

Coalition on Violence Against Women (COVAW) Kenya

**Rapid Assessment of the Situation of Women and Girls in IDPs Camps
in Western**

Kenya- Kisumu, Kakamega and Kisii

January –February 2008

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List of Abbreviations

ACK – Anglican Church of Kenya

ADRA – Adventist

CDC – Center for Disease Control

CSOs – Civil Society Organizations

DC – District Commissioner

ICRC – International Commission of Red Cross

IDPS – Internally Displaced Persons

IOM – International Organization for Migration

GOK – Government of Kenya

KEMRI – Kenya Medical Research Institute

MOH – Ministry of Health

MSF – Medicins Sans Frontiers

NCCK – National Convention of Churches in Kenya

PAG – Pentecostal Assemblies of God

SGBV – Sexual/Gender Based Violence

SWAK – Society of Woman and AIDS in Africa

UN – United Nations

UNICEF- United Children’s Fund

VAW –Violence Against Women

WOFAK – Women Fighting Aids in Kenya

YWCA – Young Women Christian Association

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About The Coalition On Violence Against Women – Kenya (COVAW (K))

The Coalition on Violence Against Women –Kenya is a women’s human rights organization that is committed to the eradication of all forms of violence against women and the promotion of women’s human rights.

Coalition on Violence Against Women –Kenya (COVAW (K)) was established in 1995 as a loose network to engage in a campaign aimed at moving the issue of violence against women from the private to the public domain. It started as a membership organization with members volunteering their time through three working groups namely the Counseling Working group, the Outreach-working group and the Advocacy working group. The organization institutionalized in 1997 and in 1998 undertook a strategic review and planning during which the three working groups were converted into programs namely Counseling, Advocacy and Monitoring and Documentation, Outreach and training, Impact Litigation and the fifth project is Publications which cuts across all other projects.

COVAW (K) has continued to grow over the years and has locally spearheaded the Annual Sixteen Days of Activism Global Campaign which has been instrumental in placing violence against women in the public and political domain.

The current programs are:

1. Counseling
2. Legal Aid
3. Advocacy
4. Research Information and Communication

COVAW (K) believes that violence against women, whether the private or public domain, is a human rights violation, that women have the right to be free from violence; the right to self-defense; and that people have the capacity to learn and change.

The organization is managed by a Board comprising of five women while the Secretariat which runs the daily affairs of the organization has eight fulltime staff who work with the assistance of interns and volunteers.

COVAW Post Election Crisis Analysis

Introduction

The post 2007 election crisis has been described as the worst since independence. It has been estimated that upwards of 1000 people were killed, 350000 displaced with up to 300000 among them seeking refuge in IDP camps spread across the country at the height of the ensuing mayhem. Coming in the aftermath of a largely peaceful election campaign and voting process, few people expected that the initial delay and announcement of the presidential results would have quickly ignited the country to a fratricidal wave of violence. Below is summarized information randomly collected from the press on the suffering of women during the post election violence and crisis.

Forms of Violence Reported	Problems at the Camp
<ul style="list-style-type: none">• Shooting by police• Gang-Rape• Arson attacks• Relatives hacked to death• Stealing of personal property• Threats by youths• Burning down of businesses and homes• Loss of important documents when houses are burnt• Looting of business premises• Mourners being thrown at tear gas canisters• Women being beaten by attackers• Sexual abuse and assault • Harassment by gangs asking women asked not to wear trousers	<ul style="list-style-type: none">• Long queues for food• Women giving birth at the camps• Cold nights due to lack of warm clothing and blankets• No source of income• Children missing school• No mattresses• Few tents• Lack of drugs for people under special medication• Inadequate supplies of food, sanitary towels• Lack of proper

	<p>security</p> <ul style="list-style-type: none"> • People stealing from each other • Lack of chairs, desks, writing materials in schools and crowded classrooms • Overcrowding in the camps
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Forms of Violence Reported	Problems at the Camp
<ul style="list-style-type: none"> • Accusations of being from ‘wrong’ tribe • Persecution by Relatives • Being chased away even after returning back to their homes. • Traumatized persons 	<ul style="list-style-type: none"> • Poor sanitation and nutrition • Easy targets for attackers especially those staying outside the stadiums • Inadequate transport back to rural homes

The consequences were and are still grave as the country embarks on an uncertain healing process.

COVAW responded to the post election crisis by initiating a rapid survey of the situation of women and children affected by the crisis, largely to be found in IDP camps but also in slum and other marginal areas. A lead research consultant worked with a team of a researcher and research assistants to collect data in the study areas of Kisumu, Siaya, Ekereny, Keroka and Kakamega, that was analyzed to form the main body of this report.

Methodology and Process

Since the study was a rapid assessment, research tools were formulated to collect as much information as possible in the shortest time to assist in formulation of interventions to meet identified needs. Qualitative tools were used to draw from largely subjective views of the different stakeholders. This was further subjected to triangulation of information from all the sources including direct observation by the research team and records of factual or verifiable information from the relief agencies and GOK.

Research tools used included:

- Review of literature on the conflict (mainly from press reports).

- Reconnaissance visits to the conflict areas and IDP camps by members of research team before finalizing the research tools and conducting interviews
- Observation and recording of conditions of the survivors as seen by the research team and photography of important features
- Use of a variety of questionnaires (see Appendix 5 page 51) that targeted different stakeholders with the intention of drawing information they knew/from their experiences and seeking their views on the conflict through structured and unstructured discussions
- Key informant interviews targeting people with crucial information on the conflict important to the study.
- General informant interviews
- Focus group discussions with and among internally displaced people
- Personal testimonies of survivors of the conflict outlining their experiences, what they saw and heard before and during the conflict.

Findings

Genesis of the Conflict

Virtually all respondents trace the conflict to last year's general election and specifically to the dispute over presidential tallying of the results by ECK that saw Mwai Kibaki declared President. Accounts varied slightly from those who saw it coming when the results were delayed to those who were taken completely by surprise. Interviewees in Kisumu (IDP) camps as well as Kakamega talk of witnessing rising tension and disappointment at the delay of announcing election results that was later to explode when the presidential results were announced by the ECK. The victims close observation of events is attributable to the fact that they lived with and among their adversaries in a relatively integrated manner – which is why most say they are yet to fully comprehend why those (then) demonstrating against the election outcome attacked them.

Survivors particularly from the Rift Valley conflict areas were largely caught unawares. They attributed their ignorance of impending danger to the layout of their settlements. Most said they lived in neighborhoods inhabited by members of their ethnic communities. Their parents/grandparents/relatives purchased the land they occupied in big blocks through land buying companies. The land was later subdivided to families of members of the companies in conformity with the number of shares one owned. Members of land buying companies were in most cases ethnically homogenous, so they ended up settling among their own and henceforth socialized largely within ethnic limits. Contacts with pre-existing communities in the areas they occupied was at best limited to occasional intermarriage but mostly through business links. “Settler communities” set up businesses that served both them and neighboring communities. Labor also moved between the communities depending on individuals' capacity to hire.

Some of the Rift Valley IDPs had experienced hostility, violence and even displacement in the ethnic clashes that occurred around the 1992 General Elections. Nearly all testified that the 2007 election was largely peaceful which made them not to expect the outcome

to lead to violence. It was the understanding of IDPs that the relations between settler and original Rift Valley communities had continued to improve over the years. Members of the Kisii community testified that intermarriage had increased between their community and the Kalenjin community particularly among the younger people. It was also opined that the youth (men and women) were much more integrated in schools, social places and joint communal activities. The flow of labor and commerce between the communities had also increased. The severity and sheer savagery of the 2007-08 conflict was therefore beyond the comprehension of most of the victims as it appeared to negate what they had taken to be progress in the relations between the different ethnic communities.

The Context of Violence at Inception and During the Active Conflict Phase

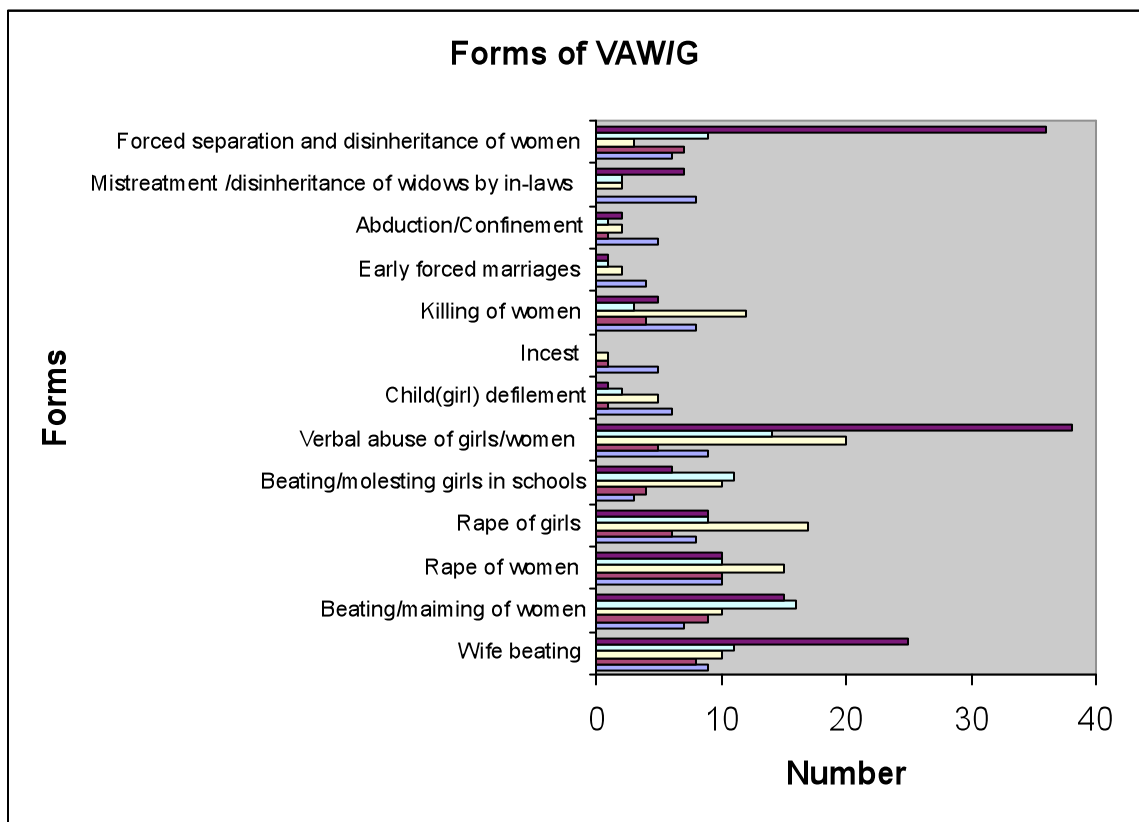
Women/girls reported that the worst time with regard to sexual and gender based violence (SGBV) was when they were evicted and during movement to the IDP camps. Most women and girls suffered SGBV attacks before arriving at the camps. Violence reported included, rape, gang rapes, beatings, being cut by machetes, burning, eviction, being separated from children, watching husbands and other family members being killed, beatings by husbands/relatives from different communities, insults and general molestations, watching family members killed or/and tortured and killings. Accounts differed on whether victims were targeted as women or just as members of an enemy community. A considerable number felt that men/boys were more likely to be killed by the assailants than women who were more likely to experience other forms of violence such as the above but mostly of a sexual nature.

Married women reported that it mattered little whether they were married to the assailant community. The conflict led to separation of many families. Some women were forced to part with their children who remained with the assailant community while others were forced to either flee with some or all the children. There were cases of women whose husbands turned on them in the face of the violence and forced them to flee with some (husband's) being the main perpetrators of violence against their wives. In other cases their husbands either assisted them to flee 'more safely' or fought with family members to prevent them from harming their wives. There were cases of husbands who were harmed in the process of protecting their 'foreign' wives/families from the rage of members of their communities. In very few cases, such men even maintained communication with their estranged wives and families (This was reported in Kakamega Police Station IDP Camp). In some cases, some men managed to protect their wives from molestation and even hid them with other members of the "enemy" community until the tension reduced. In both Kisumu and Kakamega, there were substantiated reports of families protecting wives and properties of displaced men/people and even going to considerable lengths to hire/bribe local militia to keep away from the affected. Local militia in Kisumu acknowledged accepting to protect certain families/people from the "enemy" communities but they attributed such acts to their own altruistic considerations that were based on the goodness the protected people had shown members of their community.

Participants were asked to score on a scale of 1-5 (where 1 reflected less prevalence and 5 more prevalence) the forms of violence suffered by women during the crisis- the ratings were as below:

Violation Rated	1	2	3	4	5
<i>Wife Beating</i>	9	8	10	11	25
<i>Beating/Maiming</i>	7	9	10	16	15
<i>Rape of women</i>	10	10	15	10	10
<i>Rape of Girls</i>	8	6	17	9	9
<i>Beating/Molesting</i>	3	4	10	11	6
<i>Verbal abuse</i>	9	5	20	14	38
<i>Child (girl) defilement</i>	6	1	5	2	1
<i>Incest</i>	5	1	1		
<i>Killing of women</i>	8	4	12	3	5
<i>Early Forced Marriages</i>	4		2	1	1
<i>Abduction/Confinement</i>	5	1	2	1	2
<i>Mistreatment/Disinheritance</i>	8		2	2	7
<i>Forced separation</i>	6	7	3	9	36

The above is illustrated more graphically in the diagram below that shows forced separation and disinheritance of women as the most prevalent form of violation.



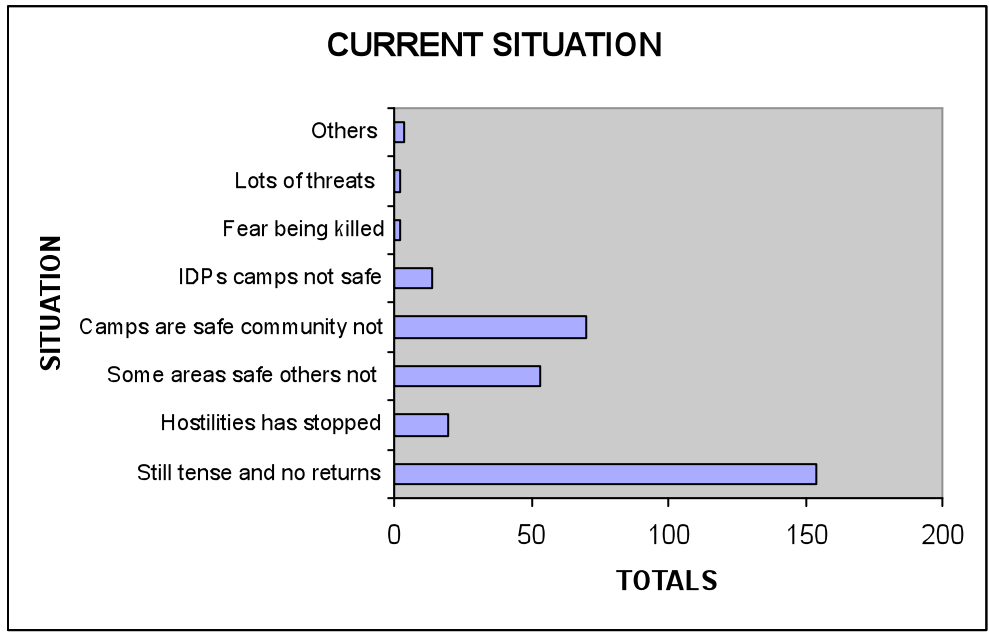
Verbal abuse of women and girls by perpetrator ranks second and wife beating in third place. From interviews the latter was a common feature in inter ethnic marriages. Other

violations prominently scored include, rape of women and girls, beating/maiming of the same and killings.

Current Situation in IDPs

As of the time of the study, most respondents agreed that the conflict was far from being resolved. Victims were scattered in IDPs across the country while a considerable number were staying with relatives. Most of the IDPs exhibited bitterness over what they went through while being evicted. However, IDPs in all camps said they felt relatively safe. There still existed fears of attacks in Kisumu and Kakamega camps, but there had been no significant incidents when security at the camps had been adversely compromised by outsiders. It was however apparent that women and girls in IDP camps as well as relief staff did not consider issues of SGBV as a top priority. Coupled with the tendency to compare the IDP camps with the situation when they fled their homes, most IDPs tended to downplay the problems they were experiencing at the camps because they were a major improvement on the eviction and flight period.

