

**CONTRIBUTION OF WOMEN SELF-HELP GROUPS TO INTER-ETHNIC
INTEGRATION: CASE OF SELECT GROUPS IN KAJIADO NORTH
SUB-COUNTY, KENYA**

FLORENCE NYAKUNDI

**Thesis submitted in partial fulfilment of the requirements for the award of the
degree of Master of Science in Governance, Peace and Security in the
Department of Peace and Security Studies, School of Humanities and Social
Sciences of Africa Nazarene University**

June 2022

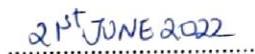
DECLARATION

I declare that this thesis and the research it describes are my original work and has not been presented in any other university for academic work.



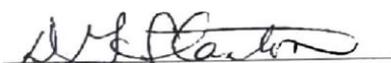
Florence Nyakundi

Student No: 14J03DMGP003



Date

This research was conducted under our supervision and submitted with our approval as university supervisors.



Dr. Daryll Stanton, PhD

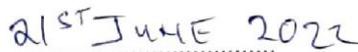


Dr. Susan Gitau, PhD

21st

June 2022

Date



Date

Africa Nazarene University

Nairobi, Kenya

DEDICATION

This thesis is dedicated to, my husband Duke Okerio who has been a constant source of support and encouragement during my graduate studies. I also dedicate this thesis to my children David Masese, Daniel Nchoga, Diana Kerubo, and Dennis Onkundi for their endless sacrifices, support, and prayers throughout the entire masters' program; you are the light of my life.

ACKNOWLEDGMENTS.

This thesis could not have been a success without the immense contribution of various people. I am thankful to my supervisors Dr. Daryll Stanton, and Dr. Susan Gitau for their untiring supervision, guidance, and advice the entire time while writing up this thesis. To Susan Mathenge for being instrumental in building up the topic for this research. To Dr. Emily Okuto the program chair of, the Governance, Peace, and Conflict Department for encouraging and reminding me that it is possible, thank you for the support. To Joseph Theuri for finding time to read and comment on my document, for your encouragement and support throughout the project, I do appreciate it. To my family, thank you for your patience and encouragement. To the Africa Nazarene University for offering me an opportunity to pursue a Master of Science program in Government, Peace, and Security studies and for providing a favourable learning environment to grow both academically and spiritually. And for the many others who stood with me during the whole study, I am grateful, and may the grace of the Lord rain upon you sufficiently.

ABSTRACT

Self-help groups are informal groups of people created to share ideas and meet certain goals. One critical feature of self-help groups is the mutual support and trust among the members. Undertaking inter-ethnic integration in Kenya has been a problem owing to inter-ethnic conflicts, clan conflicts, and other human-related conflicts. In Kajiado North Sub County, common conflicts encompass; inter-ethnic land conflicts, electoral politics, resource-related conflicts, ethnic suspicions, and boundaries conflicts which threaten the integration of communities living there. The research was an empirical one and was anchored on intergroup contact theory, assimilation and dissimilation theory, and Contextual Theory of Interethnic Communication. The objectives/questions focused on: determining whether women's self-help groups bring unity, investigating how self-help groups promote peaceful coexistence among communities, and investigating the challenges experienced by women in self-help groups in raising awareness about interethnic integration in Kajiado North Sub-County. The descriptive survey design was employed as the blueprint to guide the study. The target population was 2174 self-help members from one hundred and thirty-four self-help groups. Yamane formula was used to calculate the sample size of 338 self-help group members, whereas, stratified random sampling and purposive selection of 13 county security committee members and officials from the Department of Gender and Social Services were applied. Data was gathered by the use of questionnaires and in-depth interview schedules. Qualitative data were analyzed by employing thematic content analysis, whereas quantitative data were computed by the use of excel and then analyzed by SPSS Software Version 26.0 based on the study objectives and output relayed through the use of descriptive statistics. The study indicated that women's self-help groups had helped cultivate unity among people, supported one another in terms of socio-economic wellbeing, and acted as avenues of promoting interethnic integration in society. Raising awareness on interethnic integration was often faced by many eminent challenges such as lack of resources to hold seminars, meetings, or even to transverse from one area to other sending messages of integration. The study recommends the support of women's self-help groups by the Kajiado County Government, non-governmental organizations, and the national government and that the support could be channeled through funding, sensitisation, registration, and recognition. In addition, there is a need to incorporate the youth and women and members of the public thus be created to build a unified, tolerant and harmonious society and on how to resolve any conflicts amicably given of the number of contributions by women's self-help groups in the country, further research should entail investigating socioeconomic and demographic elements that hinder the growth of women's self-help groups; hence, identifying the various mechanisms that women's self-help groups employ to bring inter-ethnic integration and cohesion in Kenya. Secondly, exploring any self-help groups led by men and accessing what their core functions could involve and possibly requesting the authorities for an education program; that could provide the relevant information to the pertinent parties such as sensitizing the citizens on the law on Integration and National cohesion as by the provisions of the laws of Kenya.

TABLE OF CONTENTS

DECLARATION.....	i
DEDICATION.....	i
ACKNOWLEDGMENTS.....	ii
TABLE OF CONTENTS	iv
LIST OF TABLES	vi
LIST OF FIGURES	viii
DEFINITIONS OF TERMS	ix
ABBREVIATIONS AND ACRONYMS.....	xi
CHAPTER ONE	1
INTRODUCTION AND BACKGROUND	1
1.1 Introduction.....	1
1.2 Background of the study	1
1.4 Purpose of the study.....	11
1.5 Objectives of the study.....	11
1.6 Research questions.....	12
1.7 Significance of the study	12
1.8 Scope of the study.....	13
1.9 Delimitations of the study.....	14
1.10 Limitations of the study.....	14
1.11 Assumptions of the study.....	15
1.12 Theoretical Framework.....	15
1.13 Conceptual Framework.....	20
CHAPTER TWO	
LITERATURE REVIEW	22
2.1 Introduction.....	22
2.2 Literature Review	22
2.2.1 Women self-help groups and unity	22
2.2.2 Self-help groups and peaceful coexistent among people	24
2.2.3 Challenges experienced by women in self-help groups in raising awareness to interethnic integration.....	28
2.2.4 Interethnic integration	32

2.3 Summary of Review of Literature and Research Gaps.....	33
CHAPTER THREE	
RESEARCH METHODOLOGY	37
3.1 Introduction.....	37
3.2 Research design.....	37
3.3 Research site	38
3.4 Target Population	39
3.5 Study sample.....	40
3.5.1 Study Sample Size.....	40
3.5.2 Sampling Procedure	41
3.6 Data collection	42
3.6.1 Data collection instruments	42
3.6.2 Pretesting.....	43
3.6.3 Instrument Reliability	44
3.6.4 Instrument Validity	46
3.6.5 Data Collection Procedures	46
3.7 Data Processing and Analysis	47
3.8 Legal and Ethical Considerations.....	48
CHAPTER FOUR.....	50
DATA ANALYSIS ANF FINDINGS	50
4.1 Introduction.....	50
4.2 Response Rate.....	50
4.2.1 Age of the Self-Help Group members.....	51
4.2.2 Marital status of the Self-Help Group members	52
4.2.3 Duration in years as Women’s SHG member.....	54
4.3 Presentation of Research Analysis, Findings, and Interpretation.....	56
4.3.1 Role of women self-help groups in bringing unity.....	56
4.3.2 Effect women self-help groups on peaceful coexistent among people ..	62
4.3.3 Challenges in Raising Awareness on interethnic integration	66

4.3.4 Inter-Ethnic Integration	69
CHAPTER FIVE	73
DISCUSSIONS, CONCLUSIONS, AND RECOMMENDATIONS	73
5.1 Introduction.1 Introduction	73
5.2 Discussions	73
5.2.1 Demographic information of the self-help group members	73
5.2.2: Role of women self-help groups in bringing unity	75
5.2.3: Effect women self-help groups on peaceful coexistent among people .	77
5.2.4: Challenges in Raising Awareness on interethnic integration.....	80
5.3: Summary of the Main Findings.....	81
5.4: Conclusions.....	82
5.5: Recommendations.....	84
5.6: Areas of Further Research.....	85
REFERENCES.....	86
APPENDICES	
APPENDIX I: QUESTIONNAIRE FOR SELF HELP GROUPS MEMBERS ..	93
APPENDIX II: INTERVIEW SCHEDULE FOR COUNTY SECURITY COMMITTEE AND OFFICERS FROM DEPARTMENT OF GENDER AND SOCIAL SERVICES	100
APPENDIX III: ANU Letter to NACOSTI-----	103
APPENDIX IV: NACOSTI PERMIT.....	104
APPENDIX V : MAP OF THE STUDY AREA-----	105

LIST OF TABLES

Table 3.3: Reliability Statistics	45
Table 4.1: Response Rate.....	51
Table 4.2: Extent at which unity and harmony promote inter-ethnic integration. Error! Bookmark not defined.	
Table 4.3: Extent to which peaceful coexistence influence inter-ethnic integration ...	66
Table 4.4: How challenges affect the ability of his self-help group in raising awareness on interethnic integration	69
Table 4.5: Inter-ethnic integration	71

LIST OF FIGURES

Figure 4.1: Age bracket of the Women SHG members	52
Figure 4.2: Marital status of the Women SHG members.....
Figure 4.3: Academic attainment of the Women SHG members	54
Figure 4.4: Duration in years as Women SHG member	55
Figure 4.5: Area/Location	55
Figure 4.6: Role of Women SHGs in bringing Unity	57
Figure 4.7: Are there any conflicts that threaten group	58
Figure 4.8: Self-help group members work in cohesion regardless of ethnic background	59
Figure 4.9: Members of this self-help group coexist in peace.....	64
Figure 4.10: Any challenges affecting the ability of this self-help group in raising awareness on community.....	67
Figure 4.11: Members of the groups are registered in the group irrespective of ethnic background.....	68
Figure 4.12: Any clear platforms to share out imaginary conflicts among members of this SHG.....	72

DEFINITIONS OF TERMS

Ethnic groups: Ethnicity is the grouping of people, boundaries based on ideology, ancestry, myths, and, perceived common origin (Phelps & Nadim, 2014). In the context of this research, ethnic groups simply define a group of persons sharing ethnic ancestry and most properly share an ethnic language as a means of communication in Kajiado North Sub County.

Harmony: Harmony is a state of peaceful existence and agreement, that is to live together in perfect harmony, and in this study, harmony denotes just that a state of people of different ethnic origins living together in peaceful existence and agreement. Additionally, in the context of the study, it was used to mean peaceful co-existence of different ethnic groups without any form of discrimination in Kajiado North Sub County (Hornby, 2012).

Inter-ethnic integration: Lexico (2020) defines the term integrate as combining (one thing) with another to form one whole. Operationally defined as, bringing people from different ethnic backgrounds into equal participation and being cooperated into one social group devoid of any form of discrimination as in the peaceful coexistence of community from diverse ethnic backgrounds living in Kajiado North Sub peaceful coexistence: Peace is interchangeably used with such other terms as concord or harmony, or as the state of justice or

goodness, when it is applied between different ethnic groups it means a fair playing ground devoid of any conflict, violence or (Rummel, 1981). In this study, peaceful coexistence defines the state of harmony, absence of conflicts among the people living in Kajiado North Sub County.

Performance: entails the act of doing something such as a piece of work, task, or duty, or duty (Hornby, 2012). For this study, it is achieved when a person successfully ac task or simply stated, performance means the degree of achievements made by the SHGs.

Self-help groups: WHO (2016) refers to them as some informal groups of persons coming together specifically defined goal and specifically their common problems. The focus is normally for mutual support that is people helping each other. For this research, SHGs entails informal groups by women with defined socio-economic objective or empowerment.

Unity: The term is used to define is the state of being in one accord, or a single state Yadav (2017), in the context of this study, it involves living and doing community tasks in togetherness.

ABBREVIATIONS AND ACRONYMS

ANU:	Africa Nazarene University.
CBOs:	Community Based Organizations.
CGTN:	China Global Television networks.
FGDs:	Focus group discussions.
NABARD:	National Bank for Agriculture and Rural Development.
NACOSTI:	National Commission for Science, Technology, and Innovation.
NCIC:	National Cohesion and Integration Commission.
NGOs:	Non-Governmental Organization.
RRBs:	Reports of Regional Rural Banks.
SHGs:	Self-Help Groups.
SPSS:	Statistical Package for Social Sciences.
WHO:	World Health Organisation.
WSHGs:	Women Self-help groups.
YSHG:	Youth Self Help Groups

CHAPTER ONE

INTRODUCTION AND BACKGROUND

1.1 Introduction

Cohesion and integration have been plagued by several challenges some of them including, ethnicised politics, weak respect or impunity, the culture of greed, and selfishness to name a few. It is therefore within this kind of background that the purpose of this study was to evaluate the role of self-help groups in inter-ethnic integration in Kajiado North Sub County. The section highlights the background to the study, problem statement, research objectives, and research questions that guided the research. The section also brings to attention the significance, scope, delimitations, limitations, assumptions, the theoretical and conceptual frameworks of the study.

1.2 Background of the study

Self-help groups are informal groups of people created to achieve particular socioeconomic goals and extend a helping hand to one another during the time of need. Members of self-help groups in most instances share common social ties. One critical feature of self-help groups is the mutual support and trust among the members. Most members are women though, across time, men have joined women's self-help groups or even created their SHGs. Self-help groups have been in the frontline of building social, cultural, and economic abilities to strengthen livelihood sustainability. According to Bisin et. al. (2016), SHGs focus on empowering their members

economically by promoting voluntary and mutual help, support, and common responsibilities among members.

According to Aikaruwa, Sumari, and Maleko (2015), the fundamental principle of the SHGs establishments entails mutual trust, the establishment of small-sized entities that are easily managed, group-cohesiveness, the spirit of unity, socio-economic resemblance, skill development, training, capacity development, and empowerment desires (Ikechukwu and Onyibor (2016); Annika (2017); Badejo et. al. (2017); and Bailey (2000)). More, often, self-help groups are made of 10-20 persons often sharing common economic features and chosen based on the existing harmony and shared trust. Self-help groups have also been actively employed in promoting inter-ethnic integration and cohesion through conflict resolution, though empirical evidence in this remains unclear.

Inter-ethnic integration entails unity, freedom, equity, democracy, peace, justice, social justice, and respect to fore law. Inter-ethnic integration facilitates the cultivation of shared values of respect, tolerance while equality is about sharing national prosperity and combatting any challenges and problems together. Yadav (2017) noted that women's SHGs may help promote unity and mutual trust among persons in the group. Self-help groups may help cultivate feelings of unity at work and cohesiveness among members. Unity is critical in all aspects that help bind members in a SHG together while remaining steadfast to the goals of the group. SHGs have the mission of inspiring generations by creating equality, sustainable growth, and harmony for all persons in the society irrespective of gender and class (Knowles & Luke, 2018). The

inter-ethnic conflicts result in the disruption of peoples' ways of life, displacements, disharmony, physical harm, and even death. According to Ireng (2017), achieving inter-ethnic integration has been a problem in most societies. The task to integrate ethnic communities has attracted other parties though the groups and their roles are not widely recognized. There have been attempts by governments, local communities, and religious organizations to avert the same. One of the community groups engaged in community socio-economic affairs is Self-Help Groups (SHG) with the majority being women SHGs (Nyathi, 2017).

Women's participation in SHGs has proved to be essential in enhancing ways of life and also in cultivating peaceful coexistence among people. Coexistence is a situation where two or more factions of people live in harmony, acknowledging the socio-economic differences among them while addressing any conflicts among them in a nonviolent manner (Cromie & al, 2017). Simply stated, coexistence describes the phenomenon where people live peacefully together in a place even though they may have socio-economic differences. According to Azhar (2018), peaceful coexistence among diverse groups of people belonging to different religions, ethnicities, tribes, races, colours, languages, and nationalities has undoubtedly been considered a pre-condition of social security and global peace.

However, Nayak and Panigrahi (2020) argued that raising awareness on interethnic integration was often faced with many eminent challenges. Most self-help groups lack or cannot access resources to hold seminars, meetings, or even to transverse

from one area to another sending messages of integration (Munn-Giddings & al, 2017) Globally, SHG is being created for varying reasons and functions (Yuan, 2016).

In India, SHGs are employed as an approach and technique to combat poverty, empowering women. Annika (2017) acknowledged that women's SHGs in India had achieved massive success by empowering poor women through economic endeavors that include small business enterprises, agriculture, livestock husbandry, and light production and processing industries to generate income. The SHGs established in India have largely targeted the goal of eliminating gender biases, poverty by facilitating access to financial support particularly through table banking (Kumar, 2017).

As Annika (2017) noted, self-help Groups (SHGs) in Afghanistan have focused on addressing three major spectrums of social, economic, and institutional growth. The self-help groups that have been successfully established are helping Afghan communities, especially women, in undertaking socio-economic activities. Some of the SHGs are geared at generating income (tailoring) for women and in making savings stable. However, in the present, self-help groups in Afghanistan lack an established governance framework to guide them. Contrasting some countries, that have departments to manage over SHGs, there are no national policies to superintend the creation of SHGs.

In Sub-Saharan Africa, SHGs are created with the common purpose of promoting a savings culture through table banking and other economic activities that help in generating income for the members. According to Aikaruwa, Sumari, and Maleko (2015), SHG is mainly created for financial management support (savings and

credit), social and technical support. However, contrasting the situation in other SHGs developments particularly in developed societies, most ruling governments lack specifically created policy guidelines and frameworks to support self-help groups (Annika, 2017). Nevertheless, despite increasing women's SHGs to empower them economically, the functional role of women's SHGs in promoting societal integration remains unclear.

According to Muhammad and Ndaaji (2015), they pointed out that in Nigeria, women SHGs focused on empowering women both socially and economically. There had been increasing establishments of SHGs in Nigeria, a situation largely attributed to the desire by women to alleviate poverty and enhance resource equitable resource access. Self-help groups had helped pool resources together, particularly in the form of table banking where rotational contributions to a member were conducted. Rathinam and Akudugu, (2016) argued that self-help groups had financially supported women own local enterprises while reducing the impacts of poverty among women. Thus, the growth and establishment of SHGs had helped in alleviating poverty among Nigerians through economic empowerment, capacity development, and social justice dispensation (Aikaruwa, Sumari, & Maleko, 2015). Thus far, most self-groups in Nigeria were focused on economic empowerment with few or none engaged in inter-ethnic integration.

In Ghana, according to Rathinam and Akudugu (2016) argued that SHGs had created opportunities for rural women who lacked credible financial access, established credit entities, and economically productive avenues. In some regions of Ghana, women

by using HGs had been able to acquire credit and financial support, own fixed assets like land, and expanded income-generating activities including farming and small trading enterprises. Because of the immense benefits associated with SHGs, ruling governments in Ghana had been emphasizing gender-equality issues in national issues to help combat poverty among women while improving their livelihoods. Thus, the creation of women's SHGs is a strategic mechanism in fighting poverty and promoting gender equality. Enhanced access to credit facilities combined with government support empowered women in SHGs both economically, socially, and politically.

