service Commission (TSC), no one can be considered for a teaching job if he/she is from any other ethnic groups than their own. People from other ethnic backgrounds can only be employed as cooks, cleaners, grounds men and gatekeepers. One of these respondents emphasized the fact that, the school Board of Governors (BOG) can easily kick you out of that school if you made such a mistake of giving an outsider a decent job in their school. This can be observed from the two bar- graphs shown below:

Bar graph 1



Bar graph 2



Another respondent interacted with on 10th March 2013, is a Human Resource manager in one of the flower farms. She accepts that negative ethnicity is a reality in Kenya such that key positions are given to C.E.O's relatives and friends. But here things are a bit different because the farm-owner is a white-man and does not ascribe to negative ethnicity. In this farm, people are employed according to their qualifications she said, and that is how she landed in that position. So here, people from this ethnic group like others are employed in various sections like harvesting, grading, loading, weeding flowers and in the stores.

From the church, another respondent (3rd March 2013) a clergy in one of the Parishes in the Anglican Church of Kenya (ACK) revealed that her church membership is from all ethnic groups and she serves them equally. But a close examination showed that her hands are tied in some matters concerning the church. Policy-makers here are the church council members who determine what is to be done. Majority of the council members are from the same ethnic group although there are members from other ethnic groups in this church.

Interviews with other church-leaders revealed that the church like other institutions has failed to adequately deal with issues of negative ethnicity. For example the interaction with four other Pastors (17th and 24th March 2013), most of their church members are typically from their ethnic group. One of them served as the best example here. She comes from Western Kenya and therefore majority of her followers are Luhyas. So in case of anything it is her kinsmen to be considered first before anybody else. This actually enhances negative ethnicity instead of minimising it.

This brings us to the understanding that what came up at the close of 2007 and advent of 2008 was real in various public institutions not only in Limuru constituency but also in other cosmopolitan regions of this country. We can see from Table 2 and Table 3 that 1157 people had to stop working and seek refuge at Tigoni Police station. From there, they resolved to go back to their ancestral homes for the fear of their lives and never to resume work.

4.4. The Socio-Economic Effects of Negative Ethnicity on These Public Institutions

The findings from women leaders in all these public institutions revealed that the socio-economic effects are far reaching on each of the institutions. Some of them are contemplating to close down. As we have always known social solidarity is significant for the growth and development of any given institution, where the social structure or order is frustrated then no economic growth can be realised. Another participant, a manager in one of the recreational centres in Limuru (18th March 2013), observed that social order is central and is the backbone upon which other aspects of an institution are built. According to her, negative ethnicity is the greatest threat that pulls down the development of public institutions including her recreational centre. This is because employees are living in fear, mistrust and suspicion therefore not ready to share in each other's dilemma or success.

The mass exodus experienced during the post election violence was a big blow to this recreational centre. Most of the hardworking and honest employees that management could trust had no option but to leave, she continued to express her fears. Up-to-date this institution has never risen to where it was before 2007/2008 post election violence in its economic life. Some visitors have refrained from coming as

they used to because their services are no longer attractive as they used to be in the past.

Church leaders also expressed the same views. They are undergoing a lot of economic constraints since most of their church members had to leave this area for their homes in upcountry. One of the pastors revealed that two of their churches were closed down in 2009 and 2010 consecutively due to lack of members. Even her own church is on the verge of collapsing since most of its members have started expressing fear for their lives in this place, especially this time round when we were waiting for the Supreme Court's verdict on the Presidential Election. When an institution is socially and economically shaken, it even puts to test people's faith. It is only a few people with unwavering/pious faith that stand the test. As Christians we need to ask God to help us find better ways of fighting negative ethnicity for peaceful co-existence in our churches and society at large.

4.5. Women Leaders 'reactions and Strategies for Fighting Negative Ethnicity in This Constituency

Most of these women leaders admitted that negative ethnicity is deeply rooted social evil that requires combined efforts from across the region. However, our interaction with them, still in separate meetings, pointed out a number of ways (strategies) that they have been put in place mainly to deal with this issue. For example those from universities, schools, recreational centres and farms had similar strategies such as recruiting/selecting people with the right requirements but not on ethnic grounds.

Taking a keen interest in another participant's words (an Administrator in one of the universities) the researcher realised that she was indeed serious on observing the law when it comes to recruitment, selection and promotion of the workers. She

expressed the disappointments/fears that she has time and again been humiliated for failing to employ and promote people on ethnic basis. The same fears were expressed by Registrar in another university in this constituency who had once been embarrassed by the students in that university for bringing to them a person who could not deliver /teach them properly.