As shown by the responses below, about half of the respondents thought that camps were safe compared to the communities they had left but majority felt the situation was still too tense to contemplate returning. It is also notable that a significant number of IDPs felt that some areas (within their locality) were safer than others.



*Others included: - Good Samaritans from other tribes who were assisting IDPs and conversely vigilante groups within the communities that had evicted them.

It was observed that IDPs in Kakamega carried on limited business activities within the camp such as selling used clothes and utensils to customers from the community that had evicted them. There were also reports (from police and DC) of some of the IDPs continuing with their business elsewhere in town during the day and only coming back to sleep at night. Some IDPs reported visiting the town and going about their businesses almost normally but others complained of verbal harassment from young men who knew them- the young men often accosted them and wondered why they had not left.

It was explained that IDPs in all the camps in Western Kenya were in three categories:

- Those who owned property and had proof and therefore had a legal claim to their status- most of these were men
- Those who rented residential and business premises because of employment or/and businesses they were conducting- most were men but a considerable number were women and
- Those who were either working as migrant laborers or were just staying with relatives/spouses. A lot of women were in this category.

According to the provincial administration, the latter (third category) were easier to deal with because all they needed was relocation since they had no real stake in the areas where they were displaced save for basic survival. Some of the interviewees from this category however expressed a strong desire to stay or come back when the situation normalizes. They did not see relocation to ancestral areas as a solution. Some of the men interviewed said they were angered by the “close friendship” (euphemism for suspected sexual relations) between younger women from this category and men from the local community. Such men attributed the young women’s optimism to desperation that led to wishful thinking of improvement of the situation to enable them stay with their friends.

The propertied, gainfully employed and business owner/proprietor categories were more complex in their needs and expectations. Among these groups were two broad categories, those who had decided to move away completely from the conflict area by selling their property/businesses when the situation normalized to get a good price and those who were banking on post conflict normalcy/peace to take partial or full control of business, premises or property.

The team met a good number of IDPs whose main problem was obtaining transport to areas they deemed to be safer such as camps in Nakuru or in Central Province. A number had property to transport which made their relocation expensive considering transport requirements and therefore difficult for relocation to be organized. There were also a considerable number of IDPs who were hopeful that normalcy would be restored for them to resume their lives. Such included IDPs in the third category, who felt that they had better prospects for self improvement in the settlement areas as compared to where they came from. Some said their original homes were in the conflict areas of Burnt Forest, Molo and Kuresoi – meaning that they had no “home district” to return to since those areas were also engulfed in violence.

Nearly all the IDPS interviewed complained of idleness in the camps. Men appeared much more restless and angry at the prevailing state of affairs. Women/girl interviewees, more often than not gave an impression of being resigned to the situation. Women said, there were no cases of sexual violence they knew about inside the camps. The only incidents of harassment/molestation were outside of the camps but even “out there” no serious cases had been reported.

The police, Provincial Administration and relief agencies denied existence of cases of sexual impropriety within the IDP camps but knowingly pointed out that it would be difficult to know what went on between two consenting adults unless one launched a complaint to enable police to investigate. Police said they had not been filing any complaints on violence within the IDPs camps.

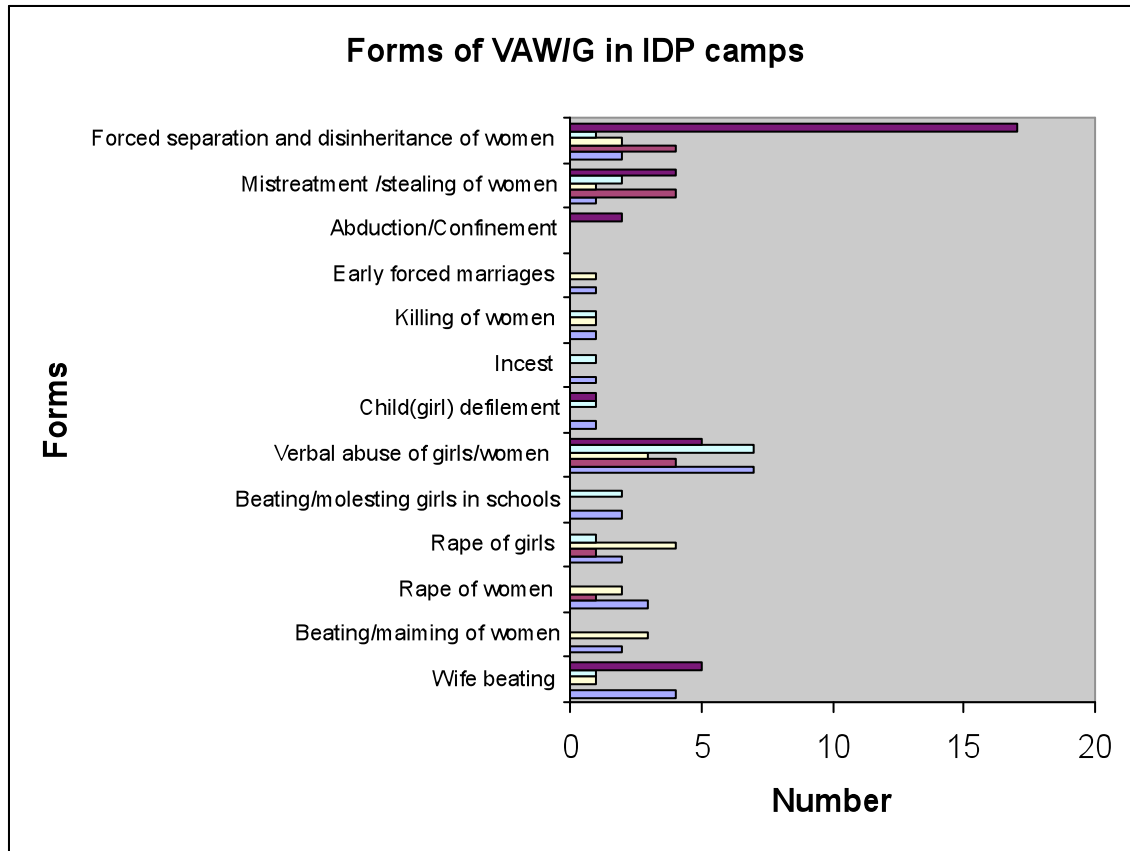
Children were said to be safe from violence in the IDP camps. Complaints about their welfare had to do with lack of nutritional supplies targeted at the needs of the most vulnerable among them such as the young and sick.

Forms of VAW/G in IDP camps

When asked to rate incidence and frequency of forms of VAW/G since/within the camps, respondents came up with the scores below:

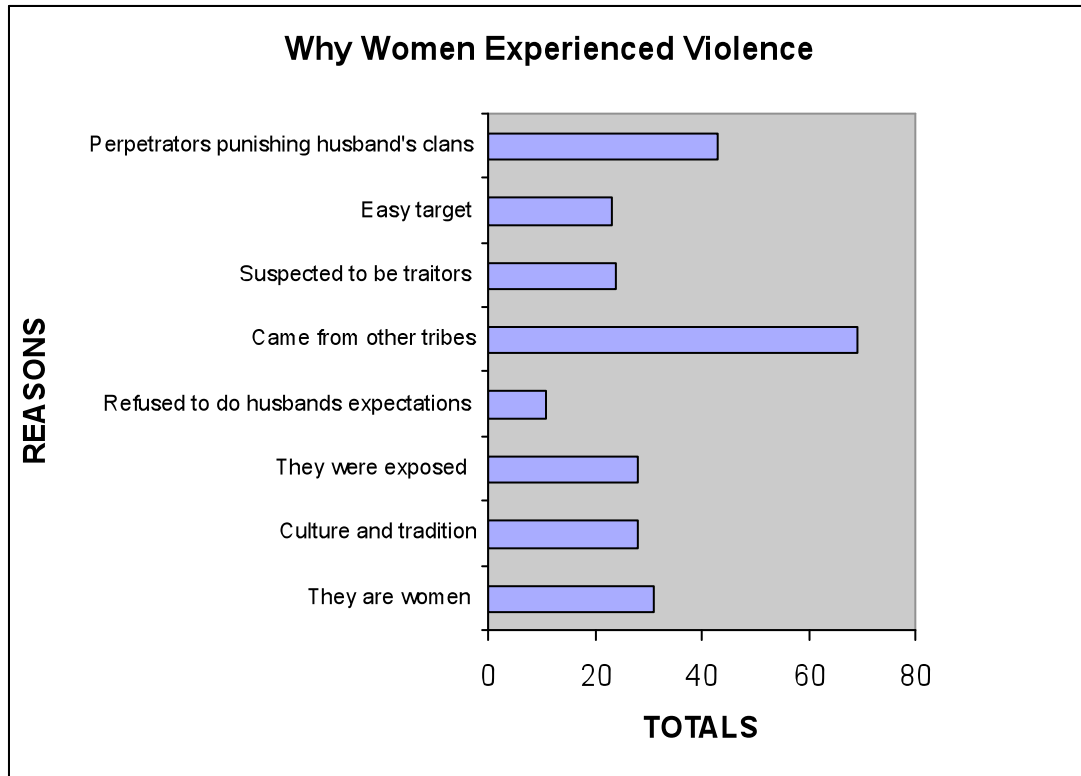
Violation Rated	1	2	3	4	5
<i>Wife Beating</i>	4		1	1	5
<i>Beating/Maiming</i>	2		3		
<i>Rape of women</i>	3	1	2		1
<i>Rape of Girls</i>	2	1	4	1	
<i>Beating/Molesting</i>	2			2	
<i>Verbal abuse</i>	7	4	3	7	5
<i>Child (girl) defilement</i>	1		1	1	
<i>Incest</i>	1			1	
<i>Killing of women</i>	1		1	1	
<i>Early Forced Marriages</i>	1		1		
<i>Abduction/Confinement</i>					2
<i>Mistreatment/Disinheritance</i>	1	4	1	2	4
<i>Forced separation</i>	2	4	2	1	17

The above are presented in the bar chart below that shows separation and disinheritance as the most common form of violence still felt by women in IDP camp conditions. It is notable that other forms of violence that were highlighted during eviction and flight to camps receive little mention as being present in the camps.



Why women experienced violence

The broad reasons as to why women experienced violence were similar to those of men as outlined above in the genesis of the conflict and confirmed by their responses in the analysis below, however violence against women was distinctly gender based. A lot of women suffered because of their relation to men from targeted communities or even their own communities. Slightly over half the respondents attributed suffering of women as calculated to punish husbands' ethnic groups. Affinity to a targeted community made women to be viewed as traitors by virtue of association. A significant number saw being a woman as making them vulnerable as they were looked at as an easy target- i.e. could give least resistance. The same applies to those who concluded that it was enough to be a woman to be targeted- this view came up in particular relation to violence of a sexual nature. It is also notable that a number of women saw their suffering as just an extension of cultural and traditional SGBV.



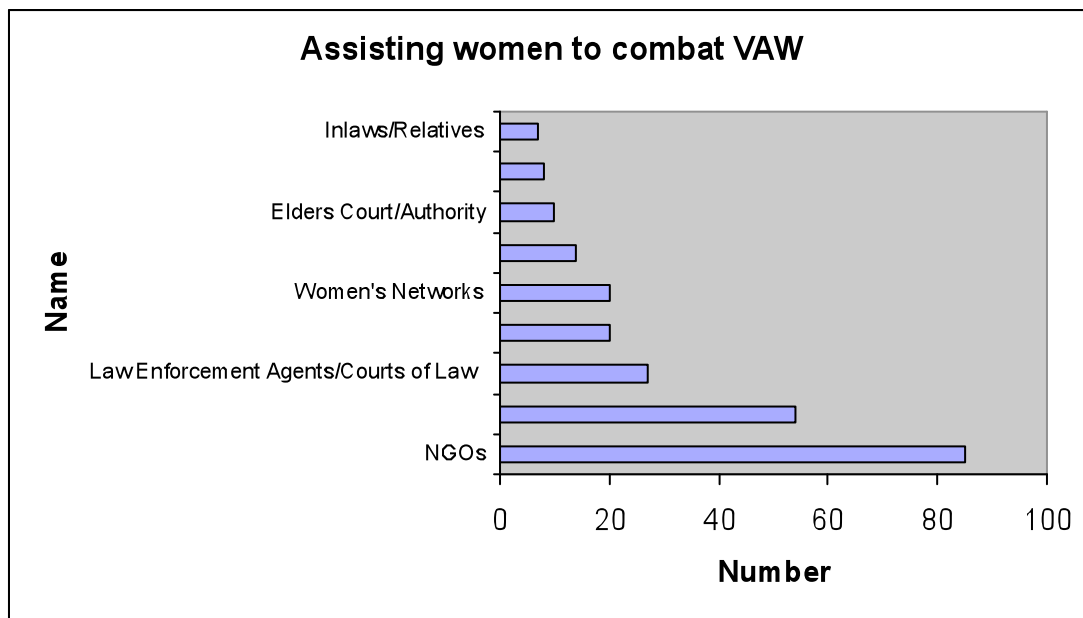
A small number of respondents felt that women experienced violence because of tension and fear that made them desperate and open to manipulation and abuse. Male respondents in Kakamega Police Station IDPs reported that women and girls in particular left the tents at night to be accommodated by the (male) police. While they cited this as a case of sexual molestation that reflected desperation, men acknowledged that girls/women went of their own volition. Men also reported seeing discarded used condoms in camps at dawn which led them to suspect that women were engaging in sexual relations secretly to satisfy financial needs or reward unspecified favors. Men in IDPs felt a sense of responsibility or even ownership of women from their communities that was reflected in their resentment/hostility towards men from other communities who were suspected or known to have relations of a sexual nature with “their women”. Incidentally the same feeling was not reciprocated by the women reflecting the gendered social power of men in the control of women’s sexuality.