According to Aikaruwa, Sumari, and Maleko (2015), self-help groups in Tanzania, are termed as networks and establishments helping women support one another both in terms of socio-economic issues. SHGs are employed as vehicles to facilitate socio-economic support for women and other vulnerable groups that require it. Moreover, Tanzania has been viewed to promote social ties, facilitating people engaging in socioeconomic decisions. As cited by Aikaruwa, Sumari, and Maleko (2015), self-help groups in Tanzania have helped cultivate the social-economic growth of women. They have revolutionized the ideology, values, perceptions, and peoples' attitudes regarding SHGs and their vital role in stimulating social integration and economic wellbeing.

According to Issifu (2015), SHGs in Uganda and Rwanda are viewed as socio-economic entities that support the economic and social growth of the society. Here women from different SHGs carry out different activities that allow people to engage in socio-economic decisions for the betterment of life among both persons living in

rural and urban areas (Chisholm, 2015). In both Uganda and Rwanda, SHGs have been effective in economically and socially empowering the most vulnerable groups including women, children, and the disabled. According to Issifu (2015), SHGs have been involved in conflict resolution in an attempt to stem up setal integration.

Kenya has a host of SHGs often called *Chamas* which is a Kiswahili term of a group or membership association. Masila (2016) posited that members of SHGs share social ties and economic endowments. Most members were women though in the recent; men had joined women in forming SHGs or forming men SHGs. Women's participation in community organizations had been an interesting topic in recent years because of its social and economic impacts. SHGs had helped enhanced economic empowerment among women, created income-generating activities, enhanced access to credit services, reduced impacts of poverty, promoted, improved nutrition and literacy (Wanjala, 2016). Despite benefits associated with SHGs, Kenya lacks a policy framework to guide their establishments. SHGs in Kenya had risen from 19,767 in 1996 to more than 94,261 in 2019 (Consortium, CBO Kenya, 2019). Okello (2010) stated that women's SHGs had indicated a tremendous rise since the 1990s, in 1995 having registered 32,000, 1997-85,000 and in early 2000 a record of roughly 62,441 self-help groups.

Kajiado North Sub County is located in the Kajiado County of the larger Rift Valley region. It is a multi-ethnic county living along with one another. The major ethnic groups living in Kajiado North Sub County include the Maasais, Kikuyus, Kisiis, Luhyas, and Kalenjins. Kajiado North Sub-County consists of ward administration

wards which include Oloolua, Rongai, Olkeri, Ngong, Ongata, and Nkaimurunya. The study was carried out in the five wards.

Several problems are facing Kajiado North Sub-County of Kenya. Among the problems in Kajiado North Sub County are; frequent conflicts that threaten inter-ethnic integration and Kajiado County like other places in Kenya are threatened by live or potential ethnic violence. According to Rohwerder (2015), ethnic conflicts arise as a result of various ethnicities attempting even not deliberately to the extent that their predominance and hegemony in regions already faced with scarcity of resources, fear, and segregation. According to Elfversson (2019), conflicts were the converse of peaceful coexistence, harmony, and sustainable development and thus the desire for peaceful ways of solving conflicts. Ethnic conflicts degenerate into a state of agitation, featured by cruelty, ethnic segregation, suspicion, violence, and even mass killings. Elfversson (2019) further asserts that common stimulators of inter-ethnic disputes include land disagreements, political incitements, cattle raids, the strain on resources and boundary disputes, and fights for authority. An explication of realistic conflict management practices including dialogue through community groupings like self-help groups is thus important.

1.3 Statement of the Problem

Persistent divisions of ethnic groups living in Kajiado North Sub County are a major impediment to sustainable interethnic integration in the region (County Government of Kajiado report, 2019). The ethnic division is eclectic such that it results in a state of upheavals and frequent inter-ethnic conflicts, presented by cruelty,

violence, ethnic segregation, suspicion, violence, and tribal suspicions (Kahiro, 2014). Failure to address the widening divisions among ethnic groups living in Kajiado North Sub County may trigger inter-ethnic wars that could result in the loss of lives and the destruction of property. Prolonged ethnic conflicts arising from ethnic divisions are not favorable for the socio-economic development of Kajiado North Sub County and the country in general.

Common conflicts in Kajiado North Sub County, therefore, encompass inter-ethnic land conflicts, electoral politics, resources conflicts, ethnic suspicions, and boundaries conflicts that threaten the integration of communities living there (Kahiro, 2014). According to Karimi (2015), undertaking inter-ethnic integration in Kenya has been a problem owing to inter-ethnic conflicts, clan conflicts, and other human-related conflicts. The conflicts are a result of resource sharing such as land, skewed national resource allocation, ethnic marginalization, and political coalitions.

The incidents of inter-ethnic are due to scramble for land, territorial struggles, pasture, and water that have often resulted in deteriorated harmony among the communities living together in Kajiado North Sub County. The region often experiences ethnically instigated conflicts that threaten harmony among communities living there. Nyagwanga (2016) asserted that, despite many attempts by the national government, local authorities, and ethnic communities to resolve these frequent inter-clan conflicts to cultivate inter-ethnic integration, little had been attained. Surprisingly, women-led self-help groups in Kajiado North Sub County have been facilitating ethnic-

ethnic integration in the region though the groups had not been recognized or evidenced through empirical studies.

The role of women SHGs in promoting ethnic integration in Kajiado North Sub County had received little empirical attention. Few studies if any had looked at the functional role of women SHGs in advancing inter-ethnic integration. According to Sundaram (2016), the said study only looked at the role of SHGs in enhancing socio-economic growth. Little or no attempts were made to explore the role SHGs in advancing inter-ethnic integration, particularly where there is conflict amongst people living together. Moreover, the study was undertaken focusing on people in India whose customs and way of life may be different from residents of Kajiado North Sub County hence the need to undertake this study. The study by Annika (2017) and Alemu, Van Kempen, and Ruben (2018), focused mainly on empowering women engaged in farming bittersweet fruits in Ethiopia through women-led SHGs, unlike the current research that intends to determine the role of women SHGs in promoting inter-ethnic integration among people living together presenting conceptual gap. Similarly, Masila (2016) explored the contributions of youth SHGs in promoting socio-economic growth and well-being among youth in Nairobi City, Kenya. However, no attempt was made to explore the benefits reaped by youth self-help groups in promoting inter-ethnic integration in the region presenting both contextual and conceptual gaps hence the need to undertake this study. A study by Nyagwanga (2016) did not illustrate the role of women's SHGs in promoting inter-ethnic integration. Whereas, the one conducted by Okoth (2017), dwelled on women's-help political empowerment with little or no

consideration on how women's self-help groups prompted inter-ethnic integration in the region presenting a conceptual gap. It is for this reason that this research discussed the role of women's SHGs in advancing inter-ethnic integration in Kajiado North Sub County.

1.4 Purpose of the study

Cohesion and integration have been goaded by several challenges some of them including, ethnicised politics, weak respect or impunity, the culture of greed, and selfishness to name a few. It is therefore within this kind of background that this study evaluated the role of women-led self-help groups in inter-ethnic integration in Kajiado North Sub County.

1.5 Objectives of the study

The broad objective of this study was to investigate the role of women's self-help groups in inter-ethnic integration in Kajiado North Sub-County, Kenya. Specific objectives were to:

- i. Determine whether women self-help groups bring unity in Kajiado North Sub-County,
- ii. Investigate how self-help groups were promoting peaceful co-existence among people in Kajiado North Sub-County,
- iii. Explore the challenges experienced by women in self-help groups in raising awareness on inter-ethnic integrations in Kajiado North Sub-County.

1.6 Research questions

The study sought to answer the following research questions:

- i. If women's self-help groups bring unity among ethnic groups living in Kajiado North Sub-County?
- ii. How women's self-help groups enhanced peaceful coexistent among people in Kajiado North Sub-County?
- iii. What challenges were experienced by women in SHGs in raising awareness to interethnic integration in Kajiado North Sub-County?

1.7 Significance of the study

Significance defined the importance or value of a study. The results of this study were expected to benefit policymakers the community, and scholars. The study findings are projected to be of benefit to policy-makers both at the national and county level, particularly in the area of National Cohesion and Integration. The National Cohesion and Integration Commission may reformulate its approaches in addressing disharmony among communities with aim of creating long-lasting community cohesiveness.

The results in this study proved the importance of inter-ethnic integration to the community of those living in Kajiado North Sub County by helping in cultivating unity and harmony among the different ethnic communities living in this region.

Considering the importance of Inter-ethnic integration in Kenya, the study results may be of immense interest to other scholars and researchers who may be

engaged in similar studies on SHGs and how SHGs are promoting interethnic integration.

1.8 Scope of the study

Scope describes the extent to which the research study covered and the parameters that were employed. From a contextual scope, this study was undertaken in Kajiado North Sub County located in Kajiado County. The area borders Nairobi County to the North East, Kiambu County in the North, Kajiado West Sub County to the West, and Kajiado East Sub County to the East. Kajiado North Sub-County consists of five administration wards which include Oloolua, Rongai, Olkeri, Ngong, Ongata, and Nkaimurunya. Even though the Study scope was centered in the five administrative wards of Kajiado North Sub-County, the findings may be useful to the wider Kajiado County as a whole. It mainly focused on women, however, men especially those in authority were interviewed in an attempt of getting more resourceful data, their opinions, and the reasons for the formations of such groups in the Ward or County and due to other factors, such as time constraints as well as budget and reachability of some of the places.

From the conceptual scope, the objectives of the study entailed determining whether women-led SHGs brought unity in Kajiado North Sub-County. It also focused on investigating how self-help groups promoted peaceful coexistence among people and exploring the challenges experienced by women in self-help groups in raising awareness to interethnic integration in Kajiado North Sub-County. The study was conducted from August 2020 to September 2020.

1.9 Delimitations of the study

Delimitation describes the boundary or scope that the study covered. Sundström (2017) maintains that delimitations clarify the boundaries of research and any nominated facets of the problem, period, and site of the study and trial selected to name a few of those variables. This research was delimited to Kajiado North Sub County and the focus was on the role of women SHGs in fulfilling the government mandate on national cohesion and integration in North Kajiado County. Men did not feature a lot as their role in this study was not within the researcher's interest. The main focus was the women-led self-help groups.

1.10 Limitations of the study

Limitations are problems anticipated to be encountered in the study and could be social or methodological problems. This research only limited itself to the five administrative wards of Kajiado North and that might not have been representative of the whole of Kajiado County. Secondly, huge amounts of time could have been required to collect all the data required in this study due to the widespread of the respondents. Thirdly, the target population was fairly large and broadly dispersed and therefore the cost of collecting data could have been high. There was also the aspect of budget constraints because of the huge number of required participants that were expected for the study.

The topic under research was considered sensitive as it covered ethnic conflicts that have often sparked animosity and hatred among the respondents and the researcher expected the respondents not to be willing to give some information. To mitigate this

limitation, the researcher observed the confidentiality of the participants to avoid any animosity that could result from spilling sensitive information. Authority's assistance was sought where necessary to enhance efficient data collection. Some of the respondents were not acquainted or conversed/write in either English or Kiswahili but the researcher made the necessary arrangements by getting assistants who interpreted for them in the local dialect.

1.11 Assumptions of the study

This study was undertaken in Kajiado North Sub County and thus, participants were encouraged to be honest and willing to answer the research questions truthfully so. Secondly, participants were available at the time of the study on the appointed time and day as were requested and that if the authorities were available to avail the necessary documentation for the study in the study area. That, participants, were objective, open, and honest in filling questions when asked to do so. Self-help groups have a role in promoting inter-ethnic integration. Thus, it was also assumed that the self-help group members were willing to provide feedback that supported the research process. The theoretical underpinning of the study was implicit to support the needs and relevance of the study. It was also assumed that the sample selected was representative of the aggregate population under study. In addition, the study assumed that the self-help groups were in one way or another engaged in interethnic integration.

1.12 Theoretical Framework

A theory is mainly used to prominence on the reasons as to why some things are the way they are and therefore are used to enhance the existing knowledge.

The research was anchored on the intergroup contact theory, assimilation and dissimilation theory, and Contextual Theory of Interethnic Communication. The theories are discussed in the subsequent section and where their significance in the study has been elaborated.

1.12.1 Intergroup contact theory

The Intergroup contact theory was postulated by (Allport, 1954). The Intergroup contact theory states that positive effects of intergroup contact occur in contact situations characterized by four key conditions: equal status, intergroup cooperation, common goals, and support by social and institutional authorities (Pettigrew, 1998).

Under the condition of equal status; members planning to form a group should not have an unequal hierarchical relationship (Pettigrew, 1998). Under cooperation conditions, all members in a group have to work together in a competitive environment for a common goal (Pettigrew & Tropp, 2005). In addition, the members should be bound by common desired goals. Finally, the institutional authorities should work in supporting these groups and should not implicitly or explicitly sanction them.

Intergroup contact theory is relevant in understanding the conditions that need to be fulfilled in the formation of self-help groups. If the four conditions are met, a solid foundation in the formation of self-help groups is cemented. The self-help group can thus survive turbulent times and live to achieve its intended goals and objectives.

1.12.2 Theory of assimilation and dissimilation

Yinger (1981) postulated the assimilation and dissimilation theory. According to Yinger (1981), assimilation entails the process of reducing boundaries of contact

among people or societies with different cultures living close together resulting in one community adopting the ways of life of the other while the other partially abandons their ways of life. Total assimilation happens when formerly two distinguishable entities with distinct societal ways of life, cultures, and economic ways of sustenance become one sharing common ways of life. Yinger (1981) further asserts that the assimilation level rests on four key -sub-processes that include amalgamating, identifying, acculturating, and integrating. Thus, the strength of assimilation is a function of the four distinct processes amalgamation (biological), identification (psychological), acculturation (cultural), and integration (structural). However, Yinger (1981) acknowledges that the four processes do not happen in any fixed order.

According to Bechir (2008), contends that amalgamation is a biological activity in that, societal populations with distinct cultures mix through intermarriages producing new generations. Jimenez and Fitzgerald (2007) argue that an ethnic group that is very distinct in appearance or lineage is less likely in experiencing others' assimilation sub-processes. Likewise, mixed groups resulting from amalgamation have few chances of being integrated into the higher status faction but they have a higher likelihood of remaining in the lower status group.

The identification (psychological process) describes aspects of assimilation where people from one group identify themselves with the ways of the life of the assimilating group (Waldinger, 2016). The identification process in some instances is one-sided where one group identifies itself with another and the process of identifying one self's way of life with the other gradually occurs across time (Slootman, 2018). The

entire process of identification ends up in the creation of a new mixed group whereby one group fully identifies with the other (Payne, Joseph, & Tudway, 2007).

According to Spicer (1968), acculturation is the act of adopting particular cultural aspects as a result of interacting with particular groups. The process of acculturation is more common among minor groups migrating and getting into contact with larger dominant groups (Slootman, 2018). It is important to emphasize that even a thoroughly dominant group is culturally influenced by its contact with other cultural groups in a society. Thus, the entire process of acculturation results in sharing of some aspects of cultural practices borrowed from either side of the groups, or one group abandoning the cultures and adopting new ones by having its cultural aspects being replaced totally by the other ones (Bennett, 2014). According to CGTN (2018), the Suba people, the ElMolo, Kinare, Kore, Lorkoti, and Sogoo ethnic groups in Kenya are threatened with extinction due to acculturation. As such, there is the addition of new aspects of cultures from the old ones resulting in strong cultural aspects.

Lastly, according to Stanton_Chapman (2015), integration describes the structural changes in that two groups that come into contact develop new sets of interactions that are shared. The common forms of the interactions cut along economic and political inclinations to closer personal relationships in neighborhoods, friendships, and intimate relations. However, Yinger (1981) acknowledges that the four processes do not happen in any fixed order and each of the processes can be reversed so that instead of assimilation happening, dissimilation prevails. Dissimilation is where the

other group losses identity to the other group (Yum, 2017). Differences in societies or groups with distinct cultures are maintained and created.

The assimilation and dissimilation theory have been exalted in neutralizing social and cultural differences. Two or more ethnic groups may share values, language, norms, and economic activities with one another bringing about assimilation or dissimilation process. The process may calm down any tension among the community bringing about interethnic integration. However, the major drawback of this theory is that it is the dominant group that assimilates the subservient group implying that bad practices that threaten integration from the dominant group are passed from generation to generation.

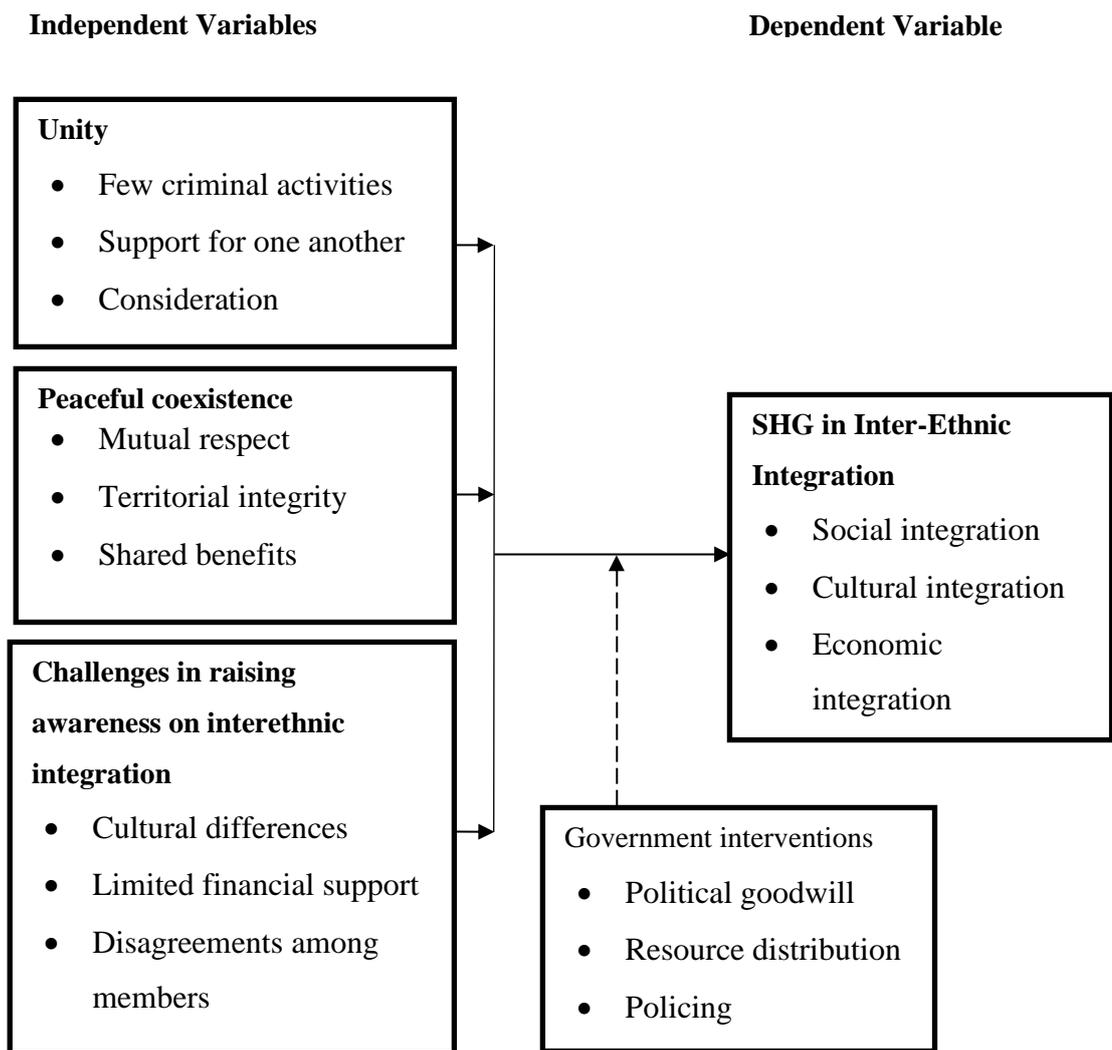
1.12.3 Contextual Theory of Interethnic Communication

Contextual Theory of Interethnic Communication was advanced by Kim (2017), the theory describes the process of interaction and contact of groups from different ethnic ancestries. It stresses the structural and functional interdependence of different aspects guiding a particular communication event. The process results in the perception of a communication framework as a system emanating from behavioral changes by individuals in contact (Issa, 2016). For this reason, the theory stresses that communication behavior attains its meaning from, secretive contextual situations. A contextual theory of interethnic communication is aimed at illuminating the grassroots-level reality of communication between ethnically dissimilar individuals in its full complexity. Grounded in an open-systems perspective, the communication behavior and the surrounding communication context are conceived as operating simultaneously

in a dynamic interplay. Integrating a broad range of salient aspects, theories, and similar findings across social science disciplines, the theory presents an integrative and interdisciplinary model. However, a major weakness to this theory is that communication is affected by many factors, and is not possible to ascertain why one intercultural interaction drives faster than the other one.