Also as a way of maintaining peace and stability, two interviewees who are Supervisors in Tea and Flower farms and one other respondent who is a farm attendant in the coffee plantation, observed that it is important to assign tasks to those people who are competent but not to our friends and relatives. This will at some point be a total failure and let down to you as an individual and to the farm at large. Such views bring us to the understanding that most of the C.E.Os have been employing workers on the basis of their ethnic backgrounds. As a result this has always been contributing to poor performance and even to the closure of the institutions..

Church leaders embrace the strategy of preaching peace to all in their respective churches as a way of dealing with negative ethnicity. On this, two pastors from two different churches emphasized that lack of peace among God's people is total violation of their rights thus puts the sovereignty of God to question. To most of these church leaders that the researcher interacted with, the subject of "Being your brother's/ sister's keeper," is and will continue to be the centre of their preaching and teaching. This is in line with Sande's (2004) views, that Jesus' mission was one of peacemaking. So as Christians our main desire should be to live in peace with one another regardless of our ethnic backgrounds.

4.6 The effects of negative ethnicity on the spiritual life of inter-ethnic-communities in Limuru.

The interaction with various women leaders in the church revealed that the issue of negative ethnicity has to be properly addressed especially by the church. Its effects to spiritual lives of God's people are far reaching. It is important to consider the fact that negative ethnicity contributes a great deal to social disintegration of inter-ethnic communities in any given place. In some other situations it ends up in tribal clashes that leave some of the communities displaced as others are killed. Many people end up being widows, widowers and orphans. In this regard these people are left to suffer economically, emotionally, psychologically and spiritually to the extent that they start to doubt the sovereignty of God and even wonder if God is indeed the author of peace and stability to His people. This challenges the church as an organ of government to step up and help people to understand that it is never God's desire and will that His people hate, fight and kill each other (Genesis 4:9-14). The church has therefore to educate people on the significance peace co-existence among different ethnic groups. It has also to find better ways of reaching out to the economic needs of those affected.

4.7 Challenges Those Women Leaders in This Constituency Face In Fighting Negative Ethnicity.

As agreed earlier on by most of these women in leadership positions that negative ethnicity is a deeply rooted social evil. It is not easy to deal with by just one particular group without the support of other groups. To uproot negative ethnicity requires total commitment from the children, youth, men and us women, observed two other respondents.

Therefore the main challenge here is lack of support. Some men have continually held to the view that what belongs to them cannot be shared with some other ethnic groups. This actually reflects Mugambi and Nasimiya's (1992) views that,

This is a behaviour or a pernicious moral problem which means not only a very strong bond to one's ethnic group, but also harbouring a favourable attitude and partial treatment towards members of one ethnic group at the expense of those who do not belong to that particular group (p. 59).

There are also elements of fear with belief that women cannot strongly oppose the views of their men (sons and husbands). This brings us to the vivid understanding that there is no co-operation and commitment even from the women's side. But whatever the challenges majority of these women in leadership positions in various public institutions in this area are determined to eradicate negative ethnicity in their places of work.

CHAPTER FIVE: SUMMARY, RECOMMENDATIONS & CONCLUSIONS

5.1 Introduction

The purpose of this study was to investigate the involvement of women leaders in conflict transformation against negative ethnicity in Limuru constituency. The choice of the topic was inspired by the researcher's observation that negative ethnicity is an issue of great concern especially in public institutions in Limuru and in some other parts of this nation

The chapter commences by providing a summary of the key findings of the study. This was followed by the conclusion drawn from the main findings of the study. The researcher makes recommendations or suggestions aimed at promoting peaceful continued existence in our public institutions and in Kenya as well.

5.2. Summary

This study was found necessary due to its ability to lead to deeper understanding of the causes and socio-economic effects of negative ethnicity on our public institutions in this constituency and some other parts of this country. Some information on negative ethnicity and women leadership's involvements in conflict transformation has been captured. This can lead to transformation in the social structures and a more harmonious living among the inter-ethnic communities in Limuru and in Kenya at large.

In order to gather information from women leaders, the researcher interviewed women in leadership positions in public institutions in this constituency. Out of these interactions, a lot was revealed and discovered. Below are some of the key findings of the study.