Mitigating SGBV

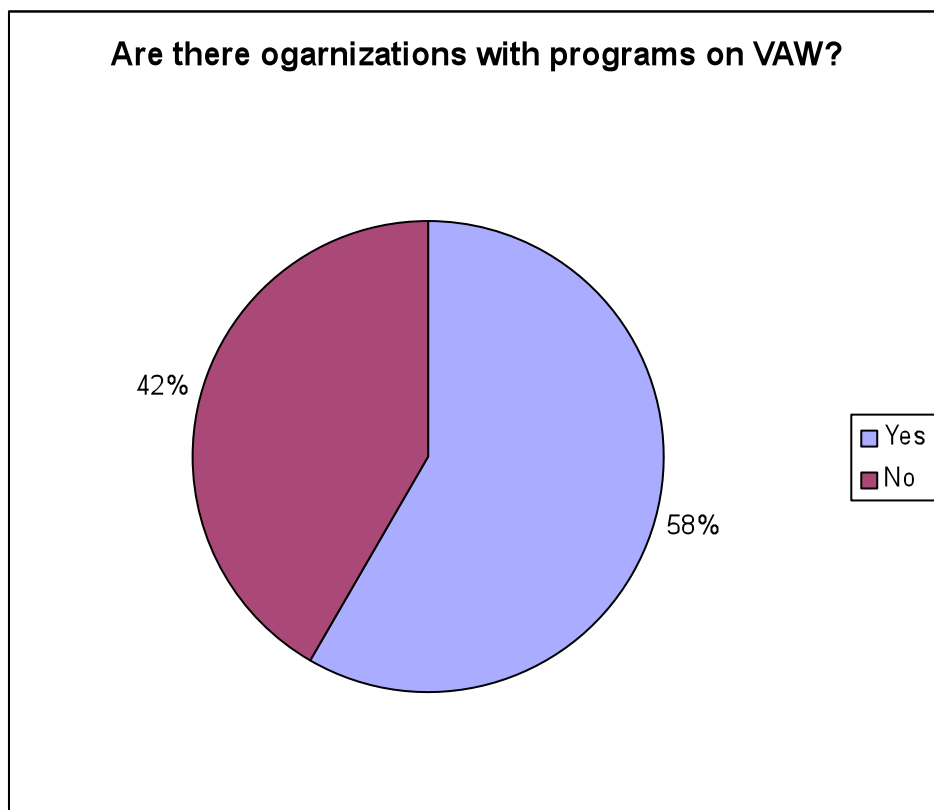
It was apparent that post election violence grossly interfered with pre-existing mechanisms that protect women from violence or mitigate effects of violence. In Kisumu there were complaints from both relief organizations and IDPs of poor preparation by GOK and relief agency health services for the high demand for services during the conflict made worse by physical and personnel inadequacies. More specifically the general complaint was that hardly any organization (GOK or other) had taken a keen interest in VAW women and sexual violence in particular. All relief organizations appeared most interested in provision of basic survival supplies. A good indicator of the

organizations priorities were the forms they filled when admitting/screening IDPs; they have no provisions for violence suffered. All camp managers/relief organizations reported offering medical support but none showed a specific interest in sexual violence victims. It was mentioned by some relief organizations that they offer psycho social counseling and support but few of the women victims had benefited from it or in some cases as was evident in the Keroka IDP camp, were even aware of the availability of the service. Members of the research team were constantly approached by women who wanted to “tell their stories” because they had no one to talk to about the psychological trauma they had undergone. The only women reported to have benefited from post rape examination, counseling and post exposure prophylaxis (PEP) treatment to prevent possible infection because of exposure to HIV/STDs were in the slums of Kisumu – and only so because of a pre existing relationship with the CDC/KEMRI vaccine research group/project. No organization was offering contraceptives within their supplies, post rape kits, delivery/midwifery kits, or even sanitary pads. There were no tents or special spaces set aside for counseling services, reproductive health consultations and legal advice to rape survivors. There was awareness of and even cases of IDPs that had been referred to medical centers for routine health problems but hardly any on sexual violence. Relief organizations and all the camp managers however confirmed that they had set up referral mechanisms for cases of SGBV.

Among existing interventionists, respondents (below) rated NGOs highest in assisting women cope with violence. This referred to generalized assistance rather than to professional help specific to form of violation.



Asked specifically if there are organizations that have programs on aspects that touch/mitigate SGBV/VAW, over half of the respondents answered in the affirmative as illustrated below:



The following organizations were named as having aspects of programs that touch upon/mitigate aspects of SGBV/ VAW/G:

- Kenya Red Cross
- FIDA
- Churches – Catholic, ACK, P.A.G Churches
- MOH doctors
- Plan International
- Women Groups
- Merlin
- St. Rita
- Temak
- Good Samaritans/Individuals
- CDEF
- Masaba District Hospital
- World Vision
- YWCA
- IOM
- WOFAK
- SWAK
- Lamb and light
- ADRA
- St. John

- Action Against Hunger
- MSF
- UN
- Rotary
- UNICEF
- Medicin Sans Frontiers

Below is a table of organizations identified as delivering different services at the IDP camps:

Organizations Mapping of GBV Interventions in Western Kenya

WHO	WHERE		WHAT			
	Organization	Province	Location	Health	Psychological	Legal
ADRA Kisumu	Nyanza	Moi Stadium	Preventive, Promotive, Curative, Nutrition Support	3 counselors		
Kenya Red Cross	Western	Kakamega Police Station	Providing drugs and administering first aid	Providing guidance and counseling to the IDPs		
Kenya Red Cross	Nyanza	Moi Stadium	Provision of Drugs		Tracing (Restoring family links)	
Nurse, Public Health Officer, Clinical Officer and Pharmacist from MOH	Nyanza	ACK	Providing general treatment, Providing water and sanitation			
Liverpool Voluntary Counseling and Testing Centre (LCVT)	Nyanza	ACK		Providing post-rape and trauma counseling		
Kisumu Urban Apostolate Program (KWAP) Pandipieri	Nyanza	ACK		Trauma Counseling		
Tropical Focus for Rural Development	Nyanza	ACK		Trauma Counseling		Relocation and resettlement of IDPs
Kenya Red Cross	Nyanza	ACK	Health services, supply foodstuffs	Providing counseling and referrals 3 counselors		

WHO	WHERE		WHAT				CONTACT		
	Organization	Province	Location	Health	Psychological	Legal	Security	Name	Tel/Email
Kisumu Peace Program	Nyanza	ACK	1 Counselor	Providing general counseling services				Teresa Agutu	0729 649 ajuogaoke
Merlin	Nyanza	ACK	Providing immunization	2 Nurse				Onditi Simon	0722 1435

WHO	WHERE		WHAT				CONTACT	
	Organization	Province	Location	Health	Psychological	Legal	Security	Name
St Johns Ambulance			Emergency responses First Aid					Eric Oguna
TEMAK	Nyanza	ACK	Medicine especially to women and children					
St Rita	Nyanza	ACK		Counseling children and provide them with toys				
St Johns Ambulance	Nyanza	ACK		Counseling				
Aga Khan Hospital	Nyanza	Kisumu	Provide delivery services to expectant mothers					
ACK Church	Nyanza	Kisumu					Shelter	
Catholic Justice and Peace	Nyanza	Kisii		Counseling 3 counselors in Keroka IDP Camp			Help in tracking relatives of the displaced persons who were lost during the conflict	Margaret Ondika William Ogajo
Merlin	Nyanza	Kisii	Healthcare, foodstuffs, cooking equipment					Nestroy Otieno
Kenya Red Cross	Nyanza	Kisii	Foodstuff, shelter					
ADRA	Nyanza	Kisumu	Medicare					
IOM	Nyanza	Kisumu					Transport of Displaced people	

WHO	WHERE		WHAT				
	Organization	Province	Location	Health	Psychological	Legal	Security
Kenya Red Cross Society Kisumu Branch (KRCS)	Kisumu	Central Police Station	Providing Treatment Vaccination to children	4 counselors Providing counseling services at Central Police Station			Kenya Police
Kenya Red Cross Society Kisumu Branch	Kisumu	Moi Stadium	Providing treatment Vaccination	4 Counselors Providing counseling			

Additional Organizations Assisting the IDPs

Organizations	What they assist with
Kenya Red Cross Society	Food supplies, Child protection, Drugs, Guidance and counseling, Soaps, Blankets, Utensils, Mosquito nets, sanitary towels, accommodation, security.
ICRC	Utensils, blankets, nets
IOM	Transport, food, tents, blankets
MEDICOS / Action Against Hunger	Sanitation
Churches (include Catholic, ACK, NCKK)	Food, Clothing, Campsite
UN	Tents, Cooking equipments
UNICEF	Books, Stationery, Diapers, blankets, sanitary towels, bags
Life Ministry	Psychological support
Pabari Hard ware	Food
World Vision	Toilets, tents
Techno Relief Services	Sanitary towels, Water tents
Merlin	Drugs and healthcare, Water containers
MSF	Medicine
St. Johns	Medicine
Rotary	Tents
YWCA	Food, nets, other basic needs

- CDEF, World Vision, Masaba District Hospital, FIDA, ADRA, WOFAK, SWAK, Women Groups, Good Samaritans/Well wishers/Gilanis Supermarket, Lamb and Light, St. Rita, Temak, Plan International, Chiefs, USAID, Administration Police/Kenya Army –Security

Interviewees made the following suggestions to reduce the incidence of VAW/G in the IDP camps/conflict: -

- Preaching, advocating for peace
- Counseling people
- Perpetrators arrested and punished
- Proper law reinforcement in the community
- Create GBV/VAW/G awareness
- Beef up security
- Improve health services specific to VAW
- Encourage tolerance to each other
- Strict rules at the camp
- Women empowerment
- Basic needs to be provided
- Political situation to be improved

- Resettlement of the displaced
- Peace
- Encourage tribal tolerance
- Increase food security to keep women from dangerous means of food acquisition e.g. prostitution
- Train people to be more hospitable
- Parliament members to visit and talk to the people in the camps

Different faces of IDP Camps

As earlier observed, IDP camps in Kisumu and Kakamega were occupied by two types of violence survivors, those who had been resident in the areas and had been attacked because they belonged to a rival community (who were the majority) and those returning to their ancestral home areas mainly from Nakuru, Nairobi and parts of Rift Valley. Such camps were increasingly becoming transitory centers as majority of residents were relocating either to their ancestral “home areas” or to camps in areas close to home considered safer. Siaya police camp for instance had been closed because all IDPs had relocated. This changed somewhat with respect to camps visited in Ekerenyo and Keroka. Most of the residents in these camps had been evicted from the rift valley. Majority of survivors belonged to the local Kissi ethnic group that they also identified with as their ancestral homes. There were very few none “local” refugees and virtually all of those were in the process of making arrangements to relocate to their ancestral homes.

Survivors of the conflict in Ekerenyo were resident in the camps but a significant number were staying with relatives or had rented space in the local markets/town. Often survivors outside of the camp came to source for food and other supplies from the IDP camps but there was no clear procedure on how to deal with such non residents by the relief agencies. Even GOK officials did not have data or services for those outside the camps. Survivors outside of camps complained of being discriminated against by the relief agencies while those inside camps complained of imposters from outside lining up for supplies when they were not really affected. There were complaints of corruption and nepotism by local volunteers working for relief agencies. Women complained that they had to beg for supplies or even insinuated that they were expected to give sexual favors to some workers to be considered. Alternatively they were increasingly being asked to work or chosen to work for low wages to make some money to cater for their needs. Girls were being sort to work as house-helpers or farm hands. Survivors of sexual violence complained of a lack of attention to their problem even though relief agencies said they had counselors stationed at the camps. Women, girls and some men were worried about possible security lapse at the camps since they were not properly fenced. They complained of shortages or lack of supplies needed by children and women for their personal hygiene.

It was significant that both non resident and resident displaced people had reached the end of their journey unlike those in other camps who were headed somewhere. What really bothered them was what would happen to them in the long term since they had no ancestral homes to go to. They were even more worried since the then peace talks in

Nairobi did not seem to be progressing well. Majority of those interviewed and women in particular were not willing to go back to their homes even with security assurances from GOK. The main reason was fear that the violence would recur as had happened before, however there were those who were married to the rival community and had been abused by their in laws making it difficult for them to go back. Some testified that their in laws killed their relatives and feared the same fate befalling them.

Experience of Women/Girls Affected by Violence in Kisumu Slum Areas

Women in slum areas of Kisumu suffered an increase in all forms of violence during the conflict and in particular sexual violence. Youth organized in militias were the main perpetrators of violence against women. Women reported being:

- Raped- in a graphic case, a woman was gang- raped in an open field in full view of passers by who largely felt helpless to stop the militia doing it
- Violated by male youth even in public places such as by stripping them, touching their private parts or generally shouting obscenities at them
- Beaten both by militia, boyfriends and husbands/relatives who were said to be in a constant state of agitation
- Insulted and generally molested
- Restricted from going to work or earning a living through petty trade as well as having their businesses looted and stock stolen or destroyed
- Molested for marrying/associating with the enemy
- Tear gassed by police and in few cases beaten in their houses or vicinity of their houses by police looking for offending male youth.

Besides direct violence, the destruction/restriction of their livelihoods made the poorest of women destitute which drove them to adopt desperate measures such as sex work to feed their families.

Women in the slums also complained that they suffered neglect from relief organizations whose attention was on IDP camps. Their plight remained private as they were perceived to be members of the aggressor community when in reality they were victims of their own militia. Militia impunity was helped by almost total absence of police and other security forces that feared venturing into the slums only appearing when they were driving the youth back to their base. Such are the times when they were tear gassed and beaten in their houses. Some women suffered bullet wounds and some deaths including of children were reported after police raids.

Most of the women who were raped did not seek immediate medical attention or even within the stipulated period. Reasons for not seeking medical attention and reporting to the police ranged from: -

- Being embarrassed or ashamed
- Fearing to venture out of the house
- Fearing the rapists
- Knowing (assuming) that the medical clinics could not be of any help

- Not knowing what to do
- Not knowing what assistance was available
- Not having the will/strength to seek help
- Knowing that nothing would be done about it
- Knowing that police were useless
- Fearing that reporting to police would be siding with the enemy and therefore inviting more reprisals from elements within the militia
- Lack of support from fellow women within their locality

A local women group in Manyatta (slum) by the name “Pal Omega” organized for volunteer counselors from KEMRI/CDC Kisumu who had been working with them on the vaccine project. Through this initiative some of the rape victims were counseled and treated. The women said a number of the victims remained silent and had not received any treatment. The women requested that they be assisted to gain capacity to assist victims/survivors of violence as well as talking to the police and local militia leadership in a more formal manner.

The Role of Organized Youth (Local Militia)

Nearly all the IDPs pointed a finger at respective local militia of male youths as the people who ejected them from their homes. Alternatively, even those who did not wait to be evicted and fled to the IDP camps of their own accord had heard that the local militias were on the frontline of evicting members of the ‘enemy’ communities. It was evident that local militia held sway in Kisumu generally and the slum areas where they were all said to reside in particular. Even local communities not targeted by the violence expressed fear or at least some form of discomfort with the existence of the militia. Women in particular felt that their lives were more insecure than before.

Local militias were accused of perpetrating:

- Targeted and coincidental killings
- Forced evictions
- Arson
- Rape/defilement/sodomy
- Molestation of members of ‘enemy’ communities
- Issuing threats
- Patrolling clash areas to terrorize the displaced and to prevent them from salvaging their property or going back to their houses
- Looting and destroying property and generally making it more difficult for the security forces to do their work of protecting the IDP community.

Police and Provincial Administration admitted to the existence of local militia. Officially police downplayed militia capacity to cause mayhem but informally they expressed fear for the militia. Most of such fear accrued from the fact that militia were said to be highly well organized and tended to operate in large groups of armed youth

that far out number security forces. Members of security forces that did not belong to the local community felt particularly vulnerable – as did all the policewomen. ‘Foreign’ policemen/women even conceded that they were considered legitimate targets by militia. Among the most dreaded characteristics of the militia particularly in Kisumu is what police said was an active incitement of the local communities against authority of government in any form. Police admitted that anarchy appeared to reign thanks to the local militia. Rather than wait for police to come to them, the youth had been actively provoking the police, including throwing stones and other missiles at police stations or while they were doing patrols.

It may appear that police and provincial administration had little faith in their capacity to contain the militia particularly if and when the then ongoing talks for a political settlement failed. Police in Kisumu expressed fear for their lives in the event of such an eventuality. Police also admitted un-officially that they had made informal contacts with the militia through local leaders/elders and the youths own leaders even to allow relief operators to continue serving IDPs.

The Kakamega Police were more confident about tackling the youth/militia. They felt that local leaders had done a lot (mainly informally) to dissuade the militia from violence apart from the ruthless police crackdown and patrols at the height of the violence that led to a number of casualties including deaths among members of the militia. Yet police were still apprehensive of consequences of the failure of the then ongoing talks between government and opposition. This was because, they felt that local militia seemed to be expecting something positive to come out of the talks, failure would lead to anger and more mayhem that could be difficult to contain.

In the conflict areas of Kakamega, Kisumu and the Rift Valley, the youthful militia were arguably the main perpetrators of violence against women. While some women (not in camps) in Kisumu complained partly of police harassment and of neglect such as when they were being molested by the youth, all were in agreement that the militia were their worst nightmare. Apart from the already mentioned forms of violence ‘foreign’ women suffered under the militia during eviction from their homes/business premises, ‘local’ women in Kisumu were not spared either. Women interviewed in Kisumu listed the following as militia excuses for violence against them:

- Accused of being friends with foreigners or working for the same (Men do not seem to have been punished for the same “offence”).
- Loitering in areas of trouble (women could be accosted on their way from work at illegal roadblocks and accused of loitering).
- Not responding to calls to open the door fast enough
- Turning down sexual advances of militia or refusing to be ‘protected’
- Being proud/looking down upon militia

Often local militia swooped places with militia from other estates to terrorize women in localities that they would not be recognized immediately, rather than do it to women in areas where they were known.