1.13 Conceptual Framework

The conceptual framework employs the use of drawings to explain the interrelationships between variables by making diagrammatical illustrations of the variables (Osanloo & Grant, 2016). This study considered independent variables that helped the study in looking at the role of women's self-help groups in bringing about inter-ethnic integration in Kajiado North Sub County. Figure 2.1 makes the illustration of study variables guiding this research. The independent variables are unity and harmony, peaceful coexistence, and challenges in raising awareness on interethnic integration. The dependent variable is ethnic integration. It is viewed that women's SHGs promote inter-ethnic integration. Unity is operationalized by supporting one another, being considerate and working hand in hand for common good purposes. Peaceful coexistence is operationalized into mutual respect, territorial integrity, and shared benefits while challenges in raising awareness on interethnic integration are operationalized as cultural itches, limited financial support, and disagreements among members.



Figur 1.1 Conceptual framework

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

The chapter highlights the empirical reviews, research gaps, and a summary of the chapter.

2.2 Literature Review

Review of studies entails a critical analysis of past studies while identifying knowledge gaps that warrant the current study. This was achieved by getting past literature in global, regional, and national perspectives guided by the specific study objectives. These particular empirical literature reviews entailed women's self-help groups, unity, and harmony, SHGs and performance and wellbeing, the role of SHGs in promoting equity in the sharing of available resources, and inter-ethnic integration.

2.2.1 Women self-help groups and unity

According to Yadav (2017), women's SHGs may help promote unity and mutual trust among persons in the group. Self-help groups help cultivate feelings of unity at work and cohesiveness among members. Unity is critical in aspects that help bind members in an SHG together while remaining steadfast to the goals of the group. SHGs have the mission of inspiring generations by creating equality, sustainable growth, and harmony for all persons in the society irrespective of gender and class (Knowles & Luke, 2018). However, the studies by Yadav (2017) and Kim (2017) did not illustrate how self-help groups promote interethnic integration presenting conceptual gaps that

the current study wished to fill by examining the role of women-led SHGs in advancing interethnic integration.

Sundaram (2016) suggested that self-help groups enhance unity, harmony, and equitable sharing of resources while promoting social justice too. However, the study only looked at the role of SHGs in enhancing socio-economic growth presenting a conceptual gap. Little or no attempt was made in exploring the role of SHGs in promoting interethnic integration, particularly where there is conflict amongst people living together. In addition, the study was undertaken focusing on people in India whose customs and ways of life may be different from residents of Kajiado North Sub County hence the need to undertake this study.

In the study by Aikaruwa, Sumari, and Maleko (2015) the focus was on empowering women engaged in farming bittersweet fruits in Ethiopia through SHGs they applied a cross-sectional survey in guiding the study. It was revealed that self-help groups impacted positively and significantly on socio-economic development among women while maintaining unity and harmony. However, the research dwelled largely on women uplifting via SHGs presenting conceptual gaps. This study engrossed itself in establishing the role of women's SHGs in promoting inter-ethnic integration among people living together.

Knowles and Luke (2018) undertook a study on creating conflict or harmony. Government officers and women members in self-help groups were engaged in in-depth interviews. The results showed that activities undertaken by SHGs created a foundation trust that cultivated social harmony among members of the SHGs and other people in

the community. The cultivated harmony and unity bonded SHGs with the members of the society by creating clemency for one another. However, the study did not explicitly show how self-help groups promote interethnic integration.

Sahu (2012) investigated the role of self-help groups in women uplifting in rural India. This was a qualitative study where FGDs were undertaken with six SHG groups. The results revealed that women received respect and trust for being able to make decisions on behalf of their families. Women SHGS also uplifted women economically. However, the study did not explicitly show how self-help groups promote unity and interethnic integration among communities.

Mbowura (2014) investigated the effects of inter-ethnic conflicts on national development, integration, and social cohesion in Northern Ghana. Qualitative methods of data collection and orthodox interpretation were employed. It was revealed that land conflicts, inter-communal violence in Northern Ghana impacted badly on the unity and harmony among the people living destroying property and even loss of lives. This study centered on investigating the role of self-groups in promoting interethnic integration by promoting unity among communities.

2.2.2 Self-help groups and peaceful coexistent among people

Women's participation in SHGs has proved to be essential in enhancing ways of life and also in cultivating peaceful coexistence among people. Coexistence is a situation where two or more factions or groups share homelands, respect their ethnic diversities while solving any conflicts among them in a nonviolent manner (Cromie & al, 2017). According to Azhar (2018) coexistence is the ability of people with ethnic

differences, social differences, and economic differences to live together in a particular place in peace. Peaceful coexistence among diverse groups of people belonging to different religions, ethnicities, tribes, races, colors, languages, and nationalities has undoubtedly been considered a pre-condition of social security and global peace.

Concerning peaceful coexistence, communities irrespective of religion, ethnicity, and social setting live in peace observing mutual respect, tolerance, and understanding Meyer & et.al (2018). The basic characteristics of peaceful coexistence include living in a place, at the same time while recognizing the virtue of tolerance with one another and mutual respect (Azhar, 2018). Peaceful coexistence also entails developing a situation among groups of people where tolerance and respect for one another are observed and any disagreements are solved amicably (Ireng, 2017). According to Nyathi (2017), building positive relationships and capacitating SHG members with conflict management skills becomes a necessity that promotes peaceful co-existence among groups of people living alongside. Self-help groups play significant roles in promoting the peaceful coexistence of communities; however, there is a need for empirical backup on this claim.

Wakhungu (2016) while focusing on Kiminini Sub County Kenya, assessed factors affecting peaceful co-existence among communities living there. The study adopted a descriptive research design. The study disclosed that SHGs positively influence the peaceful co-existence of ethnic communities living there. The study also concluded that faith groups, SHGs, and poverty mitigation initiatives were the major factors that promoted peaceful co-existence among communities in Kiminini Sub-

County. The causes and nature of conflicts may vary among communities and places thus the urge to conduct a study focusing on self-help groups and inter-ethnic integration in Kajiado North Sub County.

Cromie et. al. (2017), in their study on psychosocial outcomes and mechanisms of SHGs in Ethiopia, applied a cross-sectional study design. The study portrayed that self-help groups cultivated tolerance and forgiveness among members notwithstanding their ethnic or social status. The values of resilience and tolerance were thought in the SHGs to promote peaceful coexistence and harmony among communities resulting in social coexistence satisfaction. However, the nature of conflicts and their causes may vary from those experienced by residents in Ethiopia and conflicts witnessed in Kajiado North Sub County presenting contextual gaps. Moreover, self-help groups are formed for varying sociological and economic functions and thus engagement of one self-help group to another in promoting harmony and coexistence varies hence the need to undertake this study in the context of SHGs in Kajiado North Sub County.

Badejo et. al. (2017) examined the impact of SHGs on the empowerment of pastoral women in Nigeria. Structured interviews sessions were held with six households in Bokkos Plateau State. Results showed that SHGs encouraged physical, psychological, and social peaceful wellbeing largely promoted and urged women to create more SHGs. However, the paper focused on the role of youth SHGs in promoting pastoral women's empowerment. No attempt was made to explore benefits reaped by self-help groups in promoting inter-ethnic integration in the region hence the need to undertake this study.

Nandal and Hooda (2016) studied the performance of self-help groups in Haryana, India. Secondary information was gathered from various published reports from NABARD Reports, Reports of Regional Rural Banks (RRBs), Reports of Ministry of Rural Development. In this study, simple statistical techniques like ratios, percentages, and correlations statistics were employed. In addition, a correlation coefficient matrix was used and it showed a positive relationship between the level of poverty and the number of self-help groups across districts of Haryana. That study, nevertheless, was only destined to explore general performance and little or no attempt was done in exploring the role of SHGs in promoting interethnic integration specifically where there is conflict amongst people living together. Besides, the study was undertaken focusing on people in India whose cultures and way of life may be different from residents of Kajiado North Sub County hence the need to undertake this study.

Willis (2013) studied the inter-community peace coexistence among pastoral communities moving from place to place in Laikipia, Kenya. Qualitative data was employed particularly by the use of desktop reviews and structured interview schedules. It was revealed that trans-local peace-building initiatives and participatory intercommunity talks particularly in conflict-prone areas brought some peace in the area. However, the study did not investigate the role of SHGs in advancing inter-ethnic integration.

2.2.3 Challenges experienced by women in self-help groups in raising awareness to interethnic integration.

Raising awareness on interethnic integration is often faced by many eminent challenges (Nayak & Panigrahi, 2020). Most self-help groups lack or cannot access resources to hold seminars, meetings, or even to transverse from one area to other sending messages of integration (Munn-Giddings & al, 2017). Moreover, women's self-help groups are limited by cultural practices that women should be below men in terms of social and economic hierarchy tend to undermine any peace initiative being undertaken by women.

Bargoria and Kibet (2018) in Tinderet Sub-County, Nandi County, Kenya studied challenges faced by women in the Self-help Groups. A descriptive survey research design was adopted in the study comprising both qualitative and quantitative techniques. The study population comprised of all registered women SHGs in Tinderet Sub- County which was 122 with 1220 members. The results showed that the major challenges faced by women included the issue of collateral and family disputes. However, the study did not highlight challenges facing self-groups in advancing interethnic integration.

Nithyanandhan and Mansor (2017) explored women's self-help groups and women's self-empowerment. Quantitative data were gathered by the use of semi-structured questionnaires. It was indicated that self-esteem and confidence among women improved after joining SHGs a situation that was attributed to economic empowerment. It was also established that patriarchal ideology remained a significant

challenge among women in the transformation of structural factors that encouraged gender segregation and social inequality. However, the study did not attempt to uncover the role of women's self-help groups in advancing interethnic integration.

Desai and Joshi (2013) studied unified action and community development among SHGs in rural India. A comparison study of the wellbeing and challenges faced by women who were in particular self-help groups and those who were not was undertaken. It was revealed that women in SHGs could participate in making decisions for the households and also in civic activities. The challenges identified to affect collective action and community development identified were; skill shortages, limited access to credit, and gender prejudice. Nonetheless, the study did not attempt to investigate the role of SHGs in promoting interethnic integration presenting a conceptual gap. The current study attempts to highlight challenges experienced by women in self-help groups in raising awareness of interethnic integration.

Mindaye (2014) undertook a study on the challenges and contributions of women SHGs in the economic and social empowerment of Ethiopian women. Data collection methods used in that study included structured interviews, desk reviews, observations, and FGDs. The study identified four major contributions of SHGs namely; social empowerment, economic empowerment, leadership empowerment, and ethical improvement. SHG played a great role in improving the savings culture, social life, emotional intelligence, and leadership skills of poor women. On the other hand, SHGs encountered critical challenges in the process of implementing the concept among the community such as financial and material aid expectations from the project,

lack of marketplace, and illiteracy of some members of the group. Nonetheless, the study did not highlight challenges facing self-groups in advancing interethnic integration.

Pradeep and Rakshitha Rai (2016) studied empowering women socially and economically by employing self-help groups' conventions. They acknowledged that organizational base, the pooling of resources, and technology and they noted that SHGs had helped in generating income and employment opportunities for members. Empowering someone involves enhancing one self's awareness on issues relating to human rights, capacity development through education, seeking knowledge, skill acquisition with an ultimate goal of bringing change in the society. Women's involvement in resource seeking, financial management enhances their ability to make informed decisions on social and economic issues affecting society. However, there was no attempt to explore any challenges affecting women's self-help groups in advancing inter-ethnic integration in the region.

Nyagwanga (2016) embarked on an investigation on the impacts of SHGs on the economic empowerment of women in Rongo Sub-County, Migori County by use of descriptive design. Data were analyzed through the use of frequency distribution tables. Qualitative data in a form of experiences, opinions, and suggestions were recorded and reported in prose form to back up quantitative findings. The study showed that SHGs helped in empowering members by way of self-determination to seek and pursue wealth creation through resource mobilization, skill acquisition through training, and enhanced decision-making capabilities in socioeconomic issues.

However, the study did not illustrate the effects of women's SHGs in promoting inter-ethnic integration.

Okoth (2017) researched the role of SHGs development in empowering women politically in Yatta Sub-County, Kenya (2017). The paper employed a cross-sectional research design as a guiding research blueprint. The main findings established that SHGs employed different strategies to enhance political awareness and participation of their members. The groups used rotational leadership and needs-based pieces of training as major strategies for enhancing political participation by their members. The study also pointed out that SHGs have a set criterion for selecting their leaders and provided opportunities for members to network with personalities that could impart essential skills to the women. However, the study dwelled on women's political empowerment with little or no consideration on how women's self-help groups prompted inter-ethnic integration in the region.

Uma, Nanaiah, and Madhu (2016) in their submission on the role of SHGs in promoting gender equality and sustainable socioeconomic growth confirmed that table banking and microfinance services organized and engaged by women in SHGs had facilitated the alleviation of poverty and also in empowering members in the group. SHGs had helped in advancing socioeconomic changes and also in highlighting the significant role of women groups in society. The study identified how SHGs led to increased income generation, savings, education level, and improvement in household activities in particular, which highlighted gender equity and sustainable development of women in general. However, the study only showed how SHGs helped foster gender

equality, consciousness, and sustainable social-economic development without elaborating its role in cultivating interethnic integration.

2.2.4 Interethnic integration

According to the National Cohesion and Integration Act, The Kenyan Government (2010), of the Laws of Kenya, the role of the government and social institutions is to promote national unity and harmony by integrating all ethnic groups, people from different social settings. Integration ensures that all persons are equally participating in political, social, and economic issues affecting their country. Inter-ethnic integration aims at ensuring that people live in harmony, peace, and devoid of ethnic hatred. Governments, non-governmental organizations, community groups, churches or religious organizations, and other social institutions across the globe have been working to promote social cohesion and integration.

Inter-ethnic integration entails unity, freedom, equality, recognition of all persons, and absence of violence, justice, social justice, peace, and respect to the law. Inter-ethnic integration facilitates the cultivation of shared values of respect, tolerance while equality in sharing national prosperity and combatting any challenges and facing problems together. Inter-ethnic integration spearheads the creation of harmony and equality by the use of national reconciliation, dialogue, cohesion, and integration (The Kenyan Government, 2010). However, the frequent inter-ethnic conflicts among communities, clans, or nations derail the establishment of inter-ethnic integration.

2.3 Summary of Review of Literature and Research Gaps

The chapter reviewed theories anchoring the study of interethnic and integration theories that were relevant and applicable thereof. The empirical review of literature assisted in indicating that there were knowledge gaps regarding the role of women's SHGs in advancing inter-ethnic integration. Secondly, it also helped in presenting the contextual, methodological, and conceptual gaps. Thirdly, conceptual research gaps were pointed out since the reviewed papers may not have discussed concepts that were similar to the concepts and variables being employed in this study. Moreover, contextual research gaps may have existed because the studies reviewed may not have had similar target contextual backgrounds as the current study. Scholarly materials reviewed were projected to indicate the need to add more knowledge on the role of women's SHGs in inter-ethnic integration in Kajiado North Sub-County, Kenya.

A study by Sundström (2017), only focused on the role of SHGs in enhancing socio-economic growth. Little or no attempt was made to explore the role of women's SHGs in advancing interethnic integration, particularly where there were conflicts amongst people living together. Besides, the study was undertaken focusing on people in India whose customs and ways of life may be different from residents of Kajiado North Sub County hence the need to undertake this study. Alemu, Van Kempe,n and Ruben (2018), undertook a study whose main focus was on empowering women engaged in farming bittersweet fruits in Ethiopia via SHGs. However, the research's main objectives were to a large extent at women's socio-economic support via the use

of SHGs, unlike the current study that intends to establish the role of women's SHGs in promoting inter-ethnic integration among people living together.

Yadav (2017) noted that women's SHGs may help promote unity and mutual trust among persons in the group. Nonetheless, in his studies, they did not illustrate how self-help groups promoted interethnic integration presenting conceptual gaps that the current study wished to fill by examining the role of women SHGs in advancing interethnic integration. Sundaram (2016) suggested that self-help groups enhanced unity and harmony and equitable sharing of resources while promoting social justice too. Nevertheless, the study only looked at the role of SHGs in enhancing socio-economic wellbeing. Little or no attempt was made in exploring the role of SHGs in promoting interethnic integration, particularly where there is conflict amongst people living together presenting a conceptual gap. Additionally, the study was undertaken focusing on people in India whose customs and ways of life may be different from residents of Kajiado North Sub County hence the need to undertake this study.

In a study by Masila (2016) the main emphasis was on the contributions of youth SHGs in promoting socio-economic growth among the youth in Nairobi City, Kenya. It was established that SHGs improved the socio-economic aspects of the members. Yet, there was no attempt to explore benefits reaped by youth self-help groups in promoting inter-ethnic integration in the region hence the need to undertake this study. Nandal and Hooda (2016) commenced research on the progress and performance of SHGs in Haryana, India. Nonetheless, the study was only destined to explore the general performance of SHGs, little or no attempt was made to explore the critical role

of SHGs in advancing interethnic integration, particularly where there is conflict amongst people living together. Besides, the study was undertaken focusing on people in India whose cultures and ways of life may be different from residents of Kajiado North Sub County hence the need to undertake this study.

A study by Nyagwanga (2016) did not illustrate the role of women's SHGs in promoting inter-ethnic integration. Okoth (2017) study dwelled on women's political enablement with little or no consideration functional role of women's SHGs in enhancing inter-ethnic integration in the region. Pradeep and Rakshitha Rai (2016) and Theofanidis and Fountouki (2018) commenced separate studies regarding empowering women socially and economically by employing Women's self-help groups conventions, but then, there was also no attempt to explore the role of women's SHGs in enhancing inter-ethnic integration in the region. Uma, Nanaiah, and Madhu (2016) in their study zeroed in on the role of SHGs in promoting gender equality and sustainable socio-economic growth. In this scenario, the study only showed how SHGs helped foster gender equality and sustainable social-economic growth without elaborating their role in cultivating interethnic integration (Cromie & al, 2017).