The study revealed that negative ethnicity is a reality and one of the historical social evils that is experienced by many Kenyans. Its' social, economic and spiritual effects on individuals and/or communities are far reaching. To some extent it causes insecurity, internal displacement, disruption of education, transport and communication networks, inter-ethnic grudges, unemployment and underemployment and/or deaths. From the economic point of view, the institutions suffer enormous loss especially when incompetent people are put in the key positions like heads of departments, managers and supervisors on the basis of ethnic backgrounds.

Socially, the institution is divided along ethnic groups thus no team work since employees cannot open-up and share their failures and success. As a result the institution work output is endangered /reduced. Also in situations where we have inter-ethnic marriages, couples part ways and sometimes institutions like schools, colleges and churches are forced to closed down.

From all the respondents, the researcher learned that most of the women leaders in public institutions are really determined to deal with the issue of negative ethnicity. Those in institutions like universities, high schools, recreational centers, flower farms, tea and coffee plantations are challenging the status-quo by employing and allocating key positions to the workers who are really competent. The clergies/pastors are preaching peace and encouraging their followers to maintain peace and stability in their places of work and even in their residential places.

It is actually interesting to talk about the struggle and the strengths of women leaders in conflict transformation against negative ethnicity. This is a clear indication that many women leaders are custodians of peace, most of them understood and obeyed what the Bible teaches us. From majority of those interviewed, the researcher discovered that they depend on God's love and grace and as a result help to reduce

elements of negative ethnicity among their children and workers. They work hard to bring healing, restoration and peace to the general public. Their main aim is to make a difference and help to bring change in those social structures for which they are responsible.

5.3. Recommendations

From the findings of this study, the following recommendations are put forth:

Since the problem of negative ethnicity has been rampant in various public institutions in Limuru and some other parts of this nation, women leaders should seek to understand more deeply the causes, effects and how effectively they can deal with it. It is the high time that the question of negative ethnicity was accorded closer attention by all of us to help bring peace and stability in the institutions. To achieve this, some questions need to be properly addressed in the light of conflict transformation and peaceful continued existence in the cosmopolitan areas/ inter-ethnic communities. Such questions are:-

- (i) What are some of the best conflict transformation processes?
- (ii) Who are to be involved in those conflict transformational processes?
- (iii) What is the significance of peaceful co-existence?
- (iv) In the light of the scripture, who is your neighbor (Luke 10: 25 – 37)

During this study, it was revealed that the main causes of negative ethnicity in our public institutions are favoritism and nepotism. For example, employing and

promoting of the C.E.O's relatives and friends even when they cannot perform or deliver. The researcher felt that there is need to evaluate the methods applied in recruiting and promoting the employees in these institutions. Honest evaluation should be done on the character of the C.E.Os and other staff members in the key positions in the public institutions.

Also members of the public should say no to negative ethnicity and seek for better ways of solving any problem that erupts among different communities. To this effect, we all need to realize that conflicts are inevitable and we cannot rule them out. All we need to do is to come up with best transformational approaches that can help to bring changes/calmness. Each and every person has to change his/her way of thinking, reasoning, interpreting issues and attitude towards other ethnic groups. It will be so good if we all put into consideration the interpretation of each ethnic group identity and take into account their expectations for us to live in peace.

As Christians, we should focus on establishing God's kingdom among his people on this earth. We should walk what we preach, for example we need to embrace Christ's teaching about the Good Samaritan (Luke 10:25-37). This will enable us to recognize other ethnic groups' needs interests, perspectives and continued existence. Establishing of God's involves a lot of sacrifice and commitments from his people, whereby they need to love, respect and appreciate each other.

5.3.1. Recommendations for further study.

1. A study on the significance of peaceful co-existence in cosmopolitan areas and in public institutions.
2. A study on the consequences of negative ethnicity to the affected individuals and communities.

3. A study on the extent of healing process is required by the affected communities.
4. A study on the extent to which all Kenyans should be involved in conflict transformation against negative ethnicity.

5.4. Conclusion

Negative ethnicity is a reality and prevalent in most of our public institutions. Therefore, core to this study is conflict transformation against negative ethnicity, focusing mainly on the causes and socio-economic effects of the negative ethnicity to public institutions in the cosmopolitan areas like Limuru. This is what motivated the researcher to address the question of conflict transformation against negative ethnicity; women leadership involvement in Limuru constituency. Arguments and conclusion of this study have their basis in the women leaders' efforts to bring healing, restoration and peace in public institutions.