The Changing Roles of Organized Male Youth (Local Militia)

Women were quick to point out that not all militia were bad. They said there were good ones who assisted in punishing bad elements among them (militia). As of the time of the interviews, the ‘good militia’ had dealt decisively with bad elements by lynching (setting on fire till they died), four of the known rapists. Women are said to have celebrated publicly when one of the criminal militia- a notorious rapist, was lynched. However they (women) expressed fear that criminal elements among the militia could easily regroup and hit back at them to provoke the ones who were protecting them. It was also their view that good militia had potential to become bad guys overnight since nothing bound them to protect women. The (militia) agenda was expressly to protect community against the government while supporting ODM (party).

Youth (Militia) Leaders

A discussion with youth leaders brought out their perspective of the post election crisis and their role in it. They described themselves as defenders of the right of Kenyans to a president of their choice. The youth blamed the crisis on GOK for openly rigging the election. In their view, the impunity with which the election was rigged was to blame for the severity of the violence.

Asked why they targeted business people and even poor members of certain communities, the youth explained that those they targeted fell in three categories:

- Those who had supported their competitors
- Those who had been seen/heard celebrating the ECK announced presidential results
- Bad people who had no respect for locals from the targeted communities.

Prodded further, they said that all the targeted communities were guilty by extension since the presidential election was rigged in their name- furthermore those in IDP camps in Kisumu appeared to condone rigging since they were known to have celebrated the election outcome.

Youth leaders explained that, they did not set out to kill anybody from ‘enemy’ communities. They were emphatic that all the deaths were caused by police. They said that their culture forbade shedding innocent human blood – if one did, the cleansing rituals were too expensive. All they did was to evict undesirable people from their homes/businesses.

The youth also exonerated themselves from rampant arson. They said that some of the buildings (including two supermarkets) were set on fire by police when they threw tear gas at looters. They also accused police of spear heading looting – with some claiming that police protected some looters who were stealing with them, then set the buildings on fire after they had gotten their share. They conceded that businesses looted and burned

largely belonged to foreigners or to their relatives (including spouses) among the local community. They claimed that additional acts of arson were sponsored by businessmen from affected communities who gave money to thugs to set on fire property of local community members perceived to have been responsible for the destruction of the ‘foreigners’ property.

Youth leaders saw their roles as that of filling the power/administration vacuum that had been left by the absence (inactivity) of the Provincial Administration as well as local police. It was their belief that there could have been a breakdown in law and order in the slums in particular if they had not stepped in. They attributed ill motives to criminal elements among them who betrayed the popular political cause for self-satisfaction at the expense of mostly fellow oppressed people.

Regarding their role in violating women’s rights through purposive acts of violence, the youth leaders acknowledge that some among them were guilty. They were however quick to point out that they had taken strong measures that included lynching known/identified perpetrators. It was their contention that they did not anticipate criminal elements taking advantage of their own while they were busy fighting the (police) political cause. Further discussion brought out the fact that they neither had an articulate written or unwritten code of conduct with regard to VAW/G. It was left to the whims of every leader/youth to conduct themselves as their conscience led them in the face of overwhelmed GOK security apparatus.

The youth leaders were quick to point out that after setting a precedent of dealing ruthlessly with perpetrators of VAW/G, this would act as an unwritten but powerful code of conduct. They further presented that, bad blood between them and police was not good for security of women and girls from violence. They made the following recommendations: -

- COVAW facilitate a meeting/workshop between them security apparatus that could address the bad blood in relation to VAW/G
- COVAW assists them to build their capacity/understanding of issues of VAW/G and how to prevent/deal with the same in an acceptable manner
- There be more formal/institutional interactive sessions with organized women’s institutions fighting VAW with a view to fostering joint efforts at countering it.

Conclusion, Recommendations and Way Forward

The most disturbing finding of the study is that women and girls became victims of the post election crisis regardless of the political or ethnic side they were perceived to be sympathetic too. Both sides of combatants in the conflict directly targeted women and girls for sexual violence as well as instigating serious insecurity that pushed women and girls to the periphery of survival thus exposing them to more risks to violence. Thus post election civil unrest and government security lapses had an ominous significance for

women and girls in their marginal position in Kenya's patriarchal/socio-gender power structure.

That the beginning of the crisis was largely perceived to have been spontaneous and unexpected both by government security opponents and the political party divide, intensified the chaos that reigned precipitating a security vacuum whose extreme ramifications were shouldered by marginalized groups such as women. This past should inform future preparedness by both state and no-state actors to prevent and mitigate the suffering of women and girls.

The current high unemployment rates among the youth all over the country and subsequent apathy, frustration, anger and rage in the face of other perceived injustices is a serious cause for concern among organizations fighting different forms of violence. Findings of the study are a pointer to the importance of working out ways and means to target youth who resort to crude male upper body strength to direct their anger (conveniently) at women since they occupy a weaker social status in patriarchal pecking order. While most solutions to managing the situation are within the mandate of GOK, the onus is on organizations such as COVAW to bring the situation as it affects women and girls to the attention of the state and demand comprehensive action at a macro-state level – such as gender responsive constitutional review as well as strengthening/initiating micro-level actions/programs to combat SGBV. Further COVAW and like minded organizations should demand and effect partnership with government at all levels in measure that will prevent, punish and mitigate SGBV.

IDP Camps

Interviewee responses in IDP camps illustrate what happens to issues of SGBV in the face of general crisis situations- violations of women and girls are downplayed even by women and girls themselves. It was established that most women and girls suffered violence in attacks before the IDP camps but accommodation in the camps did not bring to an end threats from members of communities who had evicted them. Despite denying existence of cases of camp security being compromised by external intrusions, the fear expressed by women and even men of the possibility of that happening was telling. Most interviewees complained that it was easy for men from outside the camps to walk in and out of the camps undetected.

There were all indications that sexual crimes and physical violations of women were not seen as a priority even by relief agencies and police who did not see the urgency of acting on such crimes. Once women and girls got to the camps, priority changed to securing their physical safety and providing basic necessities. Among such supplies, gender specific supplies to address needs of women such as sanitary towels were seriously in short supply. Psychological effects of violence such as post rape trauma were largely glossed over. Rape victims did not access post exposure prophylaxis and most were not aware of the existence of the services. While in one of the camps the GOK medical team had made an effort to track people on ARV treatment- this did not appear as standard

requirement in all camps since some women complained of missing their treatment and not knowing what to do.

The SGBV plight of women and girls in IDPs highlights what economically marginalized women in slum areas and other places where poor women are located are exposed to nearly at all times. That women in Nyalenda slums suffered and are largely still exposed to conditions arguably worse than women in IDPs should be a wake up call to GOK, international agencies and CSOs to step up their efforts at taking SGBV as an ominous indicator of failure of Kenya's Nation State to protect marginalized women.

Below are more specific recommendations of possible actions that could improve prevention and response to SGBV: -

1. Carry out a capacity assessment of local women organizations to deal/cope with violent conflicts.
2. Disseminate findings of the study to stakeholders in post conflict SGBV interventions to enable them do an audit of their activities.
3. Initiate community dialogue on SGBV that should involve GOK security, women's organizations, local and other CSO and youth (militia) organizations.
4. Promote direct dialogue between youth (militia) leadership and women's organizations with a view to fostering agreements on preventing an escalation of SGBV particularly during conflicts/crisis.
5. Explore ways in which predominantly male organizations can commit themselves to fighting SGBV.
6. Lobby for the implementation of the new Refugee Act on IDP camps and other situations of displacement. Sections that outlaw relief workers and security forces taking advantage of their power within the situation to abuse women and girls should be enforced.
7. Marital problems were sighted by chiefs as a major contributor to SGBV- COVAW and like minded organizations should prioritize training sessions on marital law for a cross section of local actors including chiefs, women leaders and youth group leaders.
8. Capacity building in trauma counseling for community level women leaders and volunteers should be undertaken to strengthen post conflict reconstruction among survivors of SGBV.
9. COVAW and like minded organizations may need to come out with longer term strategies to address issues of preventing and dealing with SGBV among IDPs who may stay longer in camps because of slow relocation/return. Ekerenyio and Keroka camps have a high likelihood of holding IDPs for longer periods in the camps for reasons outlined in the main report so they may have to be given priority.

APPENDIX

Appendix 1: Personal Testimonies

Mogaka (Kipkelion)

When the election violence broke out in Kipkelion, Mogaka (not real name) was forcefully evicted from his home together with his expectant wife. The condition of his wife made them keep to the bushes because she could hardly walk quickly enough to keep them ahead of marauding mobs of male youth. As fate would have it she developed sudden labor pains and could not even manage the slow walk. Mogaka was forced to stop and attend to her. After what he estimated to be close to two hours, she gave birth to twins. Matters were complicated when she could not control her loud cries from the pain she was experiencing.

The cries attracted passers by and soon a crowd of young militia who had evicted them formed. The militia got into an argument in their local language on what to do. Some wanted the whole family put to death. Others thought they were better left alone to perish on their own. The visible pain and cries of Mogaka's wife seemed to disturb one of the youth so much that he slit her throat in full view of Mogaka and the militia. The cruel act seemed to momentarily unnerve the militia and they decided to leave shortly.

As if by some a miracle a man walked through the bushes to where Mogaka, his wife's body and the wailing naked twins were. He was from the "enemy" community to which the youth who had assaulted him belonged. He introduced himself as Lang'at (not real name) and said he heard of their plight from one of the youth and sympathized. He further told the shocked Mogaka that he has a pick up truck which he offered to transport Mogaka's family, including the dead wife to Mogaka's community's side of the border. He assisted Mogaka put the body of his wife on the truck and covered it with his overcoat. He further cut up a red piece of cloth to indicate that he was carrying a body.

Mogaka and the twins got into the driver's cabin and they drove off. Their progress was slow and painful. Youths had erected roadblocks along the way and were searching all vehicles for "foreigners." Lang'at had to explain dozens of times what he was doing and he was insulted on numerous times and called a traitor. The driving party also witnessed a number of bodies lying along the way with horrific injuries.

Lang'at crossed the border safely and got to the other community's side stopping at a local trading center. Immediately the car was surrounded by local armed youth. When they realized that he was from the 'enemy' community, they set on him with blows and kicks before Mogaka pleaded with them to stop and calmed them down to listen to him. After his narration and pleas for mercy, there followed long arguments on what to do to Lang'at. As more youth gathered and it became likely that, Lang'at may as well pay for his kindness with his life, a group of ten women emerged from the crowd and shielded Lang'at from the marauding youth. The women commanded the youth to retreat while threatening to strip and curse them if they touched Lang'at. Two of the women identified their sons and other relatives among the youth implored them not to risk living with a curse from witnessing their mothers' nakedness. The threat seemed to work. As the youths retreated, Lang'at pulled Ksh10,000 from his pocket and gave it to Mogaka to help him look after the twins. He finally apologized for what his community had done to Mogaka's family and asked him to get in touch when things got better.

Wairimu (Kakamega)

Juma (not real name) had been married to Wairimu (not real name) and both had lived in Kakamega town for seven years when the election violence broke out last year (2007). According to Wairimu, they had been happily married and were blessed with two children. She did not have anything serious to complain about. She said, she started noticing changes in Juma during the political campaigns in the run up to the elections. Juma was a fanatical supporter of the party identified with his ethnic group. Being from

the ethnic group associated with the contesting party, Juma and his relatives assumed she was supporting it.

Wairimu did all she could to steer clear of politics but as the debates grew heated with the election date approaching, the relationship with Juma deteriorated further. He often stayed out late and insulted her when he came back at night. When results started trickling in, Juma seemed very happy and even started treating her well and sympathizing with her because his party/candidate appeared to be winning. This was to change the following day as tensions rose over delayed announcement of the results and winner of the presidential vote by the ECK.

On the day the results were announced, Juma had left in the afternoon with a group of men in the neighborhood. It was clear that they felt things were not going well for them. They were already accusing ECK of rigging the election. Before leaving, Juma had pushed her against the wall and threatened her with dire consequences if 'her party' rigged the election.

Wairimu was washing the youngest four-year child named after her mother when the winner of the elections was announced. All hell broke loose. She could hear cries of anger from within the estate. A neighbor popped out and shouted her name from outside and cursed her husband for marrying an enemy.

A short while after, two women neighbors knocked on the door and came in. Their faces told it all. They informed her that 'her people' were being attacked and that those attacked were running to seek refuge at the Kakamega Police Station. One of the women offered to hide her in her house until the riots subsided. As they were still discussing what to do Juma banged on the door. He looked so agitated. He insulted Wairimu and set upon her with blows and kicks. The women managed to pull him away. He ordered her to pick the child who her mother was named after (the youngest) and go.

The women assisted her to pack a few of her personal effects. They helped her carry the child to one of their houses. As the riots got worse two days later, the lady who was hosting her started receiving threats from youths. One of her husband's cousins warned her that she would be targeted. Her host arranged for her to be transported to the police station.

Akinyi (Kisumu)

Akinyi (not real name) retired to bed early in her one room house in Nyalenda slums of Kisumu City. She was a vegetable vendor but had been unable to conduct any business for three consecutive days since the results of the presidential elections were announced by ECK. Her thirteen-year-old son was reading an old newspaper. While her five-year-old daughter was already asleep on the bed they shared.

Before she could quite fall asleep there was a loud knock on the door and incessant demands from at least three different voices to open the door. Her son stood up as if to

obey the order, but the door received a crashing knock from what turned to be a big stone and it came crushing in. At least four young men got in – one of them was hardly eighteen. They commanded her to hand over all the money she had – she did, Ksh. 339. They were disappointed that she did not offer them more money. One of them kicked her son to show that they were not playing games with her.

Akinyi begged them to spare her son and instead square it out with her. She could vaguely recall seeing two of her attackers. One of them held her son while the other two stripped her, they forced her on the bed and gang raped her in the presence of her son and daughter who had woken up in the commotion.

Snapshots

Susan was married to a “foreigner” and has four children. Her husband left her alone when the crisis started and she has no idea where he is or even his home. She is very traumatized and said she needs counseling to come to terms with what happened.

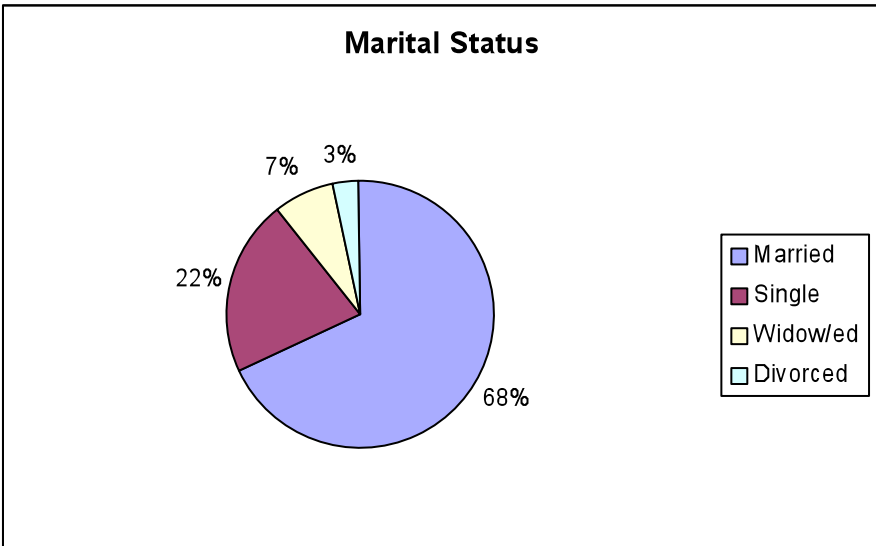
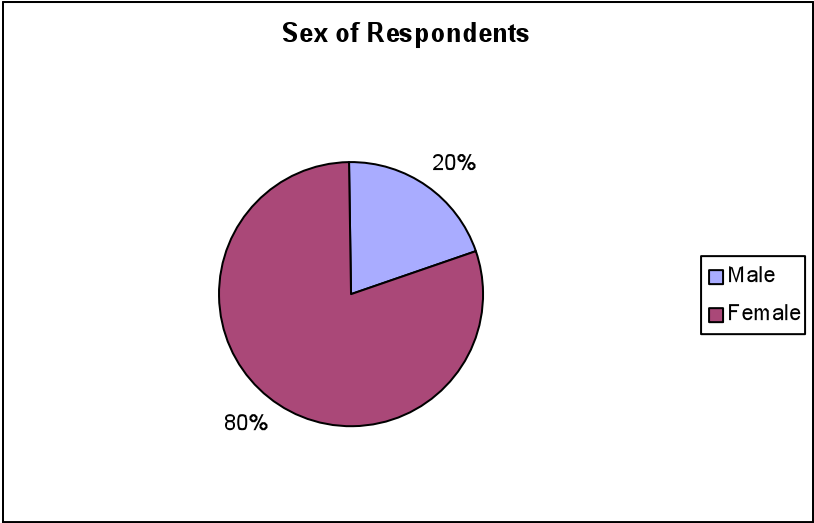
Jane was brutally beaten and expelled by her husband. He took advantage of her absence and stole all their belongings. Until now her landlord’s agent is giving her a lot of pressure demanding that she pays her rent yet she is no longer living there and has no source of income.