Wakhungu (2016) in Kiminini Sub County Kenya, assessed factors affecting peaceful co-existence among communities living there. The causes and nature of conflicts may vary among communities and places thus the urge to conduct a study focusing on self-help groups and inter-ethnic integration in Kajiado North Sub County, Cromie et. al. (2017), looked at the psychosocial outcomes and mechanisms of SHGs in Ethiopia. However, the nature of conflicts and their causes may vary from those

experienced by residents in Ethiopia and conflicts witnessed in Kajiado North Sub County presenting contextual gaps. Additionally, self-help groups are formed for varying sociological and economic functions and thus engagement of one self-help group to another in promoting harmony and coexistence varies hence the need to undertake this study in the context of SHGs in Kajiado Sub County.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction.

This part of the study designs and depicts the flow of the research, whereas the methodology displays how the researcher collected data that was necessary for the study. It describes the procedures, practices, and rules that were employed in the study, also referred to as the methodology. It highlights the methods that were adopted in addressing the objectives. The basic methodology starts by defining the research design, the population, the drawing of a representation from the population of the study, the research sample, and inference of results to the population. The study illustrates other terms such as the target population, identifying the units of analysis and observation, computing the sample size, sampling design, data sources and data gathering process, pilot study, how data was analysed, and present output. The researcher employed field research assistants and made use of personal interviews and questionnaires to gather data for further analysis. The current research explored the role of women SHGs as an avenue of promoting inter-ethnic integration, unity and harmony, improved performance and wellbeing of the residents and a convey belt for the promotion of equitability in the sharing of the distribution of resources.

3.2 Research design

Osanloo and Grant (2016) described research design as a general approach applied in carrying out research and it is based on an existing theory in a field of investigation that is related and/ or reflects the proposition of a study. According to Kothari (2013), the research design is a scheme or blueprint used in answering study

objectives. The research design that was used in this study was a descriptive design incorporating mainly both quantitative and qualitative techniques as the parameters that were used were best suited for it. The descriptive research design was appropriate in describing the population under study accurately and systematically by answering the what, where, when, and how questions regarding the study population. The study was empirical research that sought to gain more knowledge regarding a phenomenon through direct observation and indirect observation or experiences. The study was aimed at establishing how women's self-help groups could be a vehicle for inter-ethnic integration in Kajiado North Sub County.

3.3 Research site

Kajiado North Sub County is in Kajiado County covering an area of approximately 6,344.9 km². It has a human population of 30, 6596 persons as per the 2019 Kenya Population and Housing Census. Kajiado-North Sub-County borders Nairobi County to the North East, Kiambu County in the North, Kajiado West Sub County to the West, and Kajiado East Sub County to the East. Kajiado North Sub-County consists of five administrative wards which include Oloolua, Olkeri, Ngong, Ongata Rongai, and Nkaimurunya. The study covered the various administrative wards of Kajiado North Sub-County, but the findings may be useful to the wider Kajiado County as a whole.

Kajiado North Sub County was selected for the study because the region had in the past witnessed upheaval of ethnic conflicts (Kahiro, 2014). Some of the conflicts experienced then included ethnic violence, ethnic segregation, suspicion, violence, and

tribal suspicions. Thus, the site was chosen as a study location because of these conflicts that threaten interethnic integration.

3.4 Target Population

Asiamah, Oteng-Abayi, and Mensah (2017) defined, the population as the aggregate of items to be studied, while a complete enumeration of all items is known as the census inquiry. The study population comprised of the five administrative wards making up the Kajiado North Sub County which include: Oloolua, Olkeri, Ngong, Ongata Rongai, and Nkaimurunya wards. However, of particular interest was the target population which included 17 women self-help groups in Olkeri Ward, 36 women SHGs in Ongata Rongai, 14 women SHGs Nkaimurunya, 28 women SHGs in Oloolua, and 39 women SHGs Ngong wards (Local registrar of SHGs in Kajiado County, 2019). The study also targeted county security committee members and 9 officials from the Department of Gender and Social Services in the county. The units of observation were self-help group members, county security committee members, and officials from the Department of Gender and Social services in the county. County security committee members and officers from the county Department of Gender and Social services had crucial information concerning the role of women's SHGs in inter-ethnic integration. They were also aware of any inter-ethnic conflict among the locals and mechanisms of resolving them including the use of self-help groups.

Table 3.1: Target Population.

Ward	No. of women SHGs	Members
Olkeri	17	225
Ongata Rongai	36	648
Nkaimurunya	14	140
Ololua	28	420
Ngong	39	741
Total	134	2174

Local registrar of SHGs in Kajiado County (2020)

3.5 Study sample

3.5.1 Study Sample Size

Yamane formula was utilized in estimating the sample size of Self-Help group members (Boddy, 2016) (Boddy, 2016). Therefore, the sample size in this research was 338 Self Help group members calculated using the shown Yamane formula. The sample size of 338 was 15.5% of the target population and according to (Desu, 2012) a sample size of 10% or more of the target population is sufficient for this research.

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

Where:

n = sample size,

N = population size

e = the level of precision,

1 = Constant

$$n = 2174 / 1 + 2174 (0.05)^2$$

Stratified random sampling was employed to choose 35 self-help group members from Olkeri Ward, 101 members from Ongata Rongai, 22 members from Nkaimurunya, 65 members from Oloolua, and 115 members from Ngong Ward. Stratified random sampling was appropriate in ensuring that each self-help group member was included in the study without bias.

Table 3.2: Sample size

Ward	SHG Members	Sample size of the SHGs Members
Olkeri	225*15.5%	35
Ongata Rongai	648*15.5%	101
Nkaimurunya	140*15.5%	22
Oloolua	420*15.5%	65
Ngong	741*15.5%	115
Total	2174*15.5%	338

Source: Researcher's compilation (2021)

3.5.2 Sampling Procedure

Stratified random sampling was employed to choose 35 self-help group members from Olkeri Ward, 101 members from Ongata Rongai, 22 members from Nkaimurunya, 65 members from Oloolua, and 115 members from Ngong Ward respectively. Stratified random sampling was appropriate in ensuring that each self-help group member was included in the study without bias. Further, the selection of 13 county security committee members and officials from the Department of Gender and Social Services was conducted purposively. Data was gathered by the use of

questionnaires and an in-depth interview template. According to Desu (2012), a sample size of 10% or more of the target population was sufficient for a research study. Therefore, $(10\%/100*134) = 13$ county security committee members and officials from the Department of Gender and Social Services.

3.6 Data collection

3.6.1 Data collection instruments

The researcher needed to design tools for gathering the study data, and the most common tools in the social sciences include; questionnaires, interviews, observation forms, and standardized forms. Moyo (2017) states that these are the fundamental tools that the scholar develops with the enable gathering of data for the study and in this study, the plan made extensive use of two of such tools and these were questionnaires and interviews. Data was gathered by the use of questionnaires and an in-depth interview template. Self-help group members answered the questionnaires. County security committee members and officers from the Gender and Social Service Department participated in the interview session as well. The use of interviews allowed the researcher to probe for information from the respondents which is not always possible with the use of structured questionnaires only particularly those with closed-ended questions.

The questionnaires were divided according to the study objectives. The questionnaires had both open and closed questions. Semi-structured questionnaires were employed for collecting data as well. The choice of questionnaires was because they were simple to apply and appropriate in measuring people's behaviors, characters,

or opinions. All that was required by the researcher was to confirm if each item in the study list had been considered, was present or true, or lack of it. Along with this criterion, there were checklists and rating scales to help the respondents to be able to evaluate a variety of qualitative data, and in this case, the Likert scale helped to capture responses that were qualitative into numerical for analysis (ordinal measurements).

County security committee members and officers from the county Department of Gender and Social Services were engaged in the interview session. The use of the in-depth interview technique provided data that could not be obtained through questionnaires because it facilitated an in-depth understanding of the topic under study. Interview sessions entailed engaging the interviewees in a guided conversation to obtain accurate data. Due to the flexible nature of structured interviews, the researcher hoped also to probe further based on responses and willingness of the interviewees.

3.6.2 Pretesting

According to Cooper and Schindler (2016), a pretest is a small study that is meant to portray the actual study. The pretest is undertaken to check any weaknesses in the instruments and correct them accordingly before embarking on the actual study. Pretest may entail reliability and validity of research tools as well.

Pre-testing was undertaken in Kajiado West Sub County and it entailed the researcher and her trained assistants visiting the area to familiarise themselves and to facilitate easier access during data collection. The group that was used in the pretest was excluded from the actual study. Pretesting helped the researcher check out if the questions could work as intended and were understood and responded to appropriately

by scrutinizing the sampling errors and enabling an increase in questionnaire response rate in the tools and therefore work, on them. Some of the issues pointed out included the improper formulation of questions that were vague and complex and thus making it difficult for the respondents to give the correct responses in line with observations made by (Hurst, 2017). The research instruments that were tested were the questionnaires and the research team's ability to collect data and the responses from the respondents and it was carried out with a similar group with the same characteristics as the study sample (Dikko, 2016). This was aimed at ensuring that the instruments passed the validity and reliability tests for the study.

The pretest of the interview involved administering the interview on the county security committee members and officers from the Social Justice Department in Kajiado West Sub County as it possessed similar features to the target population. The instruments were then adjusted accordingly in an attempt to improve their reliability and validity.

3.6.3 Instrument Reliability

A reliability measure is about how reliable the instruments are accurate in collecting data. According to Consortium, CBO Kenya (2019) this requires measuring whether the instruments will give the same results if offered on a repeated basis to the same individuals, it maintains the adequacy of a research tool if the degree or level to which it produces similar outcomes or data from similar tests. To enhance the reliability of the study, pre-testing of the tools was conducted in Kajiado West Sub County. The pre-test sample was 10% of the estimated sample size. On that basis, the study sample

was 10% of 338 which was 34 women's self-help group members, and any results drawn from them were used to enhance the success of the study. Cronbach's Alpha (α) coefficient was employed to check the adequacy of the questionnaires. The recommended value of 0.7 or more was used as a cut-point for reliable statements in the questionnaire. Cronbach alpha values of more than 0.7 were acceptable thus reliable with unity and harmony having .741, peaceful coexistent.722, challenges experienced by women in self-help groups in raising awareness to interethnic integration .803 and Inter-ethnic integration .874. The Cronbach alpha coefficients were more than 0.7 and so the instrument was suitable to be used in collecting actual data. The results are presented in Table 3.3.

Table 3.3: Reliability Statistics

Variable	Cronbach alpha	Criterion alpha $\alpha > 0.7$	Conclusion
Unity and harmony	.741	Yes	Reliable
Peaceful coexistent	.722	Yes	Reliable
Challenges experienced by women in self-help groups in raising awareness to interethnic integration	.803	Yes	Reliable
Inter-ethnic integration	.874	Yes	

Source: Researcher's compilation (2021)

3.6.4 Instrument Validity

Validity implies the tool can measure what was meant to. It shows the congruence between what is happening on the ground and the actual situation in the world (Heale & Twycross, 2015).

In this research, both construct and content validity were undertaken. Under construct validity, the tools were put into sections so that each part was able to capture the specific items in the objectives and as per the conceptual framework.

In promoting content validity, the tools were reviewed by the county security committee, officers from the Gender and Social Justice Department, and supervisors to ensure that the content inside is valid and relevant. The researcher sought help from experts on social networks and supervisors in charge of the thesis who evaluated the questionnaire for validity and adequacy. Supervisors and experts evaluated the contents in the data collection tools and the suggestions made were used to strengthen the content validity of the tool, whether the language was standard and if it could extract the needed information for the research and then the necessary changes were affected ensuring that instruments were sufficient to address the study objectives and with integrity.

3.6.5 Data Collection Procedures

Semi-structured questionnaires were developed as per the research questions. Semi-structured questionnaires were availed to self-help group members. These were suitable for research as they gathered data as requested by the researcher, were affordable, and could easily be analyzed and replicated. The researcher designed the questionnaires based on the study objectives, constructed them using the daily usage

language, both structured and unstructured questionnaires to ensure that data was captured properly. It was appropriate for collecting qualitative and quantitative information.

Interview templates were prepared with a set of questions. The interview schedules helped obtain the general view on variables like unity, peaceful coexistence, and challenges in raising awareness on interethnic integration. Interview sessions were held with county security committee members and officers from the Department of Gender and Social Services functions. Interview sessions with county security committee members and officers from the Department of Gender and Social Services entailed direct conversation with interviewees. Probing of key issues of unity, peaceful coexistence, and challenges in raising awareness on interethnic integration entailed paid ultimate attention. The responses were recorded and subsequently transcribed and reported by the themes sought.

3.7 Data Processing and Analysis

Kothari (2013) described data analysis as the act of changing raw data into meaningful statements and therefore an appropriate method of data processing should be put in place. This section discusses the techniques that were used to analyse and test the variables. It also addresses the different types of research questions that guided the choice of data analysis techniques. In this section of the research, the researcher embarked on the collected responses and checked out whether all the questionnaires were completed by cleaning, editing, and entering the data.

The data gathered was both quantitative and qualitative. Qualitative data gathered were analyzed by employing thematic content analysis, whereas quantitative data were computed by the use of excel and then analyzed by SPSS Software Version 23.0 based on the study objectives and output relayed through the use of descriptive statistics. Descriptive statistics entailed averages and standard deviations of the responses. The data collected was then analysed by employing descriptive statistics. Descriptive statistics assisted in understanding the population by determining participants' level of agreement with the various items in the questionnaire. Descriptive statistics were viewed to give the profiles of the study sample as well as showed similarities and differences between groups but may not have shown the levels of significance unless the data is interrogated further. Presentation of the results was done through the use of tables and charts.

A content analysis approach based on grounded theory was employed to analyze qualitative data. Content analysis involves examining data to identify common themes, topics, ideas, and patterns regarding qualitative responses of a study. Qualitative data were recorded and rewritten during analysis. Similar ideas and responses were grouped by triangulation of the results made. Thematic analysis results were critically internalised, interpreted, and reported in prose form alongside quantitative results.

3.8 Legal and Ethical Considerations

Research authorisation was sought from NACOSTI, Social Services offices in Ngong, and the County Administration Offices in Kajiado before embarking on actual data collection. Confidentiality, where necessary, was guaranteed. Participants were

introduced to the study through a formal letter from Africa Nazarene University, NACOSTI permit, and a consent form. The letter from ANU was presented to the local authorities including ward administrators before the onset of the data collection. The objectivity of the study was maintained to ensure that accurate and reliable data were gathered from the field. For recording responses from the interviews, permission, and consent of the participants were requested.

Informed consent of all respondents was requested before including them in the study. Confidentiality of the responses and respondents was also observed. Participants were informed not to indicate identifiers like names on the data collection forms, rather unique codes were used. Access to data was also limited.

Once the study was completed and the final report was written, a manuscript of 8-12 pages was extracted. The manuscript may be sent to reputable publishers for possible consideration. The paper may also be presented in seminars and conferences organized by academic institutions, corporate and non-governmental organizations. Some members of the community may be invited to participate in these conferences.

CHAPTER FOUR

DATA ANALYSIS ANF FINDINGS

4.1 Introduction

The overall objective of the study was to investigate the role of women's self-help groups in inter-ethnic integration in Kajiado North Sub-County. This chapter represents the findings and interpretation of the variables including the response rate and descriptive statistics. Interpretation and discussion of findings were also undertaken in this chapter. The presentation of the results was through tables, figures, and quotations.

4.2 Response Rate

The number of questionnaires that were administered was 338 and a total of 279 questionnaires were duly filled and returned. Out of the 338 questionnaires administered, 279 were properly filled and returned representing an 82.5 percent response rate. This response rate is considered satisfactory to make conclusions for the study. Bailey (2000) stated that a response rate of 50% (169) is adequate while a response rate greater than 70% (237) is very good. This implies that based on this assertion, the response rate in this case of (279) which translates to 82.5% is therefore very good. The data collection procedures used could have attributed to this high response rate. These included pre-notification of respondents and voluntary participation by respondents; drop and pick of questionnaires to allow for ample time to fill; assurance of confidentiality and anonymity and follow-up calls to clarify queries from the respondents. During the interview with county security committee members

and officials from the Department of Gender and Social Services in the county, 3 county security committees and 6 officials from the Department of Gender and Social Services in the county participated. The demographic information of members in the women's self-help group was determined. Demographic information of members may influence their tendency to join a self-help group. The results on response rate are shown in Table 4.1.

Table 4.1: Response Rate

Response	Frequency	Percent
Returned	279	82.5%
Unreturned	59	17.5%
Total	338	100%

4.2.1 Age of the Self-Help Group members

The age bracket of the women self-help group members is shown in Figure 4.1. Results in Figure 4.1 revealed that most of the women members in the self-help groups were aged between 31-40 years. The results imply that for women joining self-help groups, the majority are above the age of 30 years. It is at this age group that women are faced with many social and economic responsibilities and have to join self-help groups for both social and economic empowerment. The age of women in SHGs is a vital demographic element that influences women's participation in women's self-help groups.

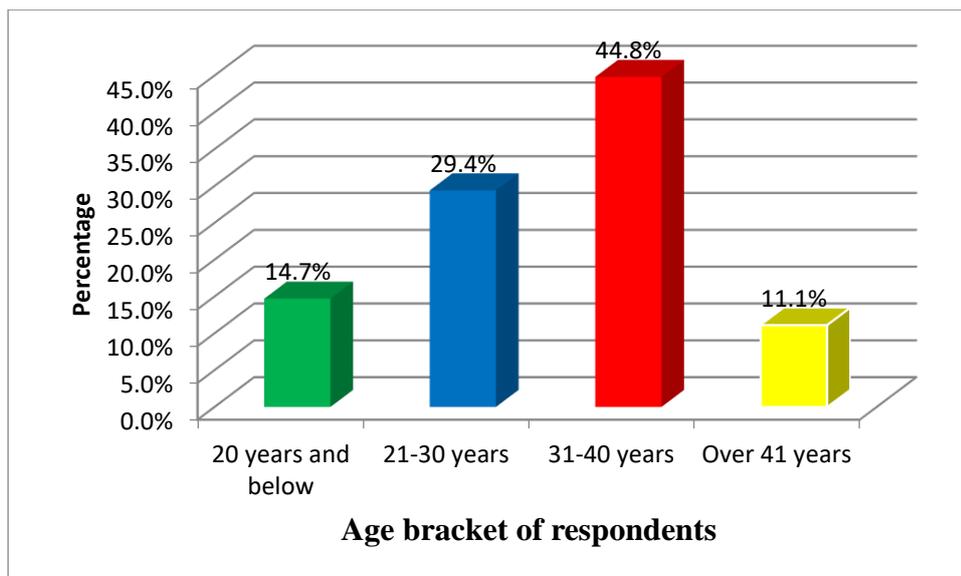


Figure 4.1: Age bracket of the Women SHG members

4.2.2 Marital status of the Self-Help Group members

Figure 4.2 shows the marital status of Women SHG members. The study found that most of the women respondents were married at 47.3% (which is roughly 160 WSHG members). Other key participants were either widowed or divorced. The results imply that most of the women who were members of the self-help groups are married. Women irrespective of marital status, single, married, divorced, or widowed join SHG groups to supplement their income. For married, divorced, and widowed women with children, it was observed that they joined women's self-help groups because of commitments of providing for and supplementing income needed to support their families. They perceived that joining self-help groups may enable them to harness resources for themselves while maintaining societal fabric. The study further disclosed that women engage in self-help groups to economically empower themselves while cultivating unity and societal integration.

