

**INFLUENCE OF SOCIAL-CULTURAL FACTORS ON WOMEN
PARTICIPATION IN WILDLIFE CONSERVATION PROJECTS. A CASE OF
NORTHERN RANGELAND TRUST SAMBURU COUNTY**

BY

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DECLARATION

I declare that this research project report is my original work and has not been presented for academic award in any other university

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DEDICATION

To my family members and friends who accompanied me throughout this process, I couldn't have done this without you.

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ABBREVIATIONS AND ACRONYMS

ASALS - Arid and Semi-Arid Areas

CBOS - Community Based Organizations

CDTF – Community Development Trust Fund

CFUGs - Community Forest User Groups

DAO - District Agricultural Officer

DLAO - District Land Adjudicating Officer

FGM - Female Genital Mutilation

GAD- Gender and Development

GOK - Government of Kenya

JFM - Joint Forest Management

NACOSTI-National council of science, technology and innovation

NGO - Non-Governmental Organization

NTFP - None Timber Forest Product

SPSS - Statistical Package for Social Sciences

UNCCD - United Nations Convention to Combat Desertification

WID - Women in Development

ABSTRACT

The gender and development theory (GAD) approach, through gender analysis, seeks to understand the roles, responsibilities, resources and priorities of women and men within a specific context, examining the social, economic and environmental factors which influence their roles and decision-making capacity. The purpose of this study was to establish the influence of social-cultural factors on women participation in wildlife conservation projects a case of Northern Rangeland Trust Samburu County. The specific objectives were; to establish the influence of cultural practices on women participation in wildlife conservation projects, to assess the influence of the level of education on women participation in wildlife conservation projects, to determine the influence of gender roles on women participation in wildlife conservation projects, to examine the effects of religious beliefs on women participation in wildlife conservation projects in Northern Rangeland Trust in Samburu County. Descriptive survey research design was used in this study. The target population was 213 members of staff in management position of Northern Rangeland Trust Samburu County where a sample of 64 respondents was selected. They were conservancy board, Management staff and Conservancy Scouts/rangers level project managers consulted or involved in the development projects undertaken between 2015 and 2016. Primary data was obtained using self-administered questionnaires. Data was analyzed using descriptive statistics. Multiple regression analysis was used to establish the relations between the independent and dependent variables. The data was presented using frequency tables. The findings showed that cultural practices, level of education, gender roles and religious beliefs had a significant influence on women participation in wildlife conservation projects. The study also recommends that women should be encouraged to participate in the recruitment exercises and be given preferential treatment in order to motivate them otherwise the number of women participating in the wildlife conservations projects will decline despite the constitution giving women equity in the economic affairs of the country. The study further recommends that religious leaders should be encouraged to come up with teachings that are favorable to women. The hardline interpretation of the holy books should be softened such that women get to hold senior positions in religious leadership and stand a chance to influence policy legislation in the country.

CHAPTER ONE

INTRODUCTION

1.1 Background of the Study

Participation refers to the simple demographic representation of particular groups in society or simply an act of taking or sharing something or activities of group. Representatives are assumed to share the values, attitudes, and socioeconomic characteristics of those they represent and in a sense, they are mirrors of the larger population. Ara (2016) refers to this form of representation as descriptive or mirror representation. Nominal participation would assume that only women will bring forward concerns related to their gender and/or those women may restrict their contributions to such concerns. Effective participation requires that participants are active and engaged in conservation projects. An assessment of effective participation would consider the rules of decision making such as whether a process is viewed as accessible, transparent, fair and consistent with existing laws, regulations or policies. It might also consider the attributes of individuals such as their knowledge of particular issues, their ability to mobilize resources and their comfort in speaking out on particular issues. Thus, effective participation involves assessing the ability of members to enhance the equity and efficiency of decisions and to advance their goals.

Effective participation also gives consideration to how power operates within the processes and the influence of power on the capacity of individuals and groups to advance their interests. Biases can be subtle, almost invisible, and yet, they can influence effective participation. They can emerge in procedures that determine selection criteria and processes identify sources and relevance of data, value alternative experiences and knowledge, set the location and timing of meetings and payments for attendance and provide level and type of agency support from government for the process. Nominal participation is linked to effective participation, particularly where participating groups are minorities. Among Scandinavian women politicians, once women became a significant majority (passing a threshold of some 30% seats in Parliament or local councils), there was less stereotyping and open exclusionary practices by men, a less aggressive tone in discussions, a greater accommodation of family obligations in setting meeting times and a greater weight given to women's concerns in policy formulation (Blaydes & Tarouty, 2009).

Women participation in wildlife conservation project implies active involvement of women in project planning, decision making and implementation of the projects. Women participate through community based organization and sponsored by self-help groups, government, non-governmental organization, and other financial institution and constituency development projects. This is influenced by various factors such as culture, level of education, family responsibilities and resources. According to United Nations report (2014) women are half world's population, yet they do two third of the world's work, earn one – tenth of the world's income and own less than one hundredths of the world's properties (UNRSD, 2010).

Globally women participation in wildlife conservation projects has been experienced differently. In India, there are a few cases of women participation in conservation projects such as Joint Forest Management (JFM) in all women committees in Indian hill areas (Mudini, 2012). Here, there are women forest protection committees involved in the protection of the village forests. Women are involved in patrolling the forest in groups of six every month to check for damage incurred and the extent of the encroachment. They take appropriate actions such as reporting to the estate authorities if there are major cases of deforestation.