In the contemporary society, women are viewed and accepted as leaders in many circles. So those in leadership positions look up to the wisdom, skills and power of God for continued harmonious living among God's people. To achieve this, women in leadership positions need to consult on how to eradicate negative ethnicity in their places of work, churches and homes. From the researcher's observation, women in leadership positions seem to be determined in dealing with this evil.

This is viewed in their emphasis on the fact that God is at the centre of their lives whether at home or at places of work or at the church. They completely attribute to the belief that it is only God who can provide peace. So it is only God who can heal and restore peace in our homes, institutions and churches.

Drawing from the experience with these women in leadership positions, the researcher describes them as very welcoming people, emphatic, confident in their work and courageous. They seem to be ready to share in some useful skills of dealing with negative ethnicity in a manner that is human. Even though most of these women are not clergies/pastors, they act prayerfully and this actually affects other people's attitude towards negative ethnicity in their institutions.

Appendix I

My name is Rosemary; I am a graduate student at International Leadership University- Kenya (ILU). Am currently undertaking a study for my thesis on “conflict transformation against negative ethnicity: Women leadership involvement in Limuru constituency”.

I would sincerely appreciate your support by filling in this questionnaire. The information given will be treated with utmost confidentiality.

Questionnaire for university

1. Name of the institution

.....

2. Position held in the institution

VC DVC HOD Lecturer

3. How long have you been in this institution?

1-5yrs 5-10yrs 10-15yrs over 15yrs

4. What is your ethnic background?.....

5. How many other employees are from your ethnic background?.....

6. What other ethnic groups are employees of this institution?.....

7. What was the representation of each ethnic group 2007/2008 post election violence?

Kikuyu		Kamba		Luhya		Kisii	
Teso		Maasai		Turkana		Luo	

8. What is the ethnic representation at the moment?

Kikuyu		Kamba		Luhya		Kisii	
Teso		Maasai		Turkana		Luo	

9. Why such a decline in ethnic representation today

.....

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10. What are you doing to reduce negative ethnicity in this institution?.....

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11. What are the social effects of negative ethnicity to this institution

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12. What are the economic effects of negative ethnicity to this institution?

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13. What are other employees' views on your efforts to curb negative ethnicity in this institution?

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Appendix II

My name is Rosemary, I am a graduate student at International Leadership University- Kenya (ILU). Am currently undertaking a study for my thesis on “conflict transformation against negative ethnicity: Women leadership involvement in Limuru constituency”.

I would sincerely appreciate your support by filling in this questionnaire. The information given will be treated with utmost confidentiality.

Questionnaire for High schools

1. Name of the institution

.....

2. Position held in the institution

Principal D/Principal HOD Teacher

3. How long have you been in this institution

1-5yrs 5-10yrs 10-15yrs over 15yrs

4. What is your ethnic background ?

5. How many other employees are from your ethnic background?

.....

3. What other ethnic groups are employees of this institution?

.....

4. What was the representation of each ethnic group 2007/2008 post election violence?

Kikuyu		Kamba		Luhya		Kisii	
Teso		Maasai		Turkana		Luo	

5. Why such a decline in ethnic representation today?

.....

6. What are you doing to reduce negative ethnicity in this institution?

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7. What are the social effects of negative ethnicity to this institution?

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8. What are the economic effects of negative ethnicity to this institution?

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9. What are other employees' views on your efforts to curb negative ethnicity in this institution?.....

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Appendix III: Questionnaire for Church

1. Church denomination

2. Position in the church

Pastor Member Worship team

3. How long have you been in that church ?

1-5yrs 5-10yrs 10-15yrs over 15yrs

4. To what extent are you involved in conflict transformation ?

Conflict management Conflict resolution

Conflict reconciliation Peace building

5. Our church has more than one ethnic group

Strongly agree Agree Strongly disagree Disagree

6. Our church leaders have organized conflict transformation activities

Strongly agree Agree Strongly disagree Disagree

7. We are all our brothers' keeper regardless of our ethnic backgrounds

YES NO

8. Church leaders promote negative ethnicity

Strongly agree Agree Strongly disagree Disagree

9. Conflict transformation should be our work

YES NO

10. Our church leaders should include conflict transformation in the annual themes

YES NO

Appendix IV

My name is Rosemary, I am a graduate student at International Leadership University- Kenya (ILU). Am currently undertaking a study for my thesis on “conflict transformation against negative ethnicity: Women leadership involvement in Limuru constituency”.

I would sincerely appreciate your support by filling in this questionnaire. The information given will be treated with utmost confidentiality.

Questionnaire for recreational centre

1. Name of the institution

.....