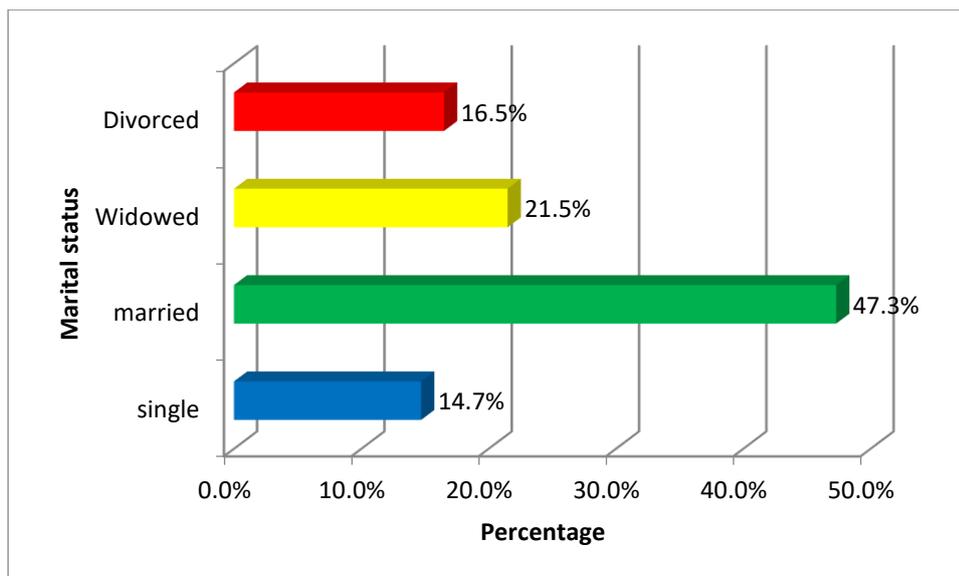


Figure 4.2: Marital status of the Women SHG members

4.2.3 Educational attainment of the Self-Help Group members

The educational attainment of the women self-help group members is shown in Figure 4.3. It was noted that most of the women had a basic level of education that entailed primary and secondary levels of education (56%,156 WSHGS members). It was also established that some of the women members did not have education (21.9%, 61 WSHG members) at all implying that women self-help groups were drawing members from all over irrespective of educational attainment. Women with no education were joining women's self-help groups intending to address their socio and economic problems. Educated women were expected to have more exposure to the external environment, to be acquainted with the importance of SHG, saving manuals, and accumulated knowledge through training. Therefore, educated poor women would be expected to have more members of SHG groups, and be safer than illiterate women. Socio-economic empowerment needed to be seen as a holistic outcome of processes of critical education that enable women to lead autonomous lives and the freedom to act.

Both affirmative action and education are necessary to empower women who have suffered discrimination and lack of power always.

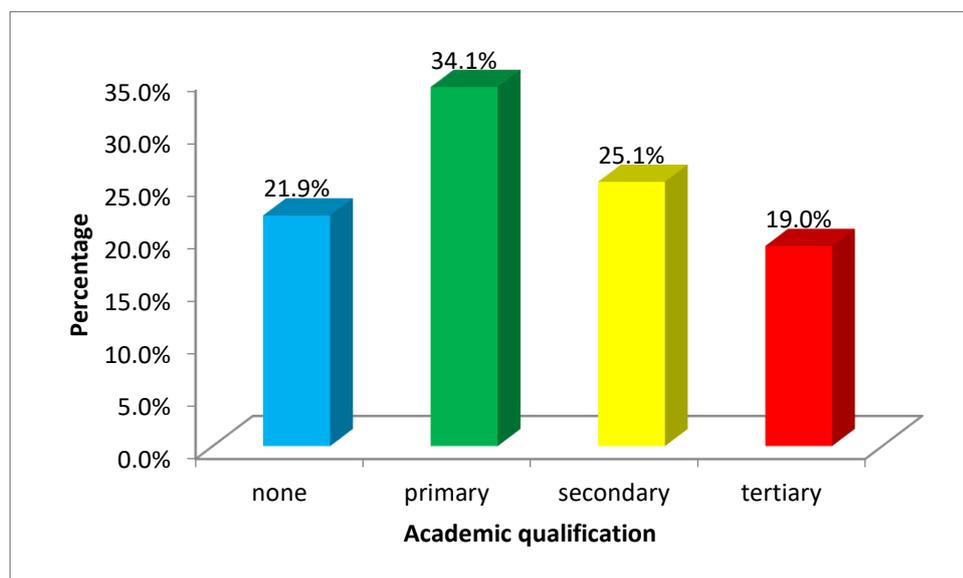


Figure 4.3: Academic attainment of the Women's SHG members

4.2.4 Duration in years as Women's SHG member

Figure 4.4 shows the duration of the women as a member of the women's self-help group. Demographic results indicated that most of the women members in the self-help groups had stayed in the group for 2-5 years (59.5 % of the time since the time of conception). The results implied that the majority of self-help groups had been sprouting up in recent years. The number of years the SHGs had been in existence may have been indicative of their experience in discharging their social and economic functions as stipulated in the SHG binding agreements.

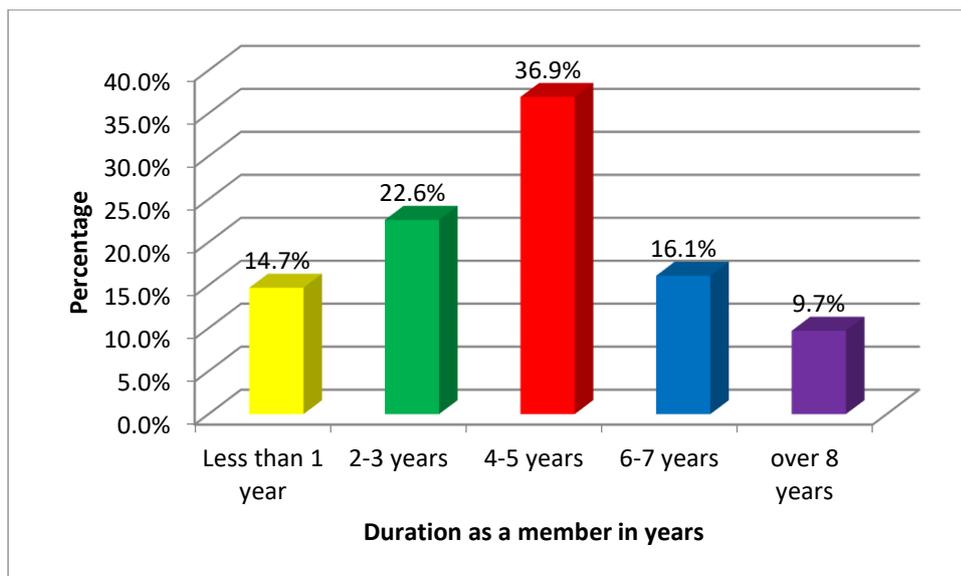


Figure 4.4: Duration in years as Women's SHG member

Figure 4.5 shows the area/location where women self-help group members were drawn from. The majority 63.9 percent (34.0 percent+29.9 percent) of women members in the groups were drawn from Ongata Rongai and Ngong. Other members were drawn from Olkeri, Nkaimurunya and Oloolua. The results imply that self-help groups were recruiting members across all the geographical regions of Kajiado North Sub County.

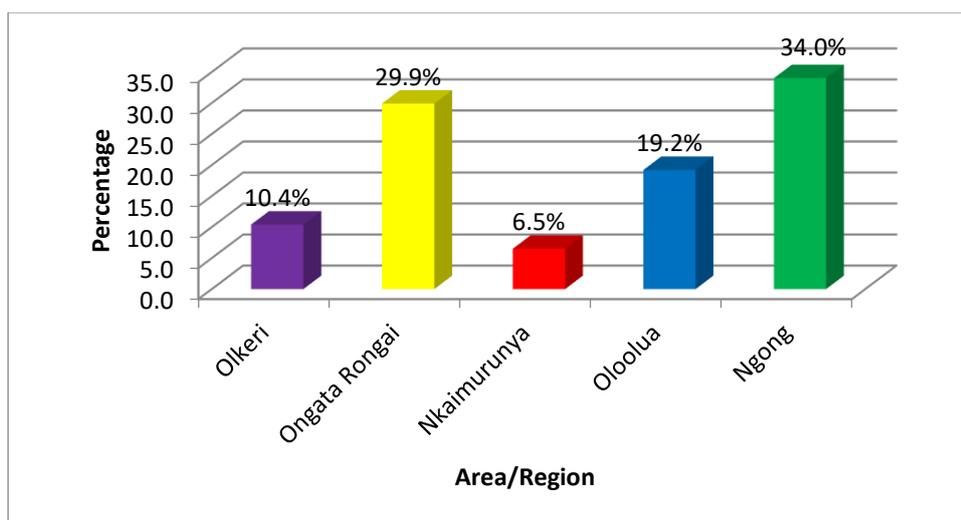


Figure 4.5: Area/Location

4.3 Presentation of Research Analysis, Findings, and Interpretation

The results of the study were presented here in line with the objectives of the study.

4.3.1 Role of women self-help groups in bringing unity

The study sought to establish whether self-help groups have cultivated unity among members. The results of the study were presented in figure 4.6. The results in figure 4.6 revealed majority 62% (173 SHG members) agreed that the self-help group had cultivated unity among members. Self-help groups help cultivate feelings of unity at work and cohesiveness among members. Unity is critical in aspects that help bind members in a SHG together while remaining steadfast to the goals of the group. SHGs have the mission of inspiring generations by creating a sense of belonging among members of the community and harmony for all persons in the society. In an interview session, Key informant 1 noted, "...members of the women-self group tended to support one another in terms of socio and economic wellbeing. A decision on what to do in the group entailed consultative decision-making where every member's opinion was weighed and considered" (key informant 1(County Security Committee, May 2020)."

Building positive relationships and capacitating SHG members with conflict resolution skills and conflict transformation becomes a necessity that would promote peaceful co-existence within the women SHGs. Women from different social backgrounds and ethnic groups had been engaging in self-help activities, an initiative

that had helped bind them together. Moreover, women's self-help groups had bred empathy, unity, and harmony among members of the same self-help group.

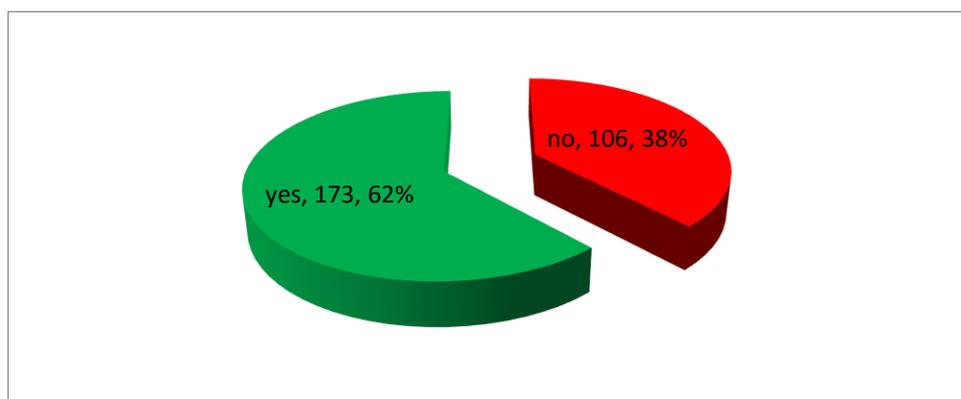


Figure 4.6: Role of Women SHGs in bringing Unity

4.3.1.1 Conflicts within the group can threaten the existence of the group

The study sought to determine if conflicts within the group could threaten the existence of the group. Results in Figure 4.7 revealed that most 57% (159 SHG members) acknowledged that there are significant conflicts that threatened the sustainability of the group. The results implied that there were internal conflicts within the self-help group. Some of the conflicts included; misunderstandings, disagreements on particular issues, and moral standards observed by members. In an interview session, key informant 2 noted, "...conflicts are often present in self-help groups, however, the approach and mechanisms of resolving them are very important. Some of the common conflicts include fights for scarce resources and feelings of prejudice. And in cases of misunderstanding or conflict among members in the group, there are clear mechanisms of resolving conflicts among members by addressing the immediate cause of the conflict," key informant 2 (County Security Committee May 2020). "Conflict

resolution was an important activity of self-help groups. It enabled the group members to resolve their disagreements and therefore focused more energy on developing themselves. Moreover, they acknowledged the socio-economic differences among them while addressing any conflicts among them in a nonviolent manner is important.”

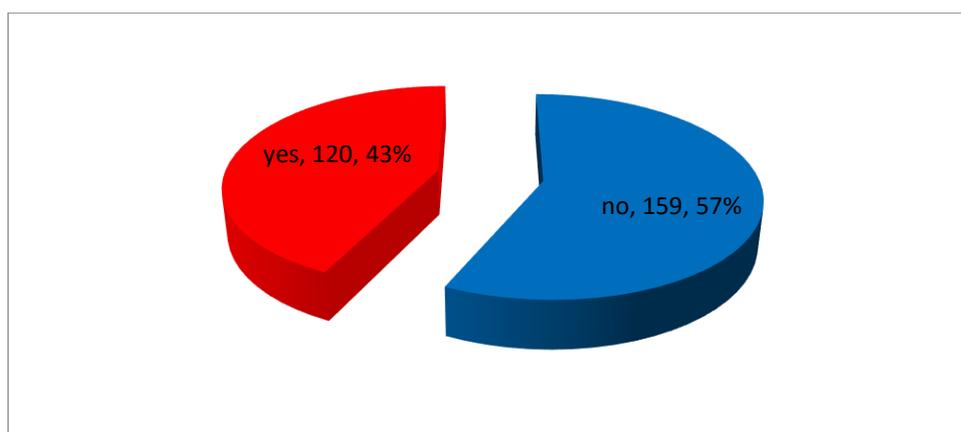


Figure 4.7: Are there any conflicts that threaten the group

4.3.1.2: Self-help group members work in cohesion regardless of ethnic background.

The study further sought to understand if members work in cohesion regardless of ethnic background. The results in figure 4.8 revealed that the majority 65% (181 SHG members) indicated that Self-help group members worked in cohesion regardless of ethnic background. The results implied that women's self-help groups had helped cultivate cohesion among members of the group, thus women's self-groups could be vital instruments of integrating different ethnic groups in the society. Cohesion and integration have been plagued by several problems some of them including; ethnicised politics, weak respect or impunity, the culture of greed, and selfishness to name a few. In an interview session, key informant 3 indicated, 'The inter-ethnic intolerance,

political inclination, conflicts, violence, ethnic segregation, suspicion and tribal suspicion among people living together in Kajiado North Sub- County threatens sustainable inter-ethnic integration”, key informant 3(officer one from the Department of Gender and Social Services, May 2020). ‘Coexistence refers to the way groups of different faiths, ideologies, and backgrounds live together peacefully with mutual understanding and tolerance of each other. Coexistence allows individuals, communities, and/or nations to live in harmony free from violence and destructive conflict and towards social cohesion. SHGs have been used as a tool for organizing individuals to form networks and institutions in which members support each other. They have been used as vehicles of integrating individuals with the rest of the community by ensuring their better participation in different community activities. The fundamental principle of the SHGs is to create and promote group cohesiveness. Self-help groups can help cultivate the feeling of unity at work and cohesiveness among members. Women's self-help groups can be employed as mechanisms of promoting social cohesion and integration’.

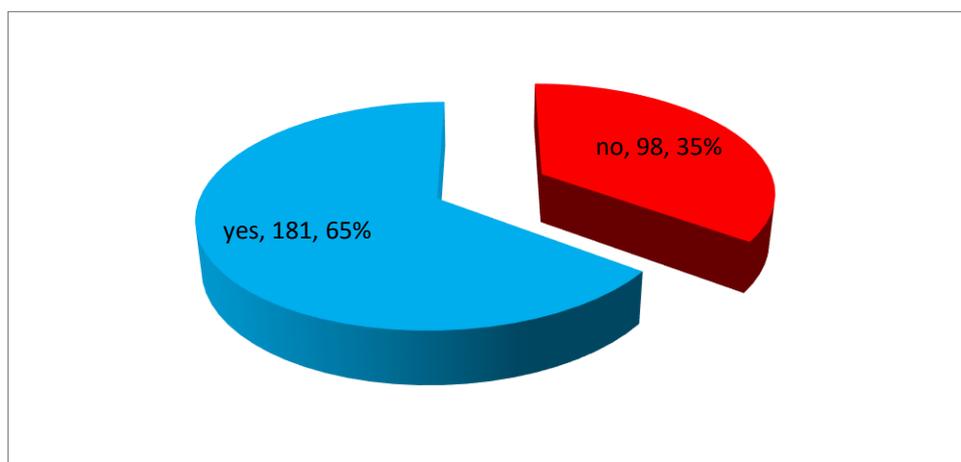


Figure 4.8: Self-help group members work in cohesion regardless of ethnic background.

4.3.1.3: Extent to which unity and harmony promote inter-ethnic integration

The study sought to establish the extent to which unity and harmony promoted inter-ethnic integration. Table 4.6 indicated that the majority (181 WSHG members) of the respondents agreed that supporting one another in time of need promotes inter-ethnic integration to large extent, with a mean response of 3.6 and a standard deviation of 1.4. The results also revealed that the majority of the respondents agreed that minimizing cases related to member confrontations promoted inter-ethnic integration to large extent with a mean response of 3.6 and a standard deviation of 1.3. The results also revealed that the majority of the members in the self-help groups noted that the consultative decision-making process in the group promoted inter-ethnic integration to large extent with a mean response of 3.5 and a standard deviation of 1.4 implying that the consultative decision-making process bred consensus. Further, the majority of the members in the SHGs noted that group affairs inquiry method and suggestions promoted inter-ethnic integration to large extent with a mean response of 3.6 and a standard deviation of 1.3. Results also revealed that the majority of the members of the women self-help groups noted that unity when undertaking community social projects promoted inter-ethnic integration to large extent with a mean response of 3.6 and standard deviation of 1.3 implying equal participation community social projects promotes inter-ethnic integration. It was also established that the majority of the women in the SHGs agreed that unity in resolving conflicts at home and the community level promoted inter-ethnic integration to a large extent with a mean response of 3.5 and a

standard deviation of 1.4. Descriptive results also revealed that the majority of respondents agreed that consultative discussions on how to mitigate hateful/malicious talk about another community promoted inter-ethnic integration to a large extent with a mean response of 3.5 and a standard deviation of 1.4. Likewise, sharing community prosperity inequality promoted inter-ethnic integration to large extent with a mean response of 3.5 and a standard deviation of 1.4.

Table 4.2: Extent at which unity and harmony promote inter-ethnic integration

	To no exten t at all	To a small exten t	To a modera te extent	To a large extent	To a very large exten t	Me an	SD
Supporting one another in time of need	14.7 %	11.1 %	6.5%	37.3 %	30.5 %	3.6	1.4
Minimizing cases related to member confrontations	13.3 %	12.2 %	4.3%	45.2 %	25.1 %	3.6	1.3
Consultative decision- making process in the group	15.4 %	12.5 %	5.0%	38.7 %	28.3 %	3.5	1.4
Group affairs inquiry method and suggestions	12.2 %	11.5 %	6.8%	40.5 %	29.0 %	3.6	1.3
Unity when undertaking community social projects	11.8 %	12.9 %	7.2%	41.2 %	26.9 %	3.6	1.3
Unity in resolving conflicts at the home and community level	14.0 %	14.0 %	3.9%	41.9 %	26.2 %	3.5	1.4
Consultative discussions on how to mitigate hate speech about another community	17.6 %	10.0 %	4.3%	40.5 %	27.6 %	3.5	1.4
Sharing community prosperity inequality	15.4 %	11.5 %	6.8%	39.8 %	26.5 %	3.5	1.4

4.3.2 Effect women self-help groups on peaceful coexistent among people

This section attempts to uncover how self-help groups have helped cultivate peaceful coexistence among people.