Naomi 40, says her house was burnt in her presence. She is very much confused, has no income but has to take care of six children. She says she can identify some of the criminals that participated in the violence.

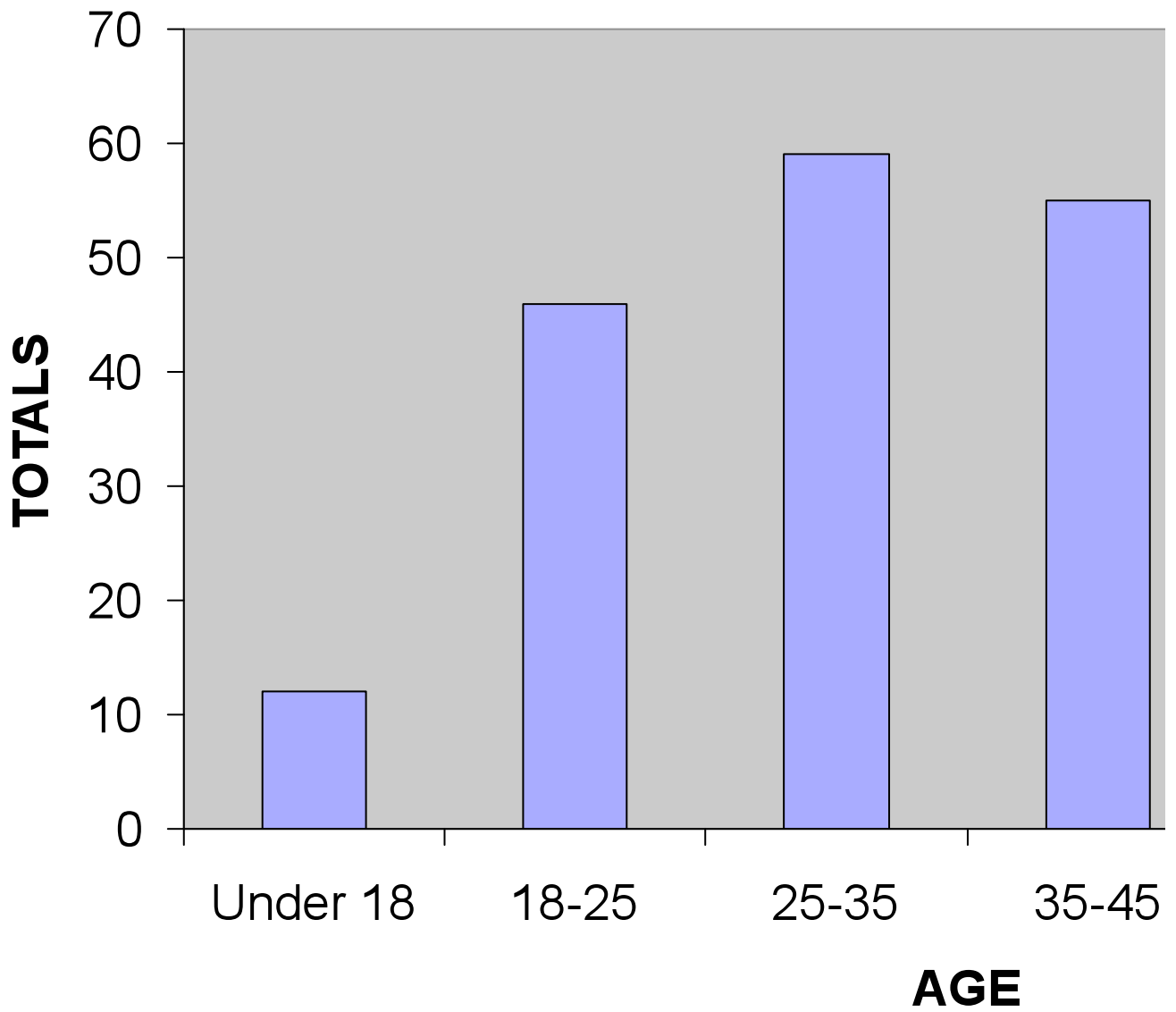
Bether, 45, is a single parent who is taking care of five children. She says she is living positive (HIV+) therefore needs close attention. She lost everything that she owned during the violence and is in deep request for help. She has no home to go to not even a land to cultivate. None of her children are HIV+. She is asking for a financial support that can help her operate some business to support her children.

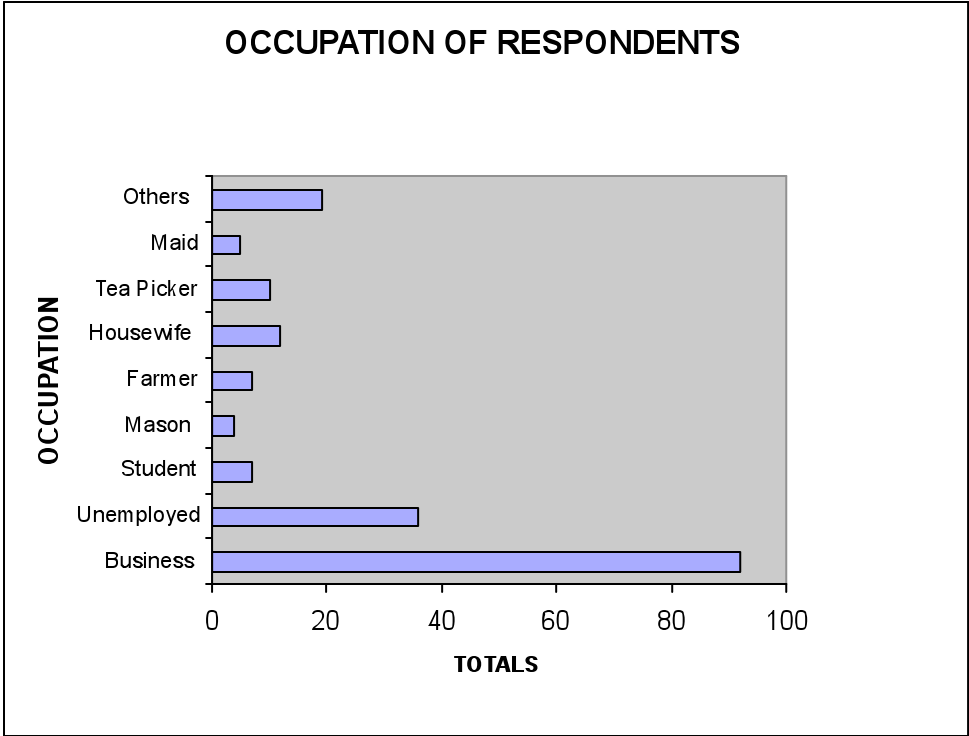
John, 28, is married. He was seriously attacked in Nakuru by violent youths who left him for dead. He was mobbed and cut by a panga on his hand and stomach. He says, he couldn’t believe seeing his intestines hanging out of his belly. He was treated in hospital and is recovering but carries severe wounds.

Appendix 2: Personal information about respondents

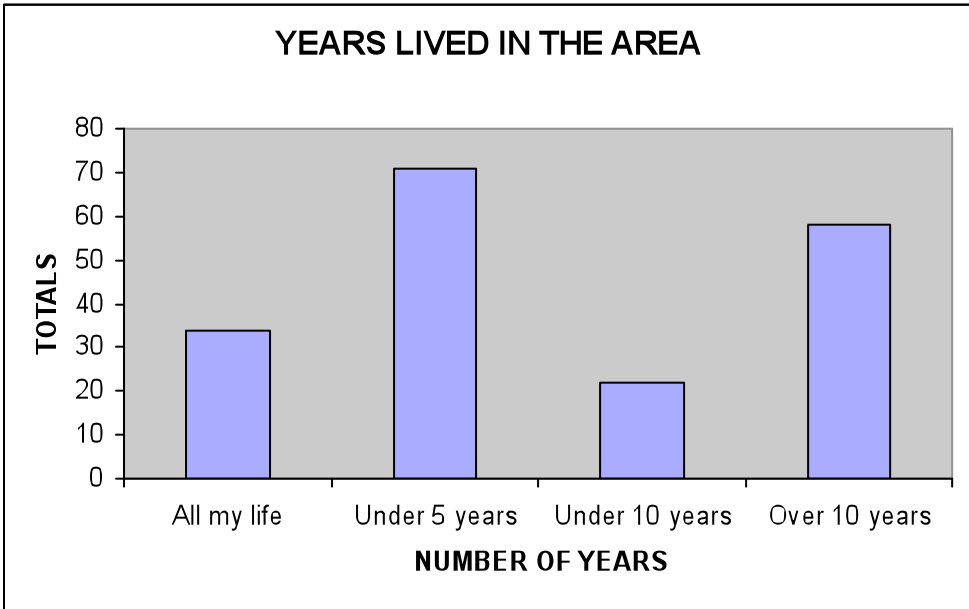


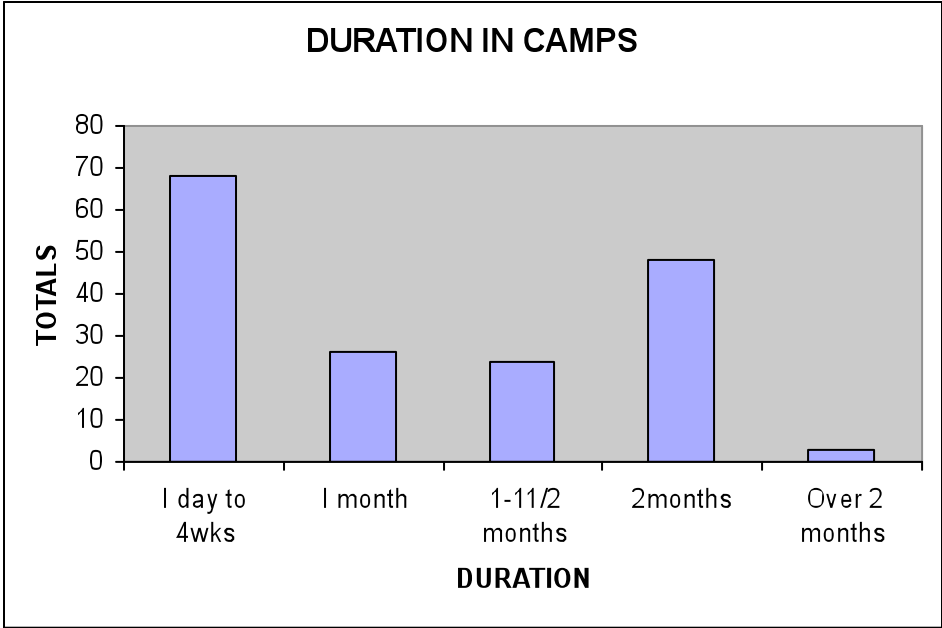
Age of Respondents



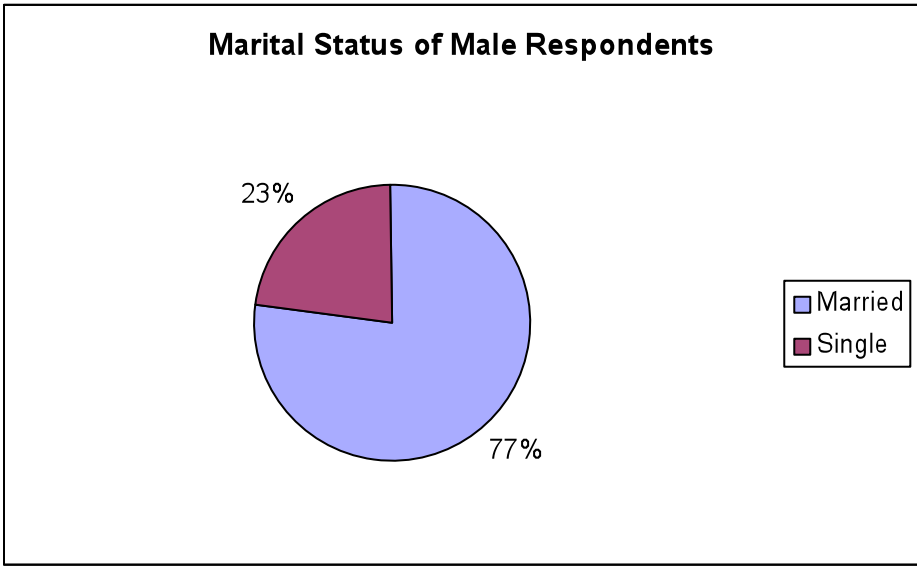


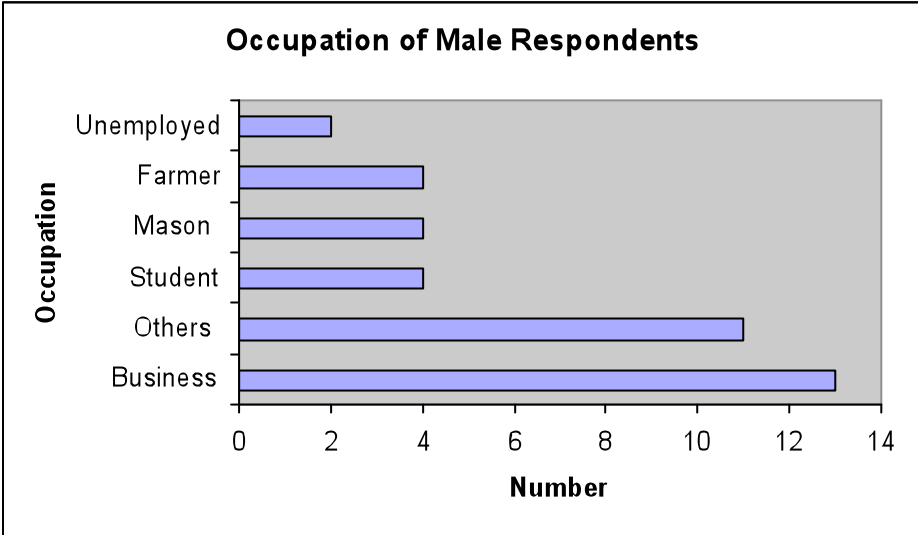
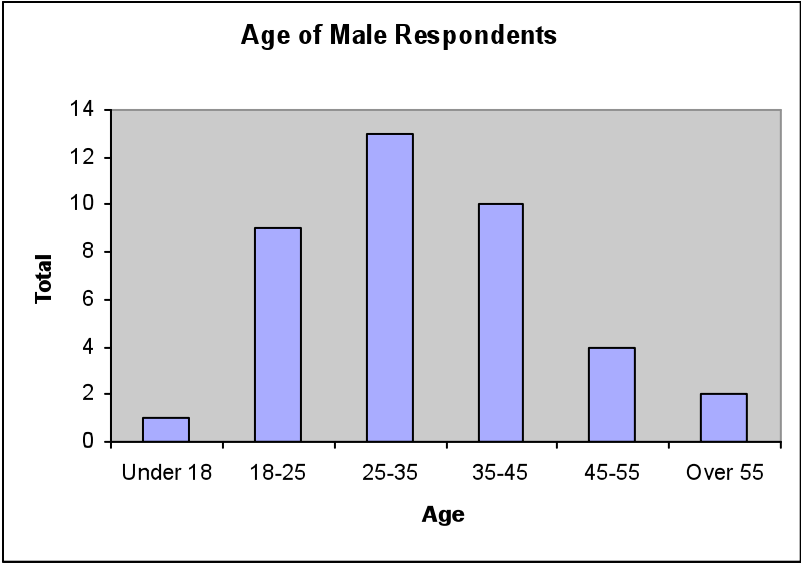
Others include flower picker, teacher, tailor, hairdresser, social worker, retrenched clerk, sales girl, boda boda, waiter, mechanic, baker, waiter, and office messenger.