2. Position held in the institution

Manager Assistant Manager HOD Secretary

3. How long have you been in this institution ?

1-5yrs 5-10yrs 10-15yrs over 15yrs

4. What is your ethnic background.....

5. How many other employees are from your ethnic background?

.....

6. What other ethnic groups are employees of this institution?

.....

7. What was the representation of each ethnic group 2007/2008 post election violence?

Kikuyu		Kamba		Luhya		Kisii	
Teso		Maasai		Turkana		Luo	

8. What is the ethnic representation at the moment?

Kikuyu		Kamba		Luhya		Kisii	
Teso		Maasai		Turkana		Luo	

9. Why such a decline in ethnic representation today?

.....

10. What are you doing to reduce negative ethnicity in this institution?.....

.....

.....

11. What are the social effects of negative ethnicity to this institution ?

.....

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12. What are the economic effects of negative ethnicity to this institution?

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13, What are other employees' views on your efforts to curb negative ethnicity in this institutions?.....

.....

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Appendix V

My name is Rosemary, I am a graduate student at International Leadership University- Kenya (ILU). Am currently undertaking a study for my thesis on “conflict transformation against negative ethnicity: Women leadership involvement in Limuru constituency”.

I would sincerely appreciate your support by filling in this questionnaire. The information given will be treated with utmost confidentiality.

Questionnaire for flower farm

1. Name of the institution

2. Position held in the institution

Manager Assistant Manager HOD Secretary

3. How long have you been in this institution ?

1-5yrs 5-10yrs 10-15yrs over 15yrs

4. What is your ethnic background.....

5. How many other employees are from your ethnic background?

.....

6. What other ethnic groups are employees of this institution?

.....

7. What was the representation of each ethnic group 2007/2008 post election violence?

Kikuyu		Kamba		Luhya		Kisii	
Teso		Maasai		Turkana		Luo	

8. What is the ethnic representation at the moment?

Kikuyu Kamba Luhya Kisii

Teso Maasai Turkana Luo

9. Why such a decline in ethnic representation today?

.....

10. What are you doing to reduce negative ethnicity in this institution?.....

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11. What are the social effects of negative ethnicity to this institution ?

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12. What are the economic effects of negative ethnicity to this institution?

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13, What are other employees' views on your efforts to curb negative ethnicity in this institutions?.....

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Appendix VI

My name is Rosemary, I am a graduate student at International Leadership University- Kenya (ILU). Am currently undertaking a study for my thesis on “conflict transformation against negative ethnicity: Women leadership involvement in Limuru constituency”.

I would sincerely appreciate your support by filling in this questionnaire. The information given will be treated with utmost confidentiality.

Questionnaire for tea plantation

1. Name of the institution

2. Position held in the institution

Manager Assistant Manager HOD Secretary

3. How long have you been in this institution ?

1-5yrs 5-10yrs 10-15yrs over 15yrs

4. What is your ethnic background.....

5. How many other employees are from your ethnic background?

.....

6. What other ethnic groups are employees of this institution?

.....

7. What was the representation of each ethnic group 2007/2008 post election violence?

Kikuyu		Kamba		Luhya		Kisii	
Teso		Maasai		Turkana		Luo	

8. What is the ethnic representation at the moment?

Kikuyu Kamba Luhya Kisii

Teso Maasai Turkana Luo

9. Why such a decline in ethnic representation today?

.....

10. What are you doing to reduce negative ethnicity in this institution?.....

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11. What are the social effects of negative ethnicity to this institution ?

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12. What are the economic effects of negative ethnicity to this institution?

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13, What are other employees' views on your efforts to curb negative ethnicity in this institutions?.....

.....

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Appendix VII

My name is Rosemary; I am a graduate student at International Leadership University- Kenya (ILU). Am currently undertaking a study for my thesis on “conflict transformation against negative ethnicity: Women leadership involvement in Limuru constituency”.

I would sincerely appreciate your support by filling in this questionnaire. The information given will be treated with utmost confidentiality.

Questionnaire for coffee plantation

1. Name of the institution

2. Position held in the institution

Manager Assistant Manager HOD Secretary

3. How long have you been in this institution ?

1-5yrs 5-10yrs 10-15yrs over 15yrs

4. What is your ethnic background.....

5. How many other employees are from your ethnic background?

.....

6. What other ethnic groups are employees of this institution?

.....