4.3.2.1 Members of this self-help group coexist in peace

The study sought to establish if members of the self-help groups under study coexisted in peace. Results in table 4.2 indicated that the majority 66% (184 WSHG members) in the self-help groups coexisted in peace. The results implied that members in one self-help group had learned to coexist peacefully. Women's self-help groups thus can act as avenues of promoting interethnic integration in society. Women's participation in SHGs had proved to be essential in enhancing ways of life and also in cultivating peaceful coexistence among people. Coexistence is a situation where two or more factions of people live in harmony, acknowledging the socio-economic differences among them while addressing any conflicts among them in a nonviolent manner. In an interview session, key informants 4 indicate. In some instances, groups dissolved due to these conflicts, hence strategies to ensure sustainability and survival the groups had to be devised to ensure peaceful coexistence with immunity.” Key Informant 4 [Officer two from Department of Gender and Social Services in the county, May 2020]”. “Bonding can build trust and also enable peaceful coexistence of women as they share same values and reciprocity.” Key informant 5 [officer three from Department of Gender and Social Services in the county, May 2020]”.

Peaceful coexistence has become a challenge for global peace and security. Members of the women's self-help groups had been attempting to cultivate peaceful coexistence by supporting one another in times of need, minimizing cases related to member confrontations, and consultative decision-making processes in the groups. Because of self-help groups, women members had been able to cultivate peaceful coexistence among tribes living in Kajiado by advocating for harmonious living and peaceful ways of resolving any conflicts that emerged among people living close together. In an interview session, key informants 4 and 5 from the Department of Gender and Social Services in the county indicated, "...observing the territorial integrity and sharing resource equally is vital in promoting interethnic integration" key informants 4 and 5 [officer four and five from the Department of Gender and Social Services in the county, May 2020]".

Through women's self-help groups, people had been able to live in tolerance correcting their miss-ups in harmony to enhance the peaceful coexistence of communities living together in Kajiado. According to the respondents, some of the vices that were threatening the peaceful coexistence of communities living in Kajiado North Sub County included; interethnic intolerance, political inclinations, conflicts, violence, ethnic segregation, suspicion, violence, and tribal suspicions. Peaceful coexistence among diverse groups of people belonging to different religions, ethnicities, tribes, races, colors, languages, and nationalities has undoubtedly been considered a pre-condition of social security and global peace.

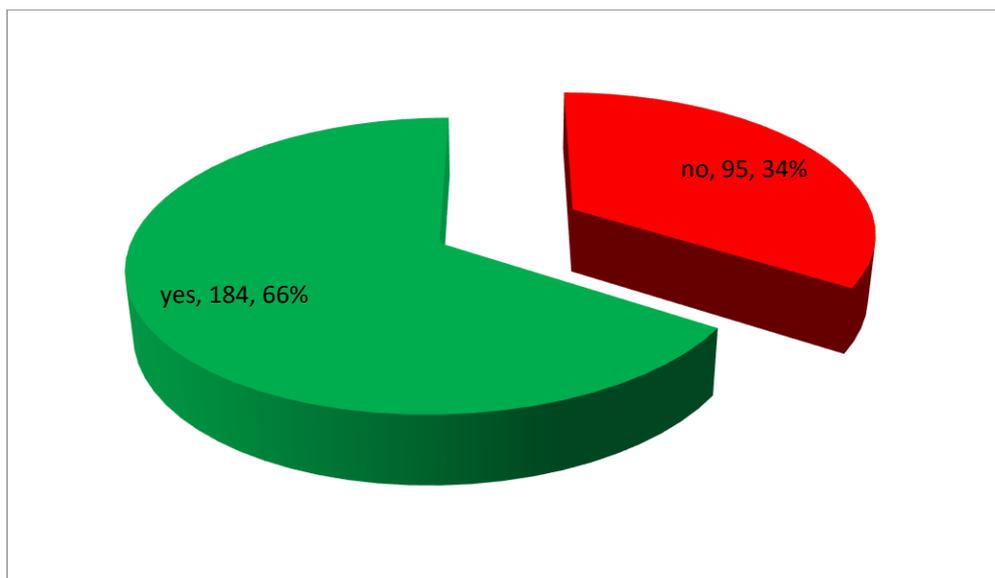


Figure 4.9: Members of this self-help group coexist in peace

4.3.2.2 Extent to which peaceful coexistence influence inter-ethnic integration

The study further sought to indicate the extent to which peaceful coexistence influenced inter-ethnic integration. Descriptive results in Table 4.3 revealed that the majority of respondents agreed that mutual respect promoted inter-ethnic integration to a large extent, with a mean response of 3.6 and a standard deviation of 1.3. The results also revealed that the majority of the respondents agreed that territorial integrity promoted inter-ethnic integration to large extent with a mean response of 3.5 and a standard deviation of 1.3. The results also revealed that the majority of the members in the self-help groups noted that shared prosperity promoted inter-ethnic integration to large extent with mean a response of 3.6 and a standard deviation of 1.3 implying that sharing community resources promoted interethnic integration.

Further, the majority of members in the SHGs noted that peaceful competition for satisfying societal needs in the best possible way promoted inter-ethnic integration

to large extent with a response of 3.5 and a standard deviation of 1.4. Results also revealed that the majority of the members of the women's self-help groups acknowledged that cooling down tensions promoted inter-ethnic integration to large extent with a mean response of 3.7 and a standard deviation of 1.3 implying cooling down tempers promoted inter-ethnic integration. It was also established that the majority of the women in the SHGs agreed that shunning prejudice and discrimination promoted inter-ethnic integration to large extent with a mean response of 3.7 and a standard deviation of 1.3. Descriptive results also revealed that the majority of respondents agreed that political tolerance promoted inter-ethnic integration to large extent with a mean response of 3.6 and a standard deviation of 1.3.

Likewise, sensitization about peace promoted inter-ethnic integration to large extent with a mean response of 3.7 and a standard deviation is 1.3. It was also noted that freedom of movement without fear of attack restriction was an indication of inter-ethnic integration. Concerning peaceful coexistence, communities irrespective of religion, ethnicity, and social setting live in peace observing mutual respect, tolerance, and understanding. The basic characteristics of peaceful coexistence include living in a place, at the same time while recognizing the virtue of tolerance with one another and mutual respect. Peaceful coexistence also entails developing a situation among groups of people where tolerance and respect for one another are observed and any disagreements are solved amicably.

Table 4.3: Extent to which peaceful coexistence influences inter-ethnic integration.

	To no extent at all	To a small exten t	To a moder ate extent	To a large exten t	To a very large extent	Mea n	S D
Mutual respect	12.9 %	10.0 %	11.1%	39.4 %	26.5%	3.6	1.3
Territorial integrity	12.5 %	12.2 %	12.5%	36.6 %	26.2%	3.5	1.3
Shared prosperity	10.8 %	12.5 %	9.3%	35.8 %	31.5%	3.6	1.3
Peaceful competition to satisfy societal needs in the best possible way	15.1 %	10.8 %	11.5%	35.1 %	27.6%	3.5	1.4
Cooling down tensions	8.2%	12.9 %	11.5%	37.3 %	30.1%	3.7	1.3
Shunning prejudice and discrimination	10.0 %	10.4 %	13.6%	32.6 %	33.3%	3.7	1.3
Political tolerance	12.9 %	10.0 %	10.0%	41.2 %	25.8%	3.6	1.3
Sensitization about peace	11.1 %	10.0 %	8.2%	38.4 %	32.3%	3.7	1.3
Freedom of movement without fear of attack restriction	14.7 %	7.2%	11.5%	36.9 %	29.7%	3.6	1.4

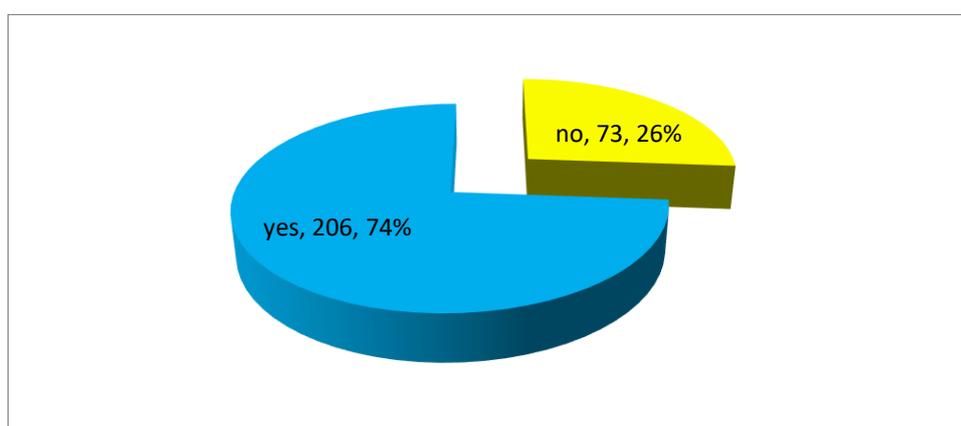
4.3.3 Challenges in Raising Awareness on interethnic integration

The study sought to explore challenges affecting the ability of the women's self-help groups in raising awareness in the communities. There were common challenges that often threaten the effectiveness of self-help groups in promoting interethnic integration. The results in figure 4.10 revealed that the majority of the respondents 74% (206 SHG members) acknowledged that there are significant challenges were affecting the ability of these self-help groups in raising awareness of the community. Raising awareness of interethnic integration was often faced by many eminent challenges. Most self-help groups lacked or could not access resources to hold seminars, meetings, or

even to transverse from one area to another sending messages of integration. Moreover, it was noted in the study that women's self-help groups were limited by cultural practices that women should be subordinate to men in terms of social and economic hierarchy and this tended to undermine any peace initiative being undertaken by women. In an interview session, Key informant 6 noted, "...Cultural itches, lack of interest among community members in participating in those peace seminars, administrative and regulatory costs of organizing peace awareness events are some of the challenges that threaten interethnic integration" Key informant 6 [County Security Committee, My, 2020].

Practical evidence also indicated that despite being members of SHGs, women lacked platforms to sensitize interethnic integration. Also, patriarchal ideology remained a significant challenge among women in the transformation of structural factors that encouraged gender segregation and social inequality.

Figure 4.10: Any challenges affecting the ability of the women's self-help groups in raising awareness on community



Source: Researcher's compilation 2021

4.3.3.1 How challenges affect the ability of the women's self-help groups in raising awareness on interethnic integration.

The study further sought to indicate the extent to which the following challenges affect the ability of the self-help groups in raising awareness on interethnic integration. The results of the study are presented in Table 4.4. Results in Table 4.4 revealed that the majority of respondents acknowledged that cultural itches threatened inter-ethnic integration to large extent, with a mean response of 3.9 and a standard deviation of 1.1. The results also s revealed that the majority of the respondents acknowledged that limited financial support to organize peace awareness campaigns threatened inter-ethnic integration to large extent with a mean response of 3.8 and a standard deviation of 1.2. The results also revealed that the majority of the members in the self-help groups noted that disagreements among members threatened inter-ethnic integration to large extent with a mean response of 3.9 and a standard deviation of 1.2 implying that disagreements discouraged peaceful coexistence of community.

Further, the majority of members in the WSHGs noted that lack or minimal support from the county/ national government threatened inter-ethnic integration to large extent with a mean response of 3.8 and a standard deviation of 1.2. Results also revealed that the majority of the members of the women's self-help groups acknowledged that lack of interest among community members in participating in those peace seminars threatened the inter-ethnic integration to large extent with a mean response of 3.9 and a standard deviation of 1.2 implying peace seminars were vital in cultivating integration in the community. It was also established that the majority of the

women in the WSHGs acknowledged that administrative and regulatory costs of organizing peace awareness events threatened inter-ethnic integration to large extent with a mean response of 3.9 and a standard deviation of 1.1.

Table 4.4: How challenges affect the ability of the women's self-help groups in raising awareness on interethnic integration

	To no exten t at all	To a small extent	To a moder ate extent	To a large extent	To a very large extent	Mea n	SD
Cultural itches	6.1%	6.8%	11.5%	44.1%	31.5%	3.9	1.1
Limited financial support to organize peace awareness campaigns	9.7%	4.7%	11.1%	41.6%	33.0%	3.8	1.2
Disagreements among members	8.2%	7.2%	6.1%	45.5%	33.0%	3.9	1.2
No or minimal support from county/ national government	7.9%	6.5%	9.0%	46.6%	30.1%	3.8	1.2
Lack of interest among community members in participating in those peace seminars	7.9%	5.7%	7.9%	44.8%	33.7%	3.9	1.2
Administrative and regulation costs of organizing peace awareness events	7.9%	5.4%	9.3%	48.0%	29.4%	3.9	1.1

Source: Researcher's compilation (2021).

4.3.4 Inter-Ethnic Integration

The study sought to determine if members of these groups were registered in the group irrespective of ethnic background. How new members were registered into a group and whether the new members belonged to the different ethnic groups may have implied interethnic integration. The results in Figure 4.11 indicated that the majority 66% (184 SHG members) of the members are in the group irrespective of

ethnic background. The results implied that women's self-groups had been attempting to include members from different ethnic backgrounds.

Inter-ethnic integration comprises; unity, freedom, equity, democracy, peace, justice, social justice, and respect to the law. Inter-ethnic integration facilitates the cultivation of shared values of respect, tolerance while equality is about sharing national prosperity and combatting any challenges and problems together. Achieving inter-ethnic integration has been a problem in most societies. The task to integrate ethnic communities has attracted other parties though the groups and their roles are not widely recognized

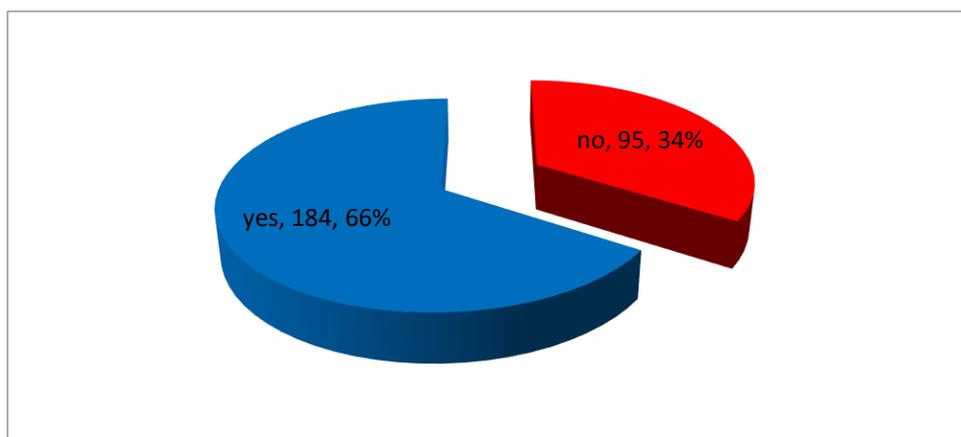


Figure 4.11: Members of the groups are registered in the group irrespective of ethnic background

4.3.4.1 Extent of inter-ethnic integration in Kajiado North Sub County

The study further sought to indicate the extent to which inter-ethnic integration was cultivated in Kajiado North Sub County. Descriptive results in Table 4.5 revealed that the majority of respondents acknowledged that members coexist in harmony to a small extent, with a mean response of 2.1 and a standard deviation of 1.0. The results also revealed that the majority of the respondents acknowledged that inter-ethnic

conflicts were resolved in time by community members and only to a small extent with a mean response of 2.0 and a standard deviation of 1.0. The results also revealed that the majority of the members in the self-help groups noted that sharing resources from both the county and the national government were shared irrespective of ethnic background happened to a small extent with a mean response of 2.1 and a standard deviation of 0.9 implying that manner in which resources in the community were shared determined the level of ethnic integration. Further, the majority of members in the SHGs noted that community member participation in economic activities for example in trading, farming, without discrimination, did happen to a small extent with a mean response of 2.1 and a standard deviation of 1.0. The results implied that equal economic participation in economic activities was an indication of interethnic integration. The study sought to establish if there were any clear platforms to share out imaginary conflicts among members of the women's self-help groups.

Table 4.5: Inter-ethnic integration

To what extent	To no extent at all	To a small extent	To a moderate extent	To a large extent	To a very large extent	Mean	SD
Members coexist in harmony	28.7%	42.7%	21.1%	3.6%	3.9%	2.1	1.0
Inter-ethnic conflicts are resolved in time by community members	32.6%	45.5%	14.7%	3.6%	3.6%	2.0	1.0
Resources from both county and national government are shared irrespective of ethnic background	29.0%	41.9%	22.6%	3.9%	2.5%	2.1	0.9
Community members participate in economic activity eg trading, farming, without discrimination	33.0%	36.9%	22.2%	5.4%	2.5%	2.1	1.0

4.3.4.2 Platforms to share out imaginary conflicts among members of the women's self-help groups

The results in Figure 4.12 revealed that the majority 61% (171 SHG members) who were in the respective self-help groups did not have any clear platforms to share out imaginary conflicts among members of the self-help groups. In case of the existence of imaginary conflicts, like ethnic suspicion, members were encouraged to appreciate one's ethnicity through seminars and workshops that focus on preaching compassion, harmony, and unity among ethnic groups living in Kajiado Sub County. The results agreed with (Willis, 2013), who studied inter-community peace coexistence among pastoral communities moving from place to place in Laikipia, Kenya, and revealed that trans-local peace initiatives and participatory intercommunity talks particularly in conflict-prone areas brought some peace in the area. Likewise, Badejo et. al. (2017) who examined the impact of SHGs on the empowerment of pastoral women in Nigeria revealed that SHGs encouraged physical, psychological, and social peaceful wellbeing largely promoted women's urge in creating SHGs.

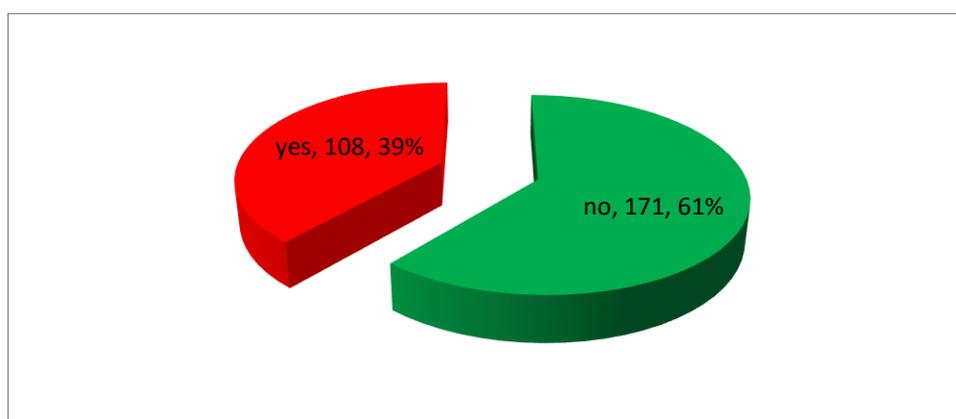


Figure 4.12: Any clear platforms to share out imaginary conflicts among members of the women's self-help groups

CHAPTER FIVE

DISCUSSIONS, CONCLUSIONS, AND RECOMMENDATIONS

5.1 Introduction.1 Introduction

This chapter presents a summary of the deliberations, findings of the study, presents conclusions, and makes recommendations that this particular study has not covered and suggestions for further research based on the findings of the study.