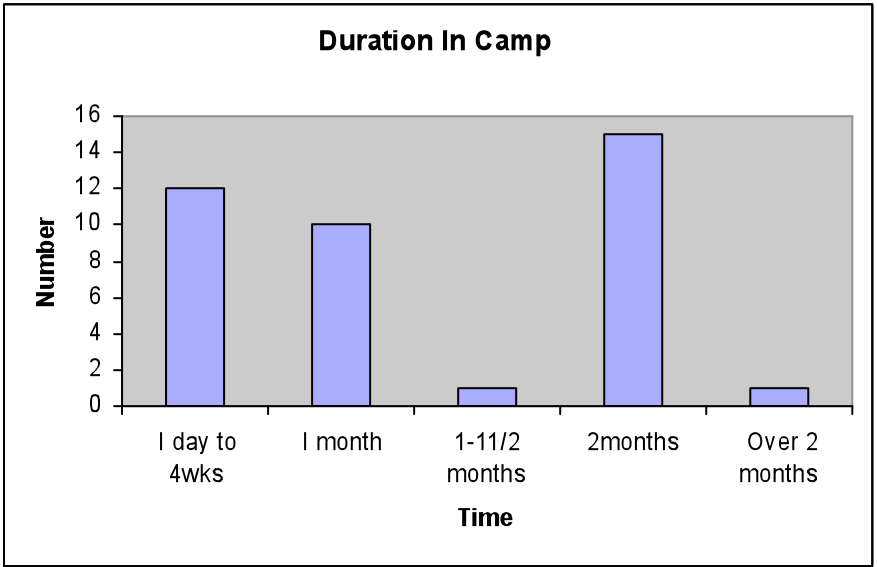
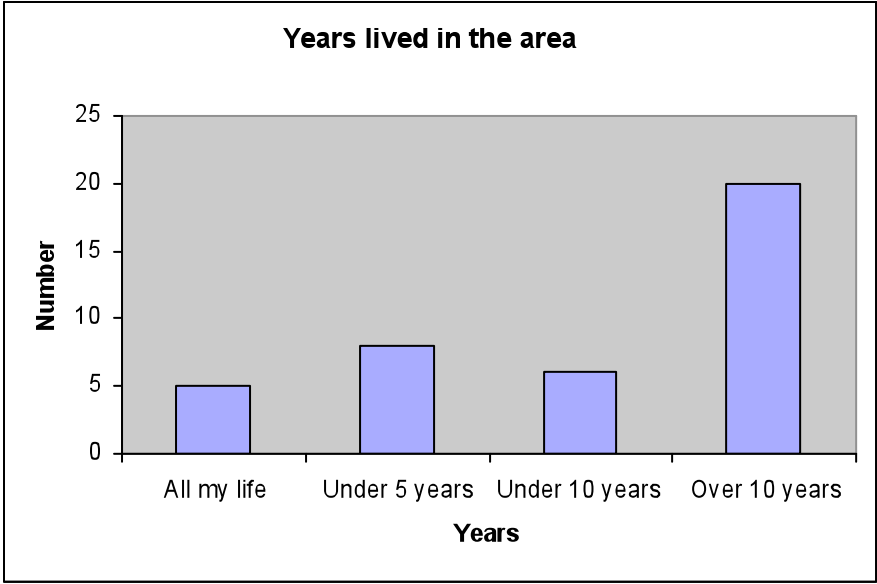


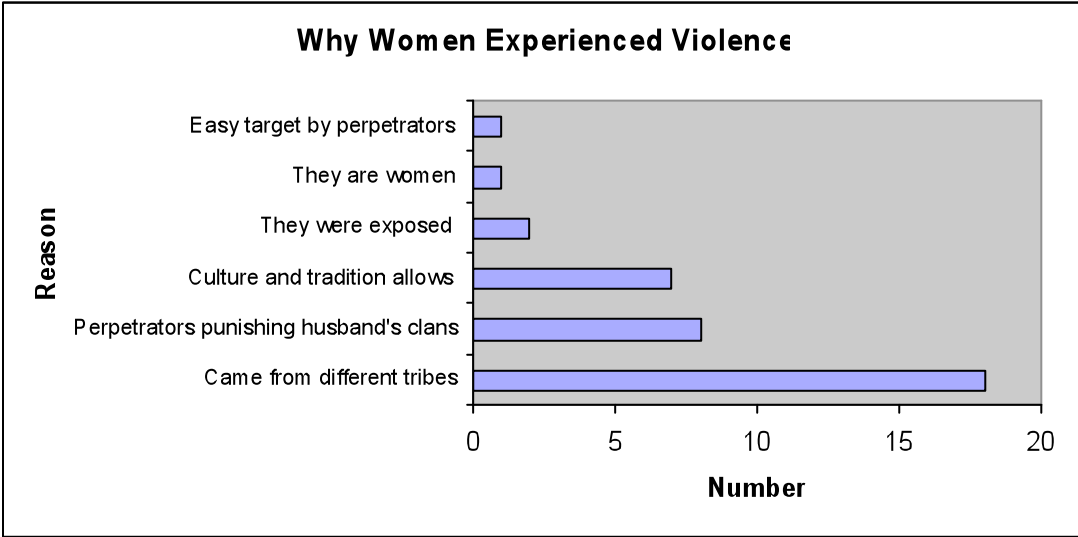
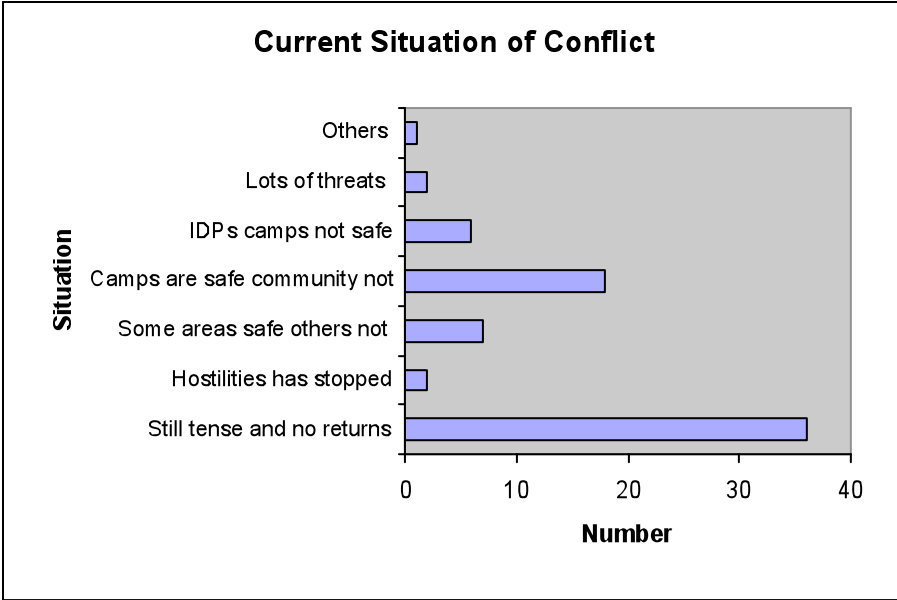


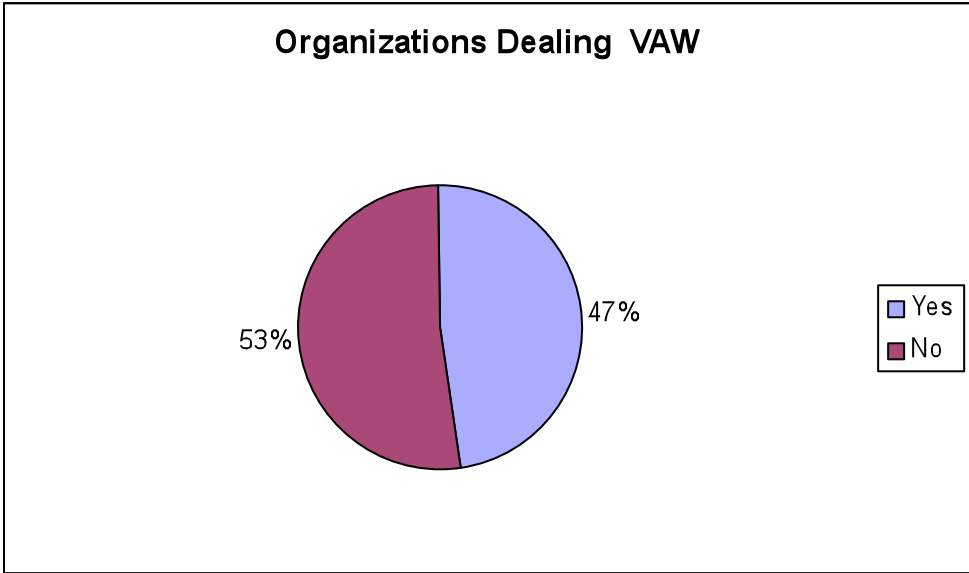
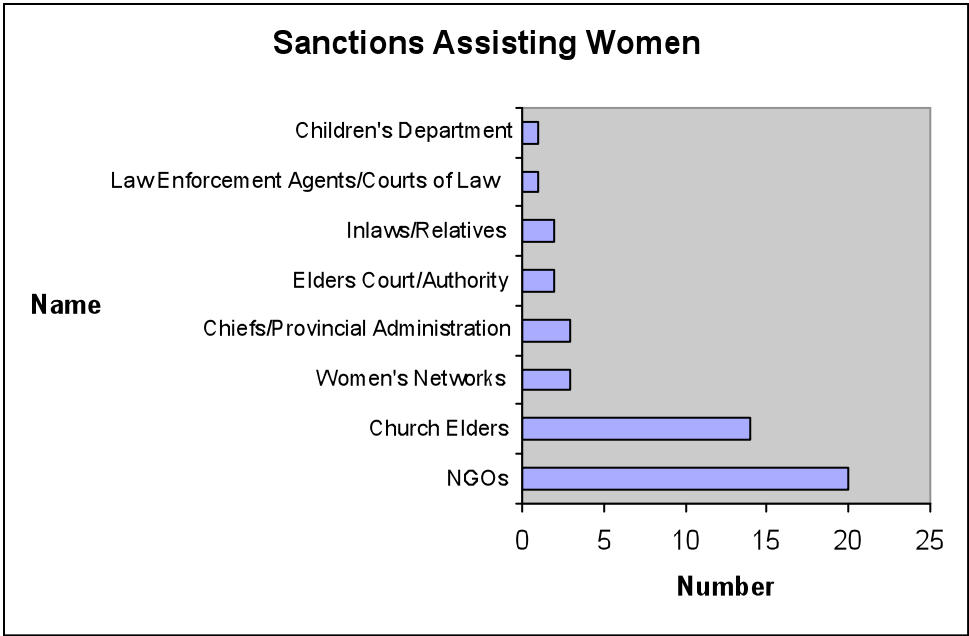
Appendix 3: Segregated Analysis of male respondents views







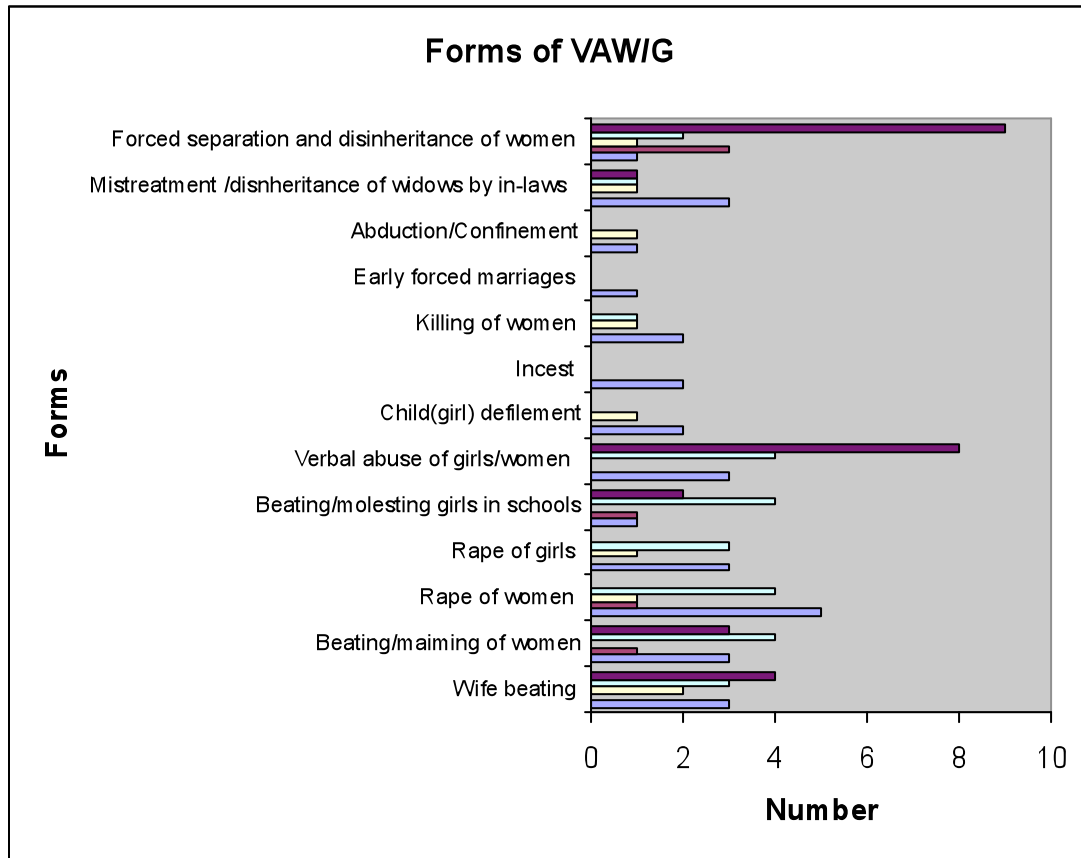




Forms of VAW suffered during the conflict

	1	2	3	4	5
Wife Beating	3		2	3	4
Beating/Maiming	3	1		4	3
Rape of women	5	1	1	4	
Rape of Girls	3		1	3	
Beating/Molesting	1	1		4	2
Verbal abuse	3			4	8
Child (girl) defilement	2		1		

Incest	2				
Killing of women	2		1	1	
Early Forced Marriages	1				
Abduction/Confinement	1		1		
Mistreatment/Disinheritance	3		1	1	1
Forced separation	1	3	1	2	9