7. What was the representation of each ethnic group 2007/2008 post election violence?

Kikuyu		Kamba		Luhya		Kisii	
Teso		Maasai		Turkana		Luo	

8. What is the ethnic representation at the moment?

Kikuyu Kamba Luhya Kisii

Teso Maasai Turkana Luo

9. Why such a decline in ethnic representation today?

.....

10. What are you doing to reduce negative ethnicity in this institution?.....

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11. What are the social effects of negative ethnicity to this institution ?

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12. What are the economic effects of negative ethnicity to this institution?

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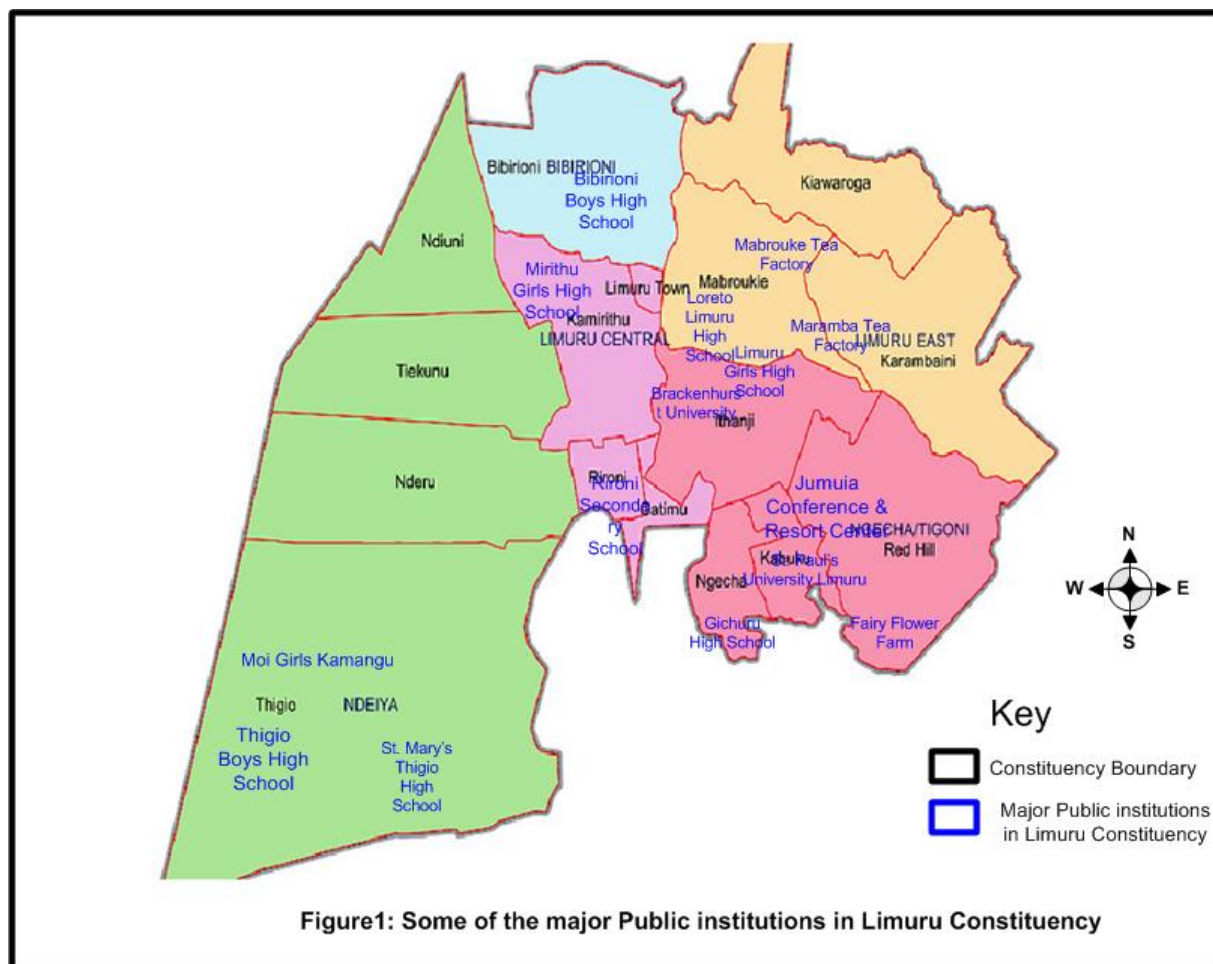
13, What are other employees' views on your efforts to curb negative ethnicity in this institutions?.....

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Appendix VIII

Map Showing Limuru Constituency



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