5.2 Discussions

5.2.1 Demographic information of the self-help group members

The majority of the women who were in the self-help groups were aged 30 years and above. The age of women in SHGs was a vital demographic element that influences women's participation in women's self-help groups. It is at this age group that women were faced with many social and economic responsibilities and had to join self-help groups for both social and economic powers. The results agreed with Pradeep and Rakshitha Rai (2016) who established that the age of women in SHGs was a vital demographic element that influenced women's participation in women's self-help groups.

Most of the women respondents were married, whereas it was noted that key participants were either widowed or divorced. In addition, the results indicated that most of the women who were members of the self-help groups were married. Nevertheless, women irrespective of marital status, single, married, divorced, or widowed joined SHG groups to supplement their income. For married, divorced, and

widowed women with children, with the perceived added responsibilities, they joined women's self-help groups because of commitments of providing to the family. Supplementary income was needed to support their family and children. The results agree with Nithyanandhan and Mansor (2017) that women engage in self-help groups to economically empower themselves while cultivating unity and societal integration.

It was noted that most of the women had a basic level of education that entailed primary and secondary levels of education. It was also established that some of the women members did not have any education at all implying that women's self-help groups were drawing members from all over irrespective of educational attainment and that women with no education were joining women's, self-help groups, intending to address their socio and economic problems. Educated women were expected to have more exposure to the external environment, to be acquainted with the importance of SHG, saving manuals, and accumulated knowledge through training. Therefore, educated poor women would be expected to be more members of SHG groups, and safer than illiterate women.

Socioeconomic empowerment needed to be seen as a holistic outcome of processes of critical education that enable women to lead autonomous lives and the freedom to act. Both Affirmative Action and education are necessary to empower women who have suffered discrimination and lack of power always. The results agree with Ghosh, Ratna, Chakravarti, Paromita, Mansi and Kumari (2015), that empowerment needs to be seen as a holistic outcome of processes of critical education that enables women to lead autonomous lives and the freedom to act. Both Affirmative Action and education are necessary to empower women who have suffered discrimination and lack of power always.

Demographic results indicated that most of the women members in the self-help groups had stayed in the group for 2-5 years. The results implied that the majority of self-help groups have been sprouting up in recent years. The number of years the SHGs

had been in existence may have implied that their experience in discharging their social and economic functions was as stipulated in the SHG binding agreements.

The majority of women members in the groups were drawn from Ongata Rongai and Ngong. Other members were drawn from Olkeri, Nkaimurunya and Oloolua. The results implied that self-help groups were recruiting members across all the geographical regions of Kajiado North Sub County.

5.2.2: Role of women self-help groups in bringing unity

The first objective of the study was to determine how women's self-help groups bring unity in Kajiado North Sub-County. Results from the study indicated that women's self-help groups had helped cultivate unity among people in Kajiado North Sub County. Members of women's self-help groups tended to support one another in terms of socio and economic wellbeing. Self-help groups helped cultivate feelings of unity at work and cohesiveness among members. Unity was critical in aspects that helped bind members in an SHG together while remaining steadfast to the goals of the group. SHGs had the mission of inspiring generations by creating a sense of belonging among members of the community and harmony for all persons in the society.

It was also established that women's self-help groups had helped cultivate cohesion among members of the group, thus women's self-groups could be a vital instrument of integrating different ethnic groups in the society. Self-help groups helped cultivate feelings of unity at work and cohesiveness among members. Unity was critical in aspects that helped bind members in an SHG together while remaining steadfast to the goals of the group. SHGs had the mission of inspiring generations by creating a

sense of belonging among members of the community and harmony for all persons in the society.

Building positive relationships and capacitating SHG members with conflict resolution skills and conflict transformation becomes a necessity that is believed to promote peaceful co-existence within the women SHGs. Women from different social backgrounds and ethnic groups had been engaging in self-help activities, an initiative that had helped bind them together. Moreover, women's self-help groups had bred empathy, unity, and harmony among members of the same self-help group.

In Kajiado County, women from different social backgrounds and ethnic groups had been engaging in self-help activities, an initiative that had helped bind them together. Moreover, women's self-help groups had bred empathy, unity, and harmony among members of the same self-help group. The results agreed with (Yadav, 2017), that women's SHGs helped promoted unity and mutual trust among persons in the group. Likewise, Sundaram (2016) suggested that self-help groups enhanced unity and harmony and equitable sharing of resources while promoting social justice too.

SHGs have been used as a tool for organizing individuals to form networks and institutions in which members support each other. They have been used as vehicles for integrating individuals with the rest of the community by ensuring their better participation in different community activities. The fundamental principle of the SHGs is to create and promote group cohesiveness. Self-help groups can help cultivate the feeling of unity at work and cohesiveness among members. Women's self-help groups can be employed as mechanisms of promoting social cohesion and integration.

The study further sought to establish if members of the self-help group experienced any conflicts that threaten the group. Conflicts are often present in self-help groups, however, the approach and mechanisms of resolving them were very important. Some of the common conflicts included; fights for scarce resources and feelings of prejudice. In cases of misunderstanding or conflict among members in the group, there should have been clear mechanisms of resolving conflicts among members by addressing the immediate cause of the conflict. Conflict resolution was an important activity of self-help groups. It enabled the group members to resolve their disagreements and therefore focus more energy on developing themselves. Moreover, acknowledging the socio-economic differences among them while addressing any conflicts among them in a nonviolent manner was important. Sundström (2017) suggested that self-help groups enhanced unity and harmony and equitable sharing of resources while promoting social justice too. As indicated by (Issifu, 2015), SHGs have been involved in conflict resolution in an attempt to stem societal integration. Correspondingly, (Knowles & Luke, 2018), who undertook a study, on creating conflict or harmony showed that activities undertaken by SHGs created foundational trust that cultivated social harmony among members of the SHGs and other people in the community.

5.2.2: Effect women self-help groups on peaceful coexistent among people

The second objective of the study was to determine how women's self-help groups enhanced peaceful coexistent among people in Kajiado North Sub-County. The results of the study established that Women's self-help groups could turn into avenues

of promoting interethnic integration in society. Women's participation in SHGs had proved to be essential in enhancing ways of life and also in cultivating peaceful coexistence among people. Bonding may well build trust and also enable the peaceful coexistence of women as they share the same values and reciprocity. Moreover, observing the territorial integrity and sharing resources equally was vital in promoting interethnic integration. Concerning peaceful coexistence, communities irrespective of religion, ethnicity, and social setting live in peace observing mutual respect, tolerance, and understanding.

It was also established that Self-help group members worked in cohesion regardless of ethnic background. The results imply that women's self-help groups had helped cultivate cohesion among members of the group, thus women's self-groups could be vital instruments of integrating different ethnic groups in the society. The results imply further, that members of self-help groups had learned to coexist peacefully. Women's self-help groups thus could act as avenues of promoting interethnic integration in society. Women's participation in SHGs had proved to be essential in enhancing ways of life and also in cultivating peaceful coexistence among people.

Cohesion and integration had been plagued by several problems some of them including, ethnicised politics, weak respect or impunity, the culture of greed, and selfishness to name a few. Coexistence allows individuals, communities, and/or nations to live in harmony free from violence and destructive conflict and towards social cohesion. Coexistence is a situation where two or more factions of people live in

harmony, acknowledging the socio-economic differences among them while addressing any conflicts among them in a nonviolent manner. The basic characteristics of peaceful coexistence include living in a place, at the same time while recognizing the virtue of tolerance with one another and mutual respect (Azhar, 2018). Peaceful coexistence also entails developing a situation among groups of people where tolerance and respect for one another are observed and any disagreements are solved amicably. The results agree with, Agner (2017), who studied factors affecting peaceful coexistence among communities in Kiminini Sub County Kenya and showed that SHGs positively influenced the peaceful co-existence of ethnic communities living there.

Peaceful coexistence has become a challenge for global peace and security. Members in the women's self-help groups had been attempting to cultivate peaceful coexistence by supporting one another in time of need, minimizing cases related to member confrontations, and consultative decision-making process groups. Because of self-help groups, women members had been able to cultivate peaceful coexistence among tribes living in Kajiado County by advocating for harmonious living and peaceful ways of resolving any conflicts that emerged among people living close together. The results agree with, Willis (2013) who studied inter-community peace coexistence among pastoral communities moving from place to place in Laikipia, Kenya, and revealed that trans-local peacebuilding initiatives and participatory intercommunity talks particularly in conflict-prone areas brought some peace in the area.

Through women's self-help groups, people had been able to live in tolerance correcting their conflicts in harmony to enhance the peaceful coexistence of communities living together in Kajiado. According to the respondents, some of the vices that were threats ending peaceful coexistence of communities living in Kajiado Sub County included; interethnic intolerance, political inclinations, conflicts, violence, ethnic segregation, suspicion, violence, and tribal suspicions. Azhar (2018), insists on peaceful coexistence among diverse groups of people belonging to different religions, ethnicities, tribes, races, colors, languages and nationalities has undoubtedly been considered a pre-condition of social security and global peace.

5.2.3: Challenges in Raising Awareness on interethnic integration

The third objective was to explore challenges experienced by women in self-help groups in raising awareness to interethnic integration in Kajiado North Sub-County. The results of the study showed that raising awareness on interethnic integration was often faced by many eminent challenges. Most self-help groups lacked or could not access resources to hold seminars, meetings, or even to transverse from one area to another sending messages of integration. Moreover, women's self-help groups were limited by cultural practices that depicted women as being inferior to men in terms of the social and economic hierarch which tend to undermine any peace initiative being undertaken by women. Cultural itches, lack of interest among community members in participating in those peace seminars, administrative and regulatory costs of organizing peace awareness events were some of the other challenges that threatened interethnic integration.

Raising awareness on interethnic integration was often faced by many eminent challenges. Most self-help groups lacked or could not access resources to hold seminars, meetings, or even to transverse from one area to another sending messages of integration. Practical evidence also indicated that despite being members of SHGs, women lacked platforms sensitise to interethnic integration. The results agreed with those of Bargoria and Kibet (2018) in Tinderet Sub-County, Nandi County Kenya, who studied the challenges, faced by women in the Self-help Group and showed that the major challenges faced by women included the issue of collateral and family disputes. Similarly, Nithyanandhan and Mansor (2017) who examined self-help groups and women's self-empowerment, also noted that patriarchal ideology remains a significant challenge among women in the transformation of structural factors that encourage gender segregation and social inequality.

5.3: Summary of the Main Findings

Results from the study indicated that women's self-help groups had helped cultivate unity among people in Kajiado North Sub County. Members of women's self-help groups tended to support one another in terms of socio and economic wellbeing. Self-help groups helped cultivate feelings of unity at work and cohesiveness among members. Unity was critical in aspects that helped bind members in an SHG together while remaining steadfast to the goals of the group. SHGs had the mission of inspiring generations by creating a sense of belonging among members of the community and harmony for all persons in the society. It was also established that women's self-help

groups had helped cultivate cohesion among members of the group, thus women's self-groups could be the vital instrument of integrating different ethnic groups in the society.

The results of the study established that Women's self-help groups could act as avenues of promoting interethnic integration in society. Women's participation in SHGs had proved to be essential in enhancing ways of life and also in cultivating peaceful coexistence among people. Bonding could build trust and alienable the peaceful coexistence of women as they shared the same values and reciprocity. Moreover, observing the territorial integrity and sharing resources equally was vital in promoting interethnic integration.

The results of the study showed that raising awareness on interethnic integration was often faced by many eminent challenges. Most self-help groups lacked or could not access resources to hold seminars, meetings, or even to transverse from one area to another sending messages of integration. Moreover, women's self-help groups were limited by cultural practices that women should be inferior to men in terms of social and economic hierarchy tend to undermine any peace initiative being undertaken by women. Cultural itches, lack of interest among community members in participating in those peace seminars, administrative and regulatory costs of organizing peace awareness events were some of the other challenges that threaten interethnic integration.

5.4: Conclusions.

It was concluded from study findings that demographic information particularly age, level of education, marital status, period of existence of the self-help group, and

representative inclusion of members to the self-group were essential in the formation of self-help groups.

The study concluded that women's self-help groups helped cultivate unity among people in Kajiado North Sub-County. Members in women's self-help groups tended to support one another in terms of socio and economic wellbeing. Women's self-help groups brought together women from different socio-economic backgrounds, across the political divide and ethnic backgrounds, and were bound by one goal of enhancing their socioeconomic wellbeing. As a result, unity of purpose and societal integration among the people living together were built.

The conclusion could be made further that, women's self-help groups acted as avenues of bringing peaceful coexistence among members of the society. Members of self-help groups could learn to live together in harmony, learn to be tolerant with one another while addressing any emerging conflicts among them in compassion. This way of living among women in self-help groups enhanced societal integration and cohesion.

It was also concluded that there were significant challenges that undermined the ability of women in self-help groups in raising awareness on interethnic integration. Some of the notable challenges identified in the study included; cultural itches/patriarchal society, lack of interest among community members in participating in those peace seminars, administrative and regulatory costs of organizing peace awareness events are some of the other challenges that threatened interethnic integration in Kajiado North County.

5.5: Recommendations

In the formation of self-help groups, members have to be recruited into the group irrespective of age, level of education, and marital status. This will ensure that the group is inclusive and does not segregate others based on socio and economic background characteristics.

The study established that women's self-help groups could cultivate unity among members. The study recommended the support of women's self-help groups by the Kajiado County Government, non-governmental organizations, and the national government. Support could be in terms of funding, registration, and recognition. More self-help groups targeting youth and women may thus be created to build a unified society. Experts on social groups, social networks in conjunction with the county Kajiado County Government may draft policies that fully recognize the social importance and protection of the self-help groups.

It was also established that women's self-help groups acted as avenues of bringing peaceful co-existent among members of the society. The study recommended the need for peace sensitisation campaigns supported by the Kajiado North Sub-County Government, peace groups, non-governmental organizations, and community members to sensitize members on the importance of living harmoniously, being tolerant to other communities living there, and how to resolve any conflicts amicably. Members of self-help groups learn to live together in harmony, learn to be tolerant with one another while addressing any emerging conflicts among them in compassion. This way of life among women in self-help groups enhances social integration and cohesion.

The study also established notable challenges that are undermining the ability of women in self-help groups in raising awareness on interethnic integration. The study makes a recommendation that the national government through the Ministry of Labour and Social Protection and Kajiado County Government through the Department of Gender and Social Services need to work hand in hand with self-help groups with aim of mitigating some of the major challenges that jeopardize the functionality of self-help groups by supporting their establishments through registration and creating county entities to oversee that they are carrying out their functions as stipulated.

5.6: Areas of Further Research

Given the number of contributions by women self-help in the country, the study only focused on the role of a women self-help group in promoting ethnic integration with a particular focus on Kajiado North Sub-County. Further research should entail investigating socioeconomic and demographic elements that hinder the growth of women's self-help groups. This approach could help in identifying the various mechanisms that women's self-help groups have employed to preach harmony and peace in Kenya. The functionality of various women's self-help groups could also be determined, considering that Self-help groups have always been associated with women. Further research may entail exploring any self-help groups led by men and accessing what their core functions could involve. Lastly, possibly requesting the authorities for an education program to provide the relevant information to the pertinent parties such as sensitising the citizens on the law on Integration and National cohesion as by the provisions of the laws of Kenya (The Kenyan Government, 2010).

REFERENCES

- Agner, J. (2017). Understanding and applying empowerment theory to promote occupational justice. *Journal of Occupational Science*(23), 280-289. doi:10.1080/14427591.2017.1338191
- Aikaruwa, D. B., Sumari, G. A., & Maleko, G. N. (2015). Social Functionality of Self Help Groups in Tanzania. *Journal of Business Administration and Education*, 5(2), 3961-3978. doi:10.12691/jbms-4-6-2
- Alemu, S. H., Van Kempen, L., & Ruben, R. (2018). Women empowerment through self-help groups: The bittersweet fruits of collective apple cultivation in highland Ethiopia. *Journal of Human Development and Capabilities*, 19(3), 308-330. doi:10.1080/19452829.2018.1454407
- Allport, G. (1954). *The nature of prejudice*. (Vol. 1). Cambridge: Addison Wesley. Retrieved 10 21, 2020
- Annika, S. (2017). *Self Help Groups Approaches in Afghanistan*. DOI:178591468042522781
- Asiamah, N., Oteng-Abayie, E. F., & Mensah, H. K. (2017). General, target, and accessible population: Demystifying the concepts for effective sampling. *The Qualitative Report*, 22(6), 1607-1621. Retrieved 2 10, 2020, from <http://nsuworks.nova.edu/tqr/vol22/iss6/9>
- Azhar, M. (2018). *Islam and globalization Peace*. 26-30. DOI:10.5923/j.ijas.20190901.04
- Badejo, A. F., & et.al. (2017). *The impact of self-help groups on pastoral women's empowerment and agency:a study in Nigerai*. 7(28), 3-12. DOI:10.1186/s13570-017-0101-5-pdf
- Bailey, R. (2000). *Research findings*. New York: McGraw-Hill.
- Bargoria, F. K., & Kibet, N. (2018). *Challenges experienced by womenin self-help groups in Tinderet Sub_County, Nandi County: Kenya*. 23(6). DOI:10.9790/0837-2306025058
- Bechir, E. (2008). *Tatar In Romania and Gagauz in Moldova-CEU- Electronic*. 165-189. Retrieved 06 26, 2020, from <http://www.etd.ceu.hu/2008/bechir-elis-pdf>
- Bennett, J. (2014). *Cultural marginality:Identity issues in global leadership training>Advances in global leadership*. 8, 268-292. DOI:10.1108/S1535-12032010000008020[crossref],[Google Scholar]

- Bisin, A., & al, e. (2016). Bend it like Beckham: Ethnic identity and integration, European Economic Review. *European Economic Review*, 90(C), 146-164. DOI:10.1016/j.euroecorev.2016.01.006
- Boddy, C. R. (2016). The sample size for qualitative research. *Qualitative Market Research: An International Journal*. *Qualitative Market Research*, 19(4), 426-432.
- CGTN, A. (2018, 12 18). *Kenya gears up for annual Rusinga festival to celebrate Suba culture*. DOI:16065310-3
- Chisholm, K. (2015). In An Assessment of Empowerment in Women's Self Help Groups In Rural Rwanda. (*Master's Thesis, Deakin University Melbourne, Australia*).
- The Consortium, CBO Kenya. (2019). *Growth of self-help groups in Kenyan between 1995 to 2019*. Retrieved 04 03, 2020, from <https://www.sociaprotection.go.ke>
- Cooper, D. R., & Schindler, P. S. (2016). *Qualitative research* (12 ed.). New York. U.S.A: McGraw-Hill.
- County Government of Kajiado report. (2019). *County Government Promises To Support Women Groups*. Retrieved 04 27, 2020, from www.kajiado.go.ke/county-government-promises-support-women-groups/.
- Cromie, s., & al, e. (2017). *Psycho-social outcomes and mechanisms of self-help groups in Ethiopia*. 1-58. Retrieved 06 17, 2020, from <http://hdl.handle.net/2262/90844>
- Desai, R. M., & Joshi, S. (2013). Collective action and community development: evidence from self-help groups in rural India (English). 492-524. DOI:10.1093/wber/iht24
- Desu, M. (2012). *Sample size methodology*. (1st, Ed.) New York: State University of New York.
- Dikko, M. (2016). Establishing Construct Validity and Reliability: Pilot Testing of a Qualitative Interview for Research in Takaful. *Qualitative Report*, 23(1), 21-528. DOI:10.1177/160940690200100202
- Ghosh, Ratna, Chakravarti, Paromita, Mansi, & Kumari. (2015). *Women's empowerment and education: Panchayats and women's self-help groups in India*. (Sage, Ed.) 13(3), 294-414. DOI:10.1177/1478210315571214
- Heale, R., & Twycross, A. (2015). Validity and reliability in quantitative studies. *Evidence-based nursing*, 18(3), 66-67. DOI:10.1136/eb.2015-102129
- Hornby, A. S. (2012). *Oxford Advanced Learner's Dictionary of Current English*. Oxford: Oxford University Press.