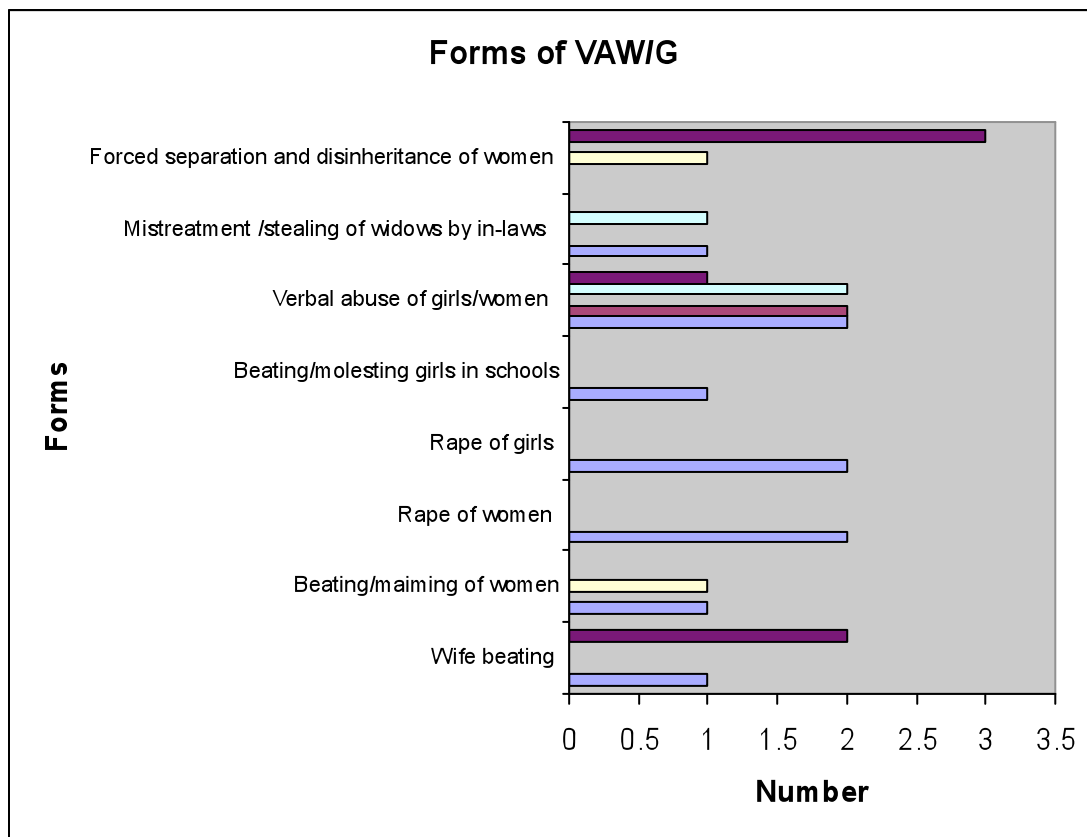


Others include: -

- Chasing away some women particularly the ones from another tribe
- Women selling themselves for food, property
- Women were used to trap their boyfriends from other tribes and beaten
- Children burnt to death
- Threatening by people

Forms of VAW suffered in IDPs

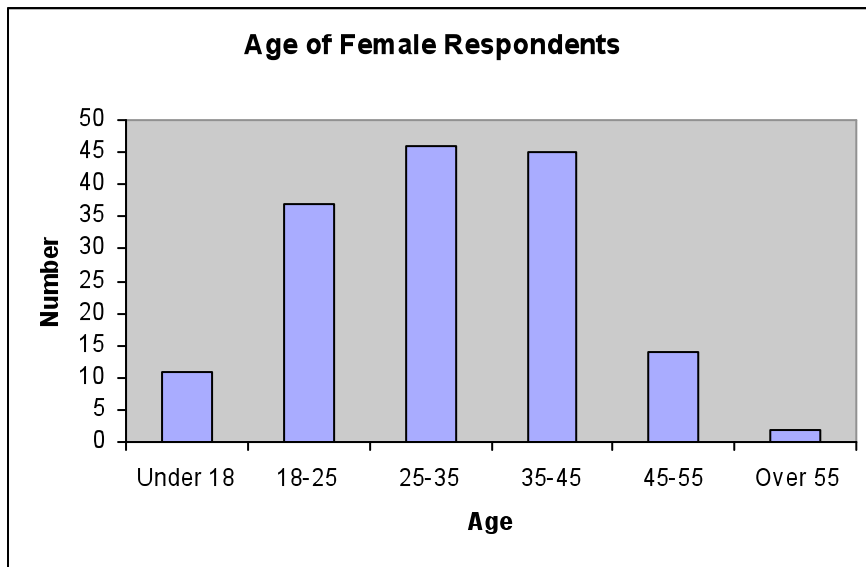
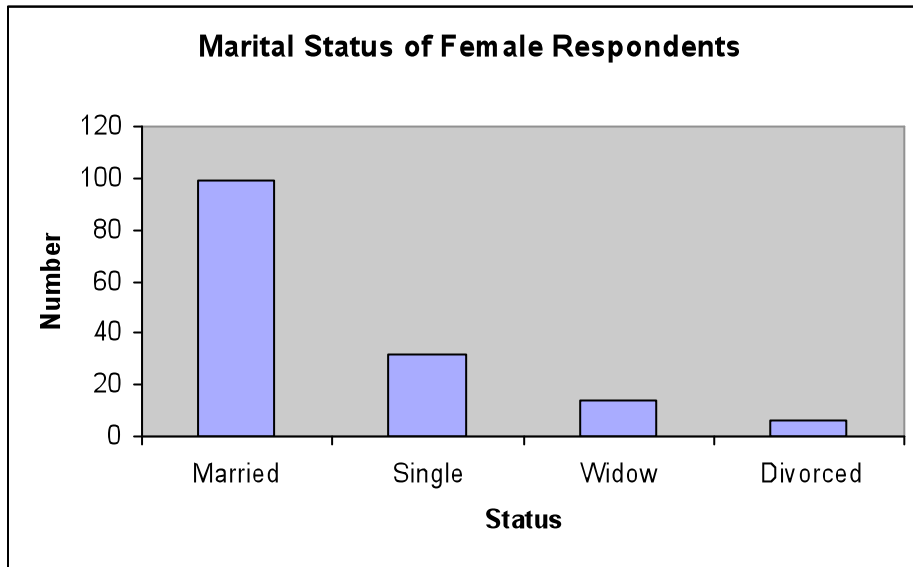
	1	2	3	4	5
Wife Beating	1				2
Beating/Maiming	1		1		
Rape of women	2				
Rape of Girls	2				
Beating/Molesting	1				
Verbal abuse	2	2		2	1
Mistreatment/Disinheritance	1			1	
Forced separation			1		3

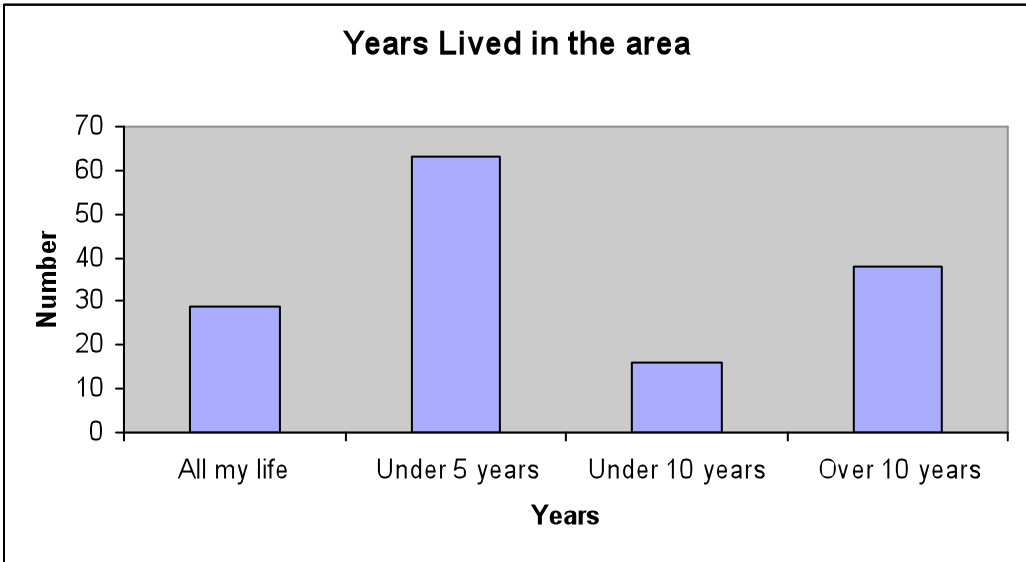
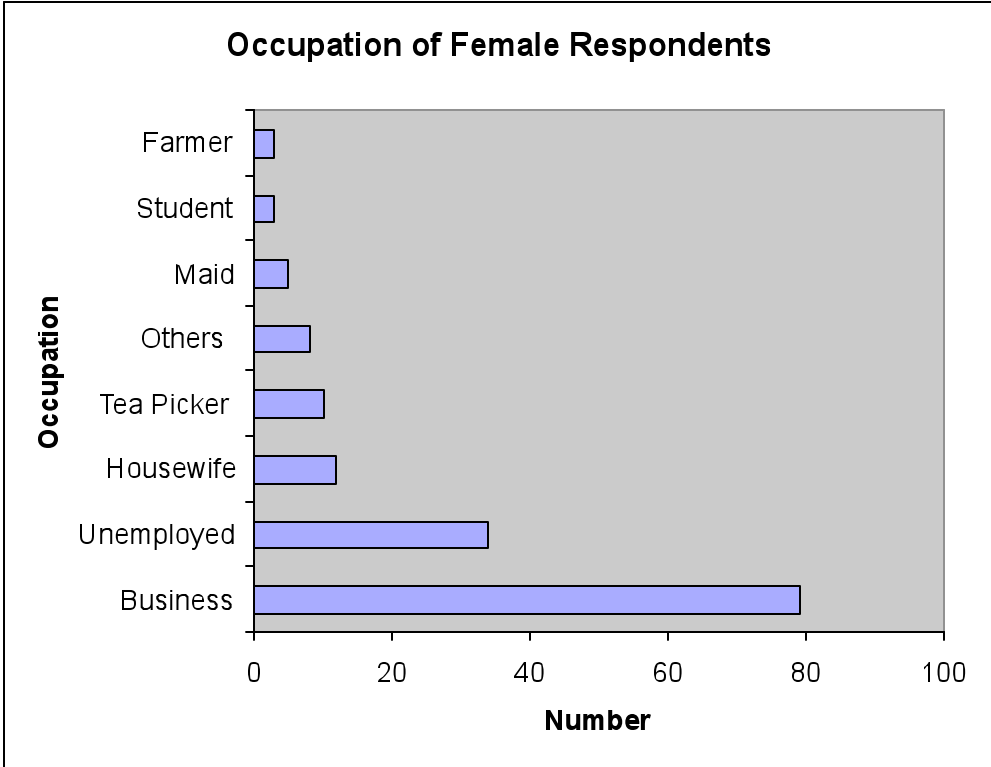


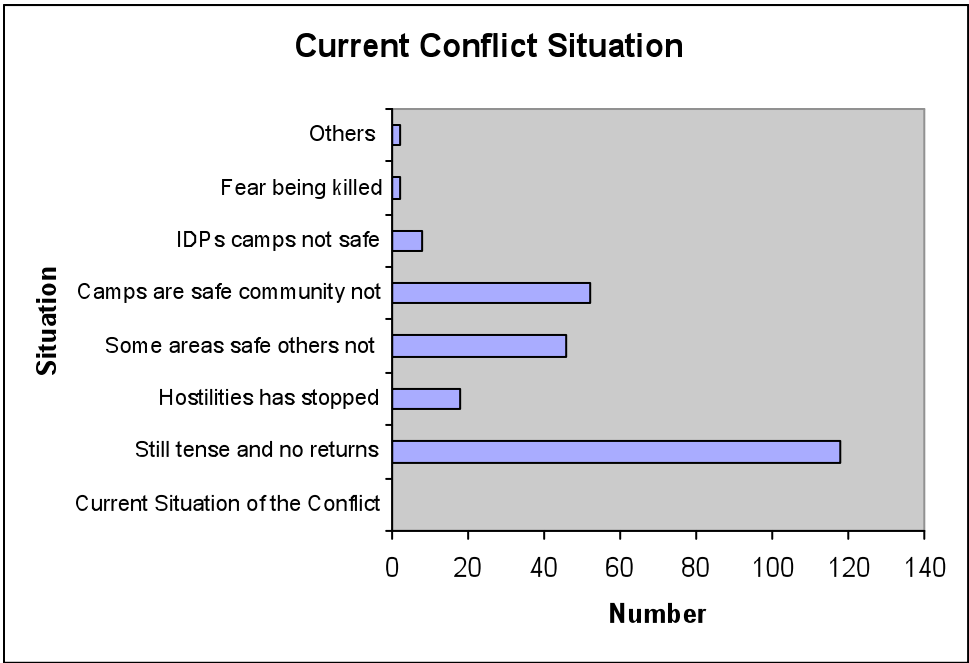
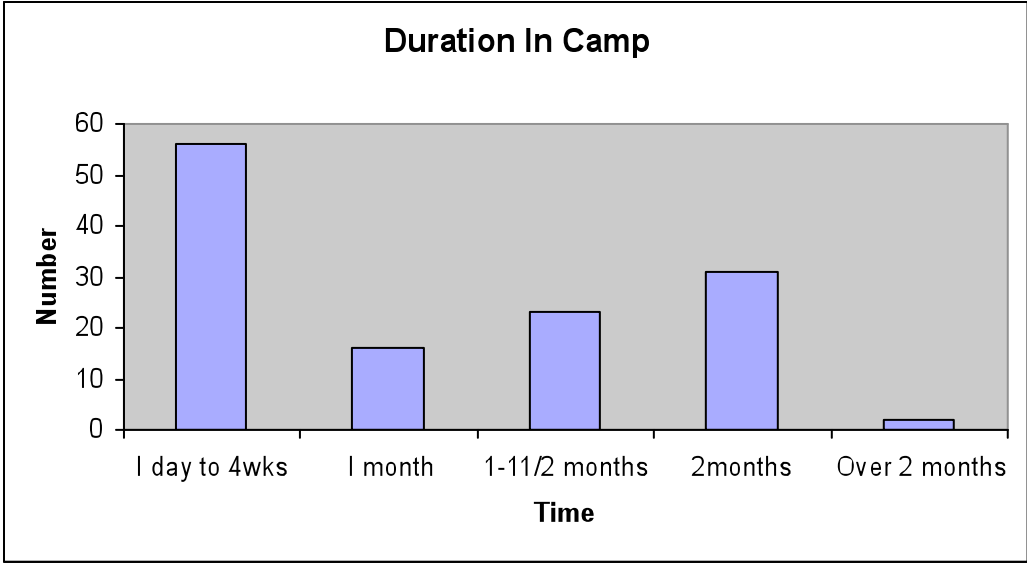
Others include:

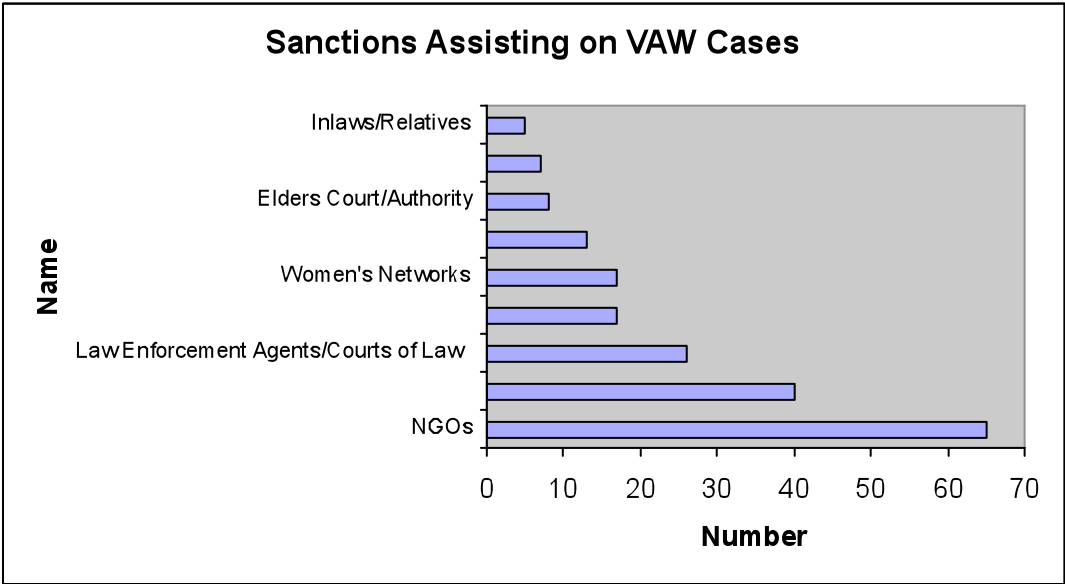
- Tribalism and discrimination when it comes to resources
- Exploitation of women in return for food and shelter
- Some police are messing up the women by using them in their own interest
- Rationing of food
- Lack of basic commodities/sanitary towels for women
- No money