- Hurst, S. (2017). Pretesting qualitative data collection procedures to facilitate methodological adherence and team building in Nigeria. *International journal of qualitative methods*, 14(1), 53-64. DOI:10.1177/160940691501400106
- Ikechukwu, M., & Onyibor, S. (2016). National Identity and Crisis of Integration in Multi- Ethnic Nigeria: *An Existentialist Perspective*. *OJPP*, Vol.6 No1. doi:10.4236/ojpp.2016.61001
- Ireng, L. (2017). *Conflict Analysis in South Kivu and Tanganyika Provinces, DRC*. doi:10.1080/19439342.2016.1206607
- Issa. (2016). *Guidelines on service quality*. 69, 3-4. DOI:10.1111/issr.12114
- Issifu, A. K. (2015). The role of African women in post-conflict peacebuilding: the case of Rwanda. *The Journal of Pan African Studies*, 8(9), 63-78.
- Jimenez, R. T., & Fitzgerald, D. (2007). Mexican Assimilation: *A temporal and spatial reorientation*. 4(2), 337-354. doi:10.1017/S1742058X07070191
- Kahiro, H. M. (2014). *Territorial groups conflicts among the Maasai: Case of the Ilpurko, Ilkeekonyokie and Iloodokilani of Kajiado West Sub-County, 1996-2012*. University of Nairobi. doi:11295/74699
- Karimi, C. (2015). *Inter-Ethnic Conflicts: Trends, Causes, Effects And Interventions In Rumuruti Division Of Laikipia County, Kenya (Doctoral Dissertation, Kenyatta University)*. DOI:11295/75991
- Kim, Y. Y. (2017). *Contextual theory on interethnic Communication: Intercultural communication core , theories, issues and concepts*. not provided. DOI:10.1002/9781118783665.ieicc0010
- Knowles, G., & Luke, B. (2018). Creating Conflict or Harmony?: The impact of microfinance programs and self-help groups on social order in poor communities. *Third Sector Review*. 24(2), 35-56. Retrieved 10 23, 2019, from <http://www.TSRvol124no2-KnowlesandLukes.pdf>
- Kothari, C. (2013). *Research methodology, methods and techniques, Second edition*. New Delhi: New Age International Publishers.
- Kumar. (2017). Health inequity and women's self-help groups in India: *The role of caste and class*. *Health Sociology Review*, 16(2), 160-168. DOI:10.5172/hesr.2007.16.2.160
- Lexico. (2020, 06 27). *Lexico dictionary*. Retrieved from lexico.com.
- Masila, D. N. (2016). Contribution of youth self help group initiatives to socio-economic wellbeing of youth in Dandora, Nairobi City County, Kenya (*Masters dissertation, Kenyatta University*). 9(2), whole thesis. DOI:11295/100985

- Mbowura, C. (2014). Interethnic conflicts and their impact on national development, integration and social integration: *A study of the Nawuri-Gonja conflict in Northern Ghana*. 4(7(1). Retrieved 06 27, 2020, from <https://www.Internationaljournalofhumanitiesandsocialsciences>
- Meyer, A. H., & et (2018). The link between stress, well-being, and psychological flexibility during an Acceptance and Commitment Therapy self-help intervention. *International Journal of Clinical and Health Psychology*, 18(1), 60-68. DOI:10.1111/hsc.12021
- Mindaye, Y. (2014). *Challenges and contributions of self-help groups: Church Addis. not provided*. Retrieved 06 27, 2020, from <https://localhost:80/xmlui/handle/123456789/2244>
- Moyo, T. (2017). Data collection instruments in research: An ontological and epistemological reflection. *Journal of Public Administration*, 52(1), 285-295. Retrieved 02 20, 2020, from <http://hdl.handle.net/10520/EJC-b1d16fab8>
- Muhammad, A. A., & Ndaaji, N. (2015). Rural women empowerment through self-help groups in Nigeria: the role of participation and volunteerism. *Life Science Journal*, 10(4), 747-753. Retrieved 04 03, 2020, from <http://www.lifesciencesite.co>. 94
- Munn-Giddings, C., & et.al. (2017). Being a 'Self-Help Supporter': Recognising the roles that community practitioners can adopt in supporting self-help groups. *Research, Policy and Planning*, 32(2), 113-125. Retrieved 12 07, 2019, from <http://ssrg.org.uk/members/files/2016/10/munn-giddings>
- Nandal, S., & Hooda, S. (2016). Progress and performance of self-help groups in Haryana. *International research journal of Commerce, Arts and Science*, 6(10), 82-93. Retrieved 06 09, 2019, from <http://casirj.com>
- Nayak, A., & Panigrahi, K. P. (2020). Participation in self-help groups and empowerment of women :a structural model analysis. 54(1), 19-37. Retrieved 06 27, 2020, from <https://www.handle:RePEc:jda:journal:vol54:year:2020:issu1:pp:19-37>
- Nithyanandhan, s. H., & Mansor, N. (2017). *Self-help groups and women's empowerment*. 143-164. Retrieved 06 27, 2020, from <https://ijie.um.edu/my/article/view/5012>
- Nyagwanga, G. N. (2016). Influence of self help groups on economic empowerment of women In Rongo sub county, Migori County, Kenya. *Thesis*. DOI:11295/100982
- Nyathi, C. (2017). *Reducing conflicts within rural women's self help groups in Hwange District, Zimbabwe*. DOI:10.1007/978-3-030-14694-8_6

- Okello, C. (2010). The Role and scope of women organisations in enhancing women's participation in Kenya. *Masters Thesis university of Nairobi*. 13.
- Okoth, V.A. (2017). *Self-help group approach and women's political empowerment in Yatta sub-County, Eastern Kenya, Kenya*. 50-62. DOI:11295/101855
- Osanloo, A., & Grant, C. (2016). Understanding, selecting, and integrating a theoretical framework in dissertation research: Creating the blueprint for your "house". *Administrative issues journal: connecting education, practice, and research*, 7-21. Retrieved 02 10, 2020, from <http://www.swosu.edu/academics/aij/>
- Payne, J., Joseph, S., & Tudway, J. (2007). *Assimilation and accomodation processes following traumatic experiences*. 75-91. DOI:10.1080/15325020600788206
- Pettigrew, T. (1998). *Intergroup contact theory*. 65-86. DOI:10.1146/annurev.psych.49.1.65
- Pettigrew, T., & Tropp, L. R. (2005). Relationships between intergroup contact and prejudice Among Minirity and majority Status groups. *Meta-Analysis*, 16(12), 951-7. DOI:10.1111/j.1467-9280.2005.01643.x
- Phelps, J. M., & Nadim, M. (2014). *Ethnicity,overview*. not provided. DOI:10.11007/978-1-4614-5583-7_376
- Pradeep, M. D., & Rakshitha Rai, R. P. (2016). Women Empowerment through self help groups-Interventions towards Socio-Economic Welfare. *International Journal of Management, IT and Engineering*, 6(1), 2249-0558. doi:2794863
- Rathinam, U., & Akudugu, M. A. (2016). Self-help Groups as a 'Livelihood Development' for Rural Women: Experiences from India and Ghana. *Journal of Economics and Sustainable Development*, 5(15), 194-200. Retrieved 03 20, 2020, from <http://pdf.jofamericanscience.org>
- Rohwerder, B. (2015). *Conflict analysis of Kenya*. Birmingham: University of Birmingham.
- Rummel, R. J. (1981). *Understsnding conflict and war:What is peace?* Berverly Hills C.A: Sage.
- Sahu, L. S. (2012). A qualitative study on role of self-helpgroup in women empowerment in rural Pondicherry, India. 473-9. Retrieved from <https://www.njcmindia.org>
- Slotman, M. (2018). Studying ethnic identification *.Tools and theories*. 13-40. DOI:10.1007/978-3-319-99596-0

- Stanton_Chapman, T. (2015). *A strategy to increase the social interaction of 3-year-old children with disabilities in an inclusive classroom*. 303-319. DOI:10.177/0271121414554210
- Sundaram, A. (2016). Impact of self-help groups in socio-economic development of India. *IOSR Journal of Humanities and Social Science*, 5(1), 20-27. DOI:10.9790/0837-0512027
- Sundström, e. a. (2017). Women's political empowerment: A new global index, 1900–2012. *World Development*, 94, 321-335, *World Development*, 94, 321-335. DOI:10.1016/j.worlddev.2017.01.016
- The Kenyan Government. (2010). *Kenyan's Constitution*. Nairobi: Government Press. DOI:2363-6270-2015-1-130.pdf
- Theofanidis, D., & Fountouki, A. (2018). Limitations and delimitations in the research process. *Perioperative Nursing*, 7(3), 155-163. DOI:10.5281/zenodo.2552022
- Uma, H. R., Nanaiah, K. P., & Madhu, G. R. (2016). Impact of self help groups on gender equity and sustainable development. *International Journal of Research in Commerce, Economics and Management*, 3(9), 38-41. doi:20143104846
- Wakhungu, L. (2016). Factors influencing peaceful co-existence among the communities in Kimilili sub County, Kenya. Not provided. Retrieved 06 26, 2020, from <https://www.erepository.uobi.ac.ke>
- Waldinger, R. (2016). A cross-border perspective on migration: beyond the assimilation/transnationalis debate. 3-17. DOI:10.1080/1369183X.2016.1238863
- Wanjala. (2016). *Women and Power : Overcoming barriers to leadership... Overseas Development Institute*. Retrieved 04 03, 2020, from <https://www.odi.org>. UK. pdf
- Wanjala, L. N. (2016). Influence of women enterprise fund on initiation of women owned retail enterprises in Saboti Constituency, Trans-Nzoia Kenya. 4(6), 138-141. Retrieved 11 11, 2019, from http://www.wanjala_Influence_of_women_enterprise_fund_on_initition_of_women_owned_retail_enterprises.pdf
- WHO. (2016). *Self-help groups*. 50-62. Retrieved 10 12, 2019, from <http://www.who.int>knowledge>
- Willis, O. (2013). *Trans-local peace building amog pastoralist communitiesin Kenya-case of the Lakipia Peace caravan*. not given DOI:10.1002/jid.985/pdf

- Yadav, R. S. (2017). *Performance appraisal of women self-help groups (W-SHGS) at Village Level in Rewari District of Haryana. 4 Issue 5.*
DOI:10.14445/23942703/IJHSS-V4I5P107.PDF
- Yinger, J. (1981). *Towards a theory of assimilation and dissimilation.* 249-264.
DOI:10.1080/01419870.1981.9993338
- Yuan, Q. (2016). *Ethnic Integration: What the World Can Learn from Singapore.*
doi:21679792
- Yum, K. Y. (2017). *Contextual theory of interethnic communication.* not given.
DOI:10.1002/9781118783665.ieicc0010

APPENDICES

APPENDIX I: QUESTIONNAIRE FOR SELF HELP GROUPS MEMBERS

(Kindly do not indicate your name in the questionnaire). (Please tick one answer for each question)

SECTION A: GENERAL INFORMATION

1. Age

20 years and below 21-30 years 31-40 years over 41 years

2. Marital status optional?

Single Married Widowed Divorced

3. Academic qualification (optional)?

None

Primary

Secondary

Tertiary

Others (please specify)

4. Name of the self-help group?

5. How long have you been a member?

Less than 1 year 2-3 years

4-5 years 6-7 years over 8 years

6. Where are the self-help group members drawn from?

Olkeri Ongata Rongai, Nkaimurunya

Oloolua Ngong

SECTION B: Role of women self-help groups in bringing unity

(Please tick/fill in for each question)

7. Has this self-help group cultivated unity among members?

Yes No

10. How has your self-help group brought unity among residents in Kajiado North Sub-County?

.....

8. Do you experience any conflicts that threaten the group?

Yes No

If yes, what type of conflict?

.....

9. Do you work in cohesion regardless of ethnic background?

Yes No

If yes, how

.....

If no, why

.....

10. Kindly show the extent to which unity and harmony promote inter-ethnic integration? (Tick where appropriate). 1 – To no extent at all, 2 – To a small extent, 3 – To a moderate extent, 4 – To a large extent, 5 – To a very large extent

Statement	Response				
	1	2	3	4	5
Supporting one another in time of need					
Minimizing cases related to member confrontations					
The consultative decision-making process in the group					
Group affairs inquiry method and suggestions					
Unity when undertaking community social projects					
Unity in resolving conflicts at home at the community level					
Consultative discussions on how to mitigate hateful talking about another community					
Sharing community prosperity in equality					

SECTION C: Role of women self-help groups in promoting peaceful coexistent among people

11. Members of this self-help group coexist in peace?

Yes No

12. How have the members cultivated peaceful coexistence among one another?

.....

13. How have these women’s self-help groups cultivated peace among tribes living here?

.....

14. What are some of the aspects in the community that justify the existence of the justified coexistence of communities living here?

.....

.....

15. What are some of the vices that threatening the attaining peaceful coexistence of communities living here?

.....

.....

16. Please indicate the extent to which peaceful coexistence influences inter-ethnic integration? (Tick where appropriate). 1 – To no extent at all, 2 – To a small extent, 3 –To a moderate extent, 4 –To a large extent, 5 – To a very large extent

Statement	Response				
	1	2	3	4	5
Mutual respect					
Territorial integrity					
Shared prosperity					
Peaceful competition for satisfying societal needs in the best possible way					
Cooling down tensions					
Prejudice and discrimination					
Political inclinations					
Sensitization about peace					
Freedom of movement without fear of attack restriction					

SECTION D: CHALLENGES IN RAISING AWARENESS ON INTERETHNIC INTEGRATION

17. Are there any challenges affecting the ability of this self-help group is raising awareness on interethnic integration?

Yes No

18. If yes, what are some of challenges that affect challenges self-help groups in raising awareness on interethnic integration?

.....

19. Kindly show the extent to which the following challenges affect the ability of this self-help group in raising awareness on interethnic integration.

20. 1 – To no extent at all, 2 – To a small extent, 3 –To a moderate extent, 4 –To a large extent, 5 – To a very large extent.

Statement	Response				
	1	2	3	4	5
Cultural itches					
Limited financial support to organize peace awareness campaigns					
Disagreements among members					
No or minimal support from county/ national government					

Lack of interest among community members in participating in those peace seminars					
Administrative and regulation costs of organizing peace awareness events					

SECTION E: INTER-ETHNIC INTEGRATION.

21. Members of this group are registered in the group irrespective of ethnic background? Yes No

22. Please indicate the extent to which inter-ethnic integration is cultivated in Kajiado North Sub County. (Tick where appropriate). 1 – To no extent at all, 2 – To a small extent, 3 –To a moderate extent, 4 –To a large extent, 5 – To a very large extent

Statement	Response				
	1	2	3	4	5
Members coexist in harmony					
Inter-ethnic conflicts are resolved in time by community members					
Resources from both the county and national government are shared irrespective of ethnic background					
Community members participate in economic activity e.g., trading, farming, without discrimination					

23. Are there any clear platforms to share out imaginary conflicts among members of this self-help group?

Yes No

If yes, what are some platforms in solving imaginary conflicts like ethnic suspicion among members of this self-help group?

.....

.....

THANK YOU FOR YOUR COOPERATION.

**APPENDIX II: INTERVIEW SCHEDULE FOR COUNTY SECURITY
COMMITTEE AND OFFICERS FROM DEPARTMENT OF GENDER AND
SOCIAL SERVICES**

Interviewee no _____ Date _____

1. Please explain how unity influences inter-ethnic integration? (Probe)

Support from members

.....

Consultative decision approaches

.....

Member contribution

.....

What are some of the conflicts?

.....

.....

Causes of interethnic conflicts

.....

.....

2. Please explain how self-help groups cultivate peaceful-cultivated coexistence among people in Kajiado North Sub-County? (Probe).

Mutual respect

.....

Territorial integrity

.....

Shared prosperity

.....

Sensitization about peace

.....

3. What are some of vices threatening peaceful coexistence of communities living here?

.....

4. How are these challenges affecting this self-help group in raising awareness to interethnic integration in this area? (Probe).

Cultural itches

.....

Support from county/ national government

.....

Lack of interest among community members in participating in those peace seminars

.....

Administrative and regulation costs of organizing peace awareness events

.....

5. What are some of the challenges affecting this self-help group in raising awareness on interethnic integration?

.....

How is the state of inter-ethnic integration in Kajiado North Sub County? (Probe).

Members coexist in harmony

.....

Nature of conflicts

.....

Discrimination in sharing of resources

.....

Tribalism

.....

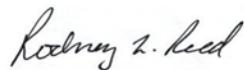
APPENDIX III: ANU Letter to NACOSTI

13th August, 2020

RE: TO WHOM IT MAY CONCERN

Nyakundi Florence (**14J03DMGP003**) is a bonafide student at Africa Nazarene University. She has finished her course work and has defended her thesis proposal entitled: - *“Role of Women Self – Help Groups in Inter-Ethic Integration: Case Study of Kajiado County Kenya”*.

Any assistance accorded to her to facilitate data collection and finish her thesis is highly welcomed.



Prof. Rodney Reed.
DVC, Academic & Student Affairs

APPENDIX IV: NACOSTI PERMIT


REPUBLIC OF KENYA


**NATIONAL COMMISSION FOR
SCIENCE, TECHNOLOGY & INNOVATION**

Ref No: **828491** Date of Issue: **01/September/2020**

RESEARCH LICENSE



This is to Certify that Ms.. Florence Nyakundi of Africa Nazarene University, has been licensed to conduct research in Kajiado on the topic: ROLE OF WOMEN SELF-HELP GROUPS IN INTER-ETHNIC INTEGRATION: CASE OF KAJIADO NORTH COUNTY, KENYA for the period ending : 01/September/2021.

License No: **NACOSTI/P/20/6436**

828491
Applicant Identification Number


Director General
**NATIONAL COMMISSION FOR
SCIENCE, TECHNOLOGY &
INNOVATION**

Verification QR Code



NOTE: This is a computer generated License. To verify the authenticity of this document, Scan the QR Code using QR scanner application.

APPENDIX V: KAJIADO NORTH SUB COUNTY