Appendix 4: Segregated Analysis of Female Respondents Views





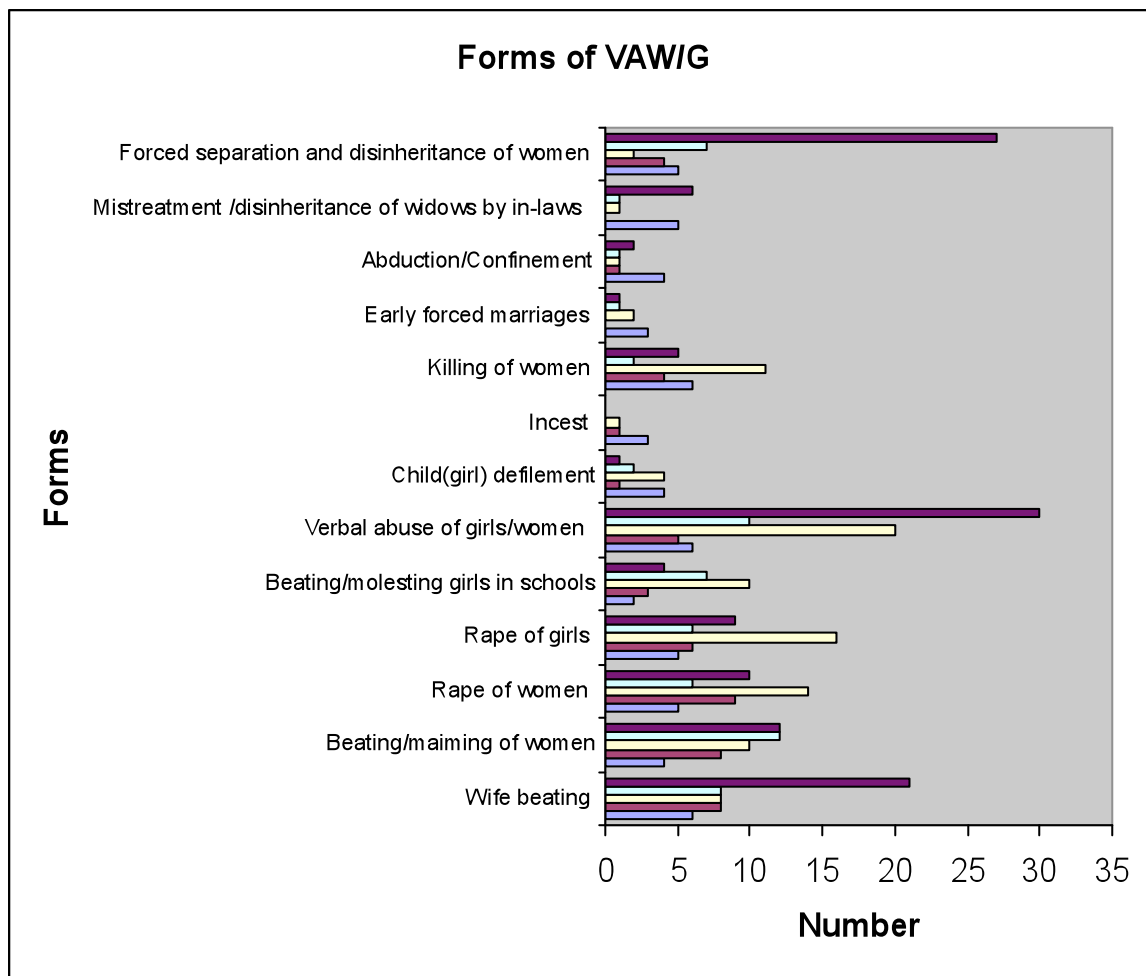






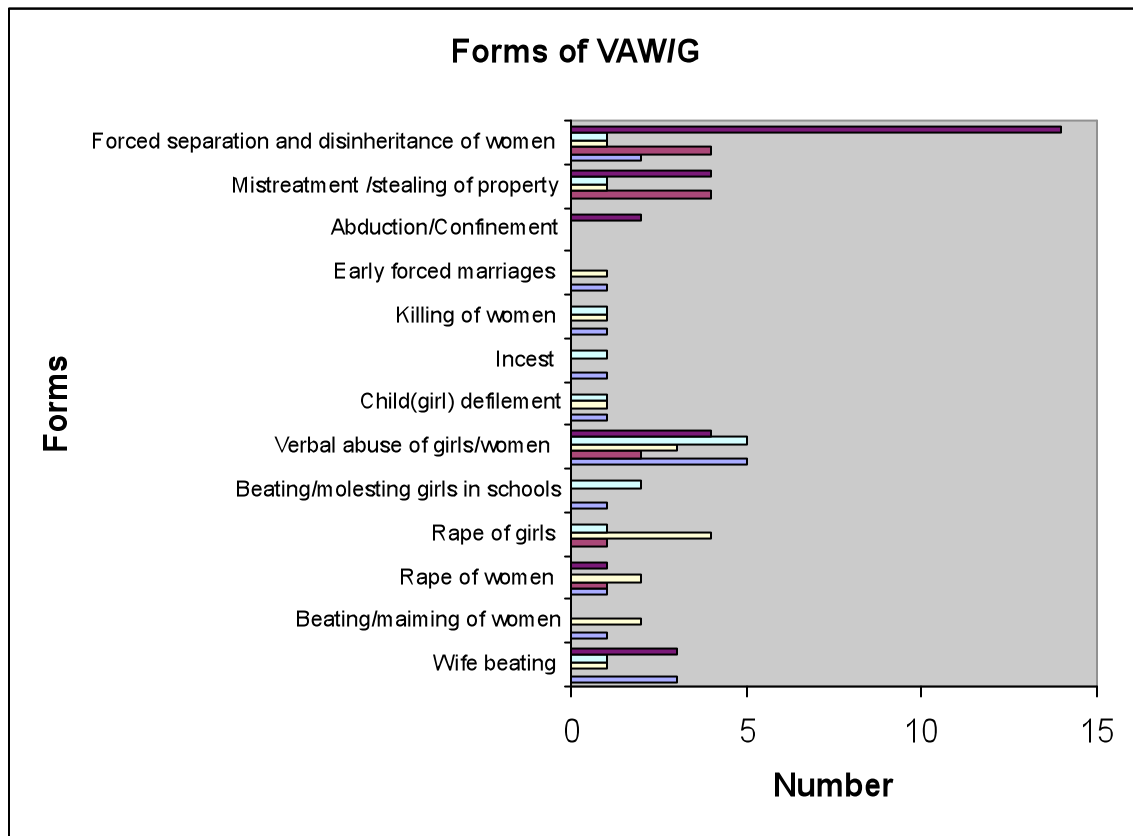
Forms of Violence suffered during the conflict

	1	2	3	4	5
Wife Beating	6		8	8	21
Beating/Maiming	4	8	10	12	12
Rape of women	5	9	14	6	10
Rape of Girls	5	6	16	6	9
Beating/Molesting	2	3	10	7	4
Verbal abuse	6	5	20	10	30
Child (girl) defilement	4	1	4	2	1
Incest	3	1	1		
Killing of women	6	4	11	2	5
Early Forced Marriages	3		2	1	1
Abduction/Confinement	4	1	1	1	2
Mistreatment/Disinheritance	5		1	1	6
Forced separation	5	4	2	7	27



Forms of VAW/G suffered in IDPs

	1	2	3	4	5
Wife Beating	3		1	1	3
Beating/Maiming	1		2		
Rape of women	1	1	2		1
Rape of Girls		1	4	1	
Beating/Molesting	1			2	
Verbal abuse	5	2	3	5	4
Child (girl) defilement	1		1	1	
Incest	1			1	
Killing of women	1		1	1	
Early Forced Marriages	1		1		
Abduction/Confinement					2
Mistreatment/Disinheritance		4	1	1	4
Forced separation	2	4	1	1	14



In conclusion, there is no doubt that the 2007 election results triggered the clashes but the direction it took had more to do with pre-existing conflicts chiefly over land.

Appendix 5: Research Questions

Considering that the rapid survey aims to determine the current status of women and children in IDP camps in Nyanza and Western during this time of escalation of the conflict. COVAW will seek answers to the following questions that will be contained in the detailed tools to be used administered to different respondents such as -

- 2) Key informant interviews
- 3) General respondents
- 4) Leaders/staff of NGOs in human rights and advocacy
- 5) Provincial administration
- 6) Security forces
- 7) Health providers/other service providers
- 8) Relief agencies
- 9) Women leaders

General

1. What is the genesis of the conflict?
2. What is the current situation (at what stage is the conflict)?
3. In what areas is the conflict?
4. How is each area (above) is affected?
5. Approximately how many women and children are affected in each area?
6. Who are the women and children affected? (ages, designation, circumstances, ethnic affiliation)
7. Where are the women and children affected (in their homes/displaced)?
8. What problems do women in their homes/IDP camps face?
9. What are the agencies/individuals involved in relief and other forms of assistance to victims/survivors?
10. What assistance is being received by what women in which areas?
11. Are there women and children who have not been assisted at all? Where are they?
12. Why have the above women not been assisted?
13. What do the women receiving inadequate/no assistance need?
14. Are there plans to assist them? when/where?
15. How can the women be assisted and by whom?

Specific to Gender based Violence

1. What forms of violence did women/girls experience before the conflict?
2. What forms of violence did women/girls experience during and after conflict?

3. Why did women/girls experience the violence above?
4. What mechanisms existed in the society to prevent and deal with SGBV/VAW/G before the conflict?
5. Are these mechanisms (above) effective during the conflict?
6. Explain your answer above?
7. What mechanisms exist/are effective during/after the conflict?
8. What agencies assist women/girls?
9. What assistance are they giving?
10. What assistance are they may give after the conflict?
11. Are there organizations that deal with cases of SGBV/VAW/G?
12. Identify the organizations above and what they do
13. What do women and girls need in order to address issues of SGBV/VAW/G?
14. What institutional mechanisms would assist in addressing the needs above?

Actors

a) Provincial Administration and Security Forces

1. Who among provincial administration and security forces is involved in initiatives that protect women/girls from violence?
2. What is the mandate/role of the Provincial administration/security forces?
3. Where are they physically stationed and what are they doing in each location?
4. How many (estimate) and where?
5. What are the actions they have taken/they are taking currently?
6. How do the Provincial administration/security forces assess the situation?
7. What have been the achievements of the provincial administration and security forces with respect to violence in general and SGBV/VAW in particular?
8. What (in their view) have been the major challenges and how have they/are they planning to address them?
9. Who is complaining/has raised complaints against security forces? (specifically chiefs/police/DO/DC/PC)
10. What is their response to the complaints (above)?
11. Where have the complaints been made?
12. How are they dealing with the complaints?
13. What in their view are the major challenges facing them when dealing with women and girls?
14. How have they handled the challenges?
15. What in their view is the current condition of women and children in the conflict area?
16. Is it getting better or worse/what aspects are getting better/worse and why?
17. Do they have adequate responses on the ground and supervision to ensure efficiency and professionalism?
18. Any special arrangements now/coming form mitigating woes of women and children?

b) NGOs/Relief Agencies

1. Who is involved? (no. of agencies/No. of people from each agency)
2. What is the mandate of each (above)?
3. How, in their opinion have they carried out their mandate?
4. What are the achievements? What are the challenges?
5. How are they dealing with the latter?
6. How many women/children are affected and where are they?
How many women/children (estimate) has each reached?
7. What are the problems experienced by women and children?
8. How are they dealing with the problems?
9. Have they been capacitated/prepared to deal with SGBV specific issues of women?
10. What are the complaints (from women/men/children) about their work?
11. What is their response to the complaints?
12. How many women/children have not been reached (not necessarily by them) and where are they?
13. What in their opinion should be done to reduce the suffering of women and children in particular?
 - Suggestions should be as concrete as possible.

c) Health Personnel

1. When did you begin receiving victims/survivors of GBV?
2. Roughly how many are men/women/boys and girls?
3. What sort of injuries have you been treating for each of the above?
4. What are the mortality figures for each?
5. What challenges are you facing in managing male/female victims of the conflict?
6. How have you dealt with each?
7. What special mechanisms (if any) have been put in place to deal with increased cases of GBV?
8. What is the status of psycho social support to survivors of GBV? Are there any linkages with other organizations/individuals to survivors of GBV?

Questionnaire for Youth Leaders in Current Conflict

- 1) How did you become a leader/leaders? Where do you draw legitimacy from?
- 2) Approximately how many/what category of people recognize your leadership?
- 3) Who are these people (your followers) and what exactly do you do for each?
- 4) What do you understand as your responsibilities?
- 5) Are the responsibilities above recognized? Who recognizes the responsibilities and what are the indicators of such recognition?
- 6) What would you identify as your success so far?
- 7) What challenges do you face in your leadership?

- 8) What is your relationship to the government agents/forces?
- 9) What problems are faced by women IDPs and women in general caught up in the conflict? (What specifically are the SGBV problems?)
- 10) Do you see yourself as having a role in the protection of women? If yes what is the role and if no, why not?
- 11) What are the challenges when dealing with cases of SGBV?
- 12) What have you done/ would you do to overcome such challenges?
- 13) What support would you need to be able to respond better to issues of SGBV?

General Questionnaire

Q1. Names (optional): -

Q2. Marital status: -Sex:

Q3. Age: -Occupation: -

Q4. Village: -Location: -.....

Q5. How long have you lived in this (conflict) area?

- All my life
- Under 5 years
- Under 10 years
- Over 10 years

Q6. How long have you been in the IDP camp

Q7. What is the current situation regarding the conflict?

- Hostilities/fighting has stopped and most people returned to their homes
- Situation is still tense and most people have not felt safe enough to return
- Some areas are safe and others are not
- The camps are safe but the community is not
- The IDP camps are not safe

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Q8. What forms of violence did women/girls suffer during the conflict and in what proportion?

Forms of VAW/G	1	2	3	4	5
Wife beating					
Beating /maiming of women/Burning					
Rape of women					
Rape of girls					
Beating/molesting girls in schools/community					
Verbal abuse of girls/women					
Child (girl) defilement					
Incest					
Killing of women					
Early forced marriages					
Abduction/confinement					
Mistreatment/disinheritance of widows by in-laws					
Forced separation and disinheritance of wives					

Other forms of violence not specified above

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Q9. What forms of violence did women/girls suffer in IDPs and in what proportion?

Forms of VAW/G	1	2	3	4	5
Wife beating					
Beating /maiming of women					
Rape of women					
Rape of girls					
Beating/molesting girls in schools/community					
Verbal abuse of girls/women					
Child (girl) defilement					
Incest					
Killing of women					
Early forced marriages					
Abduction/confinement					
Mistreatment/stealing of personal effects					
Forced separation and disinheritance of wives					

Other forms of VAW/G that are not specified above

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.....
Q10. Why did women/girls experience the violence above? Because...

- They are women/girls and they routinely suffer such violence
- They came from the wrong/different clans/tribes fro husbands/community?
- They were suspected to be traitors
- The perpetrators were punishing their husbands/husbands clans/tribes
- They had refused to do what they were expected to do by husbands/community
- They were seen as an easy target by perpetrators
- They were exposed/not protected by anybody
- Culture and tradition allows perpetrators to punish/violet them

Other specify below.....
.....
.....
.....

Q11. Who has been assisting women to cope with/fight/ get justice on VAW cases during the conflict and post conflict situation?

- Law enforcement agents such as the police/courts of law
- Chiefs/provincial administration
- Elders court/authority
- In laws/relatives
- Church elders
- Women's networks
- NGOs
- Children's department
- Women fighting back
- Men talking to men
- Others

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Q13. What needs to be done to deal with/reduce the incidence of VAW/G in the IDP camps?

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Q14. Who/which organizations are assisting them with what?

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Q15. Are there any organizations/individuals you know of that deal directly with VAW/G as their main/subsidiary agenda?

- Yes
- No

Q17. If yes name the organizations/individuals?

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