There is also discrimination and male bias in the provision of services including credit and technology (Doss, 2015). They are also excluded at decision making at household, community and the national levels. They severely bear the cost of trees and forest management and realize only a portion of benefits. They are enlisted to decision making when forest and tree resources are degraded or after conflict. In some parts of Asia, only one household member can be represented in the forest groups and most of these have been male heads or in some cases women are members by the virtue of their husband's membership (Dasgupta & Sudarshan, 2011).

In Brazil, the federal government created eighty-nine sustainable development reserves in Amazonia region encompassing twenty million hectares of forest. However, the rural women's relative role in forest policy and management is currently marginal. In order to ameliorate this dire situation, the Secretariat of Women Activists helped to transform the women's role and political hierarchy from the largely invisible to one of significance that the government took notice of and could not be ignored any more. In Nepal, community forest management has been acknowledged as a useful mechanism for protection of natural resources and as a tool for local development. Community Forest User Groups (CFUGs) have been formed for management and conservation of forests (UN Women, 2014).

According to Dahal (2012), in North East Cambodia, there have been achievements in the implementation of Gender Action Plan of Prakas II Project. Sixteen field training courses on gender and natural resources were conducted in four target provinces. 167 out of 393 participants were women (Dahal, 2012). The ability of women to part in such flora will boost their skills and make better managers when given a chance in conservation projects.

In Sweden, women perceive conservation projects differently than men while women employed in the USDA Forest Service are more likely than men to hold positive expectations and higher levels of trustworthiness regarding environmentalists, range users, citizen activists, and tribal representatives. With respect to the environment, women have been found working in grassroots organizations engaging more in environmentally friendly behaviors that can be integrated into their everyday life and working actively with forest certification programs (Blaydes & Tarouty, 2009).

In North America and Scandinavia, forestry occupations have created and elevated the importance of a working man's culture or community. This bias has been generated by the mystique of logging that created an image of forestry as hard, outdoor, physical labor that is dirty, dangerous, and ultimately masculine making conservation projects to be perceived unsuitable for women (Kasomo, 2012).

In African context, participation of women in wildlife conservation projects is still facing a lot of challenges especially most of the countries being in the process of development. In South Africa despite the countries improve in economic growth, there are insufficient jobs created to absorb the additional entrance into the labour market. As a result, women are over represented amongst the unemployed, with more than half unemployed according to both the narrow and expanded definition of unemployment. It has also been suggested that women continue to be disadvantage relative to men within labour market, the female being over represented in low income, less secured employment. In addition, a significant portion of the new jobs attribute to women may simply be a reflection of data collection since 1995 specifically recording self-employment in the informal sector (Kalita, 2012).

In Nigeria, various interventions and conferences such as the one held in 1989 was embarked upon to improve the status of women in the society. Nigeria is a signatory to many international instruments such as convention on the elimination of all forms of discrimination against women signed on 13th June, 1985. All these efforts made by both Nigerian government and international

communities point to the fact that women participation in development has remained abysmally poor both in the developed and developing countries alike but the situation is worst in developing countries like Nigeria where women are regarded as inferior and second class citizen (Khanal, 2015).

In Zambia, the economic factors, socially and culturally ascribed gender roles and women's limited access to factors of production has contributed to high poverty levels amongst women. The failure to adequately address gender issue in all macro- economic policies in the planning and programming process to address the structural cause of poverty is also a contributing factor. In Tanzania, Maasai women are among the poorest and most marginalized groups though they contribute 58% to Tanzania GNP, but condition for them is getting worse due to lack of proper representation in all levels of decision making, according to pastoral women's council (2008).

In Kenya, the 2030 vision for gender, youth and vulnerable groups is gender equity in power and resource distribution, improved livelihoods for all vulnerable groups, and responsible, globally competitive and prosperous youth. In addition, Kenya aims to increase the participation of women in all economic, social and political decision-making processes though higher representation in Parliament; improve access of all disadvantaged groups to business opportunities, health and education services, housing and justice; and minimize vulnerabilities through prohibition of retrogressive practices such as female genital mutilation and child labor (Kariuki, 2010).

According to Bett (2014), stated that women participation in conservation projects is influenced by cultural values, level of education, resources and family responsibilities are the factors to be investigated in regard to women participation in development projects. Most of the rural people still keep some cultural values that hinder women from participating in community development. Most of these cultural values upheld male chauvinism thus making women to feel that they are unable to participate. Education is the key to any economic improvement of any society; therefore, education level for rural women has a direct relationship on their participation in community based development projects. Another factor is resources. This is a factor that incapacitates women from active participation in community based development projects.

Family responsibilities also had a direct bearing on their participation in community projects. Having in mind that we live in patriarchal society, most married women may not be able to make decisions in regard to participation in projects without seek for an idea from the husband. This

leads to lack of power to make decisions and may result in a negative effect on women participation in projects. Most women in rural areas have the responsibilities of giving birth, taking care of the children and more so the sick and old people that lead them to lack enough time to participate in community projects. The Kenya constitution (2010) have the issue of gender mainstreaming but still rural women lacks the capacity and information hence still isolated and marginalized (Bett, 2014).

Mbogori (2014) states that women are generally not able to participate fully in the conservation projects because they are more women are poor, illiterate, do not enjoy proper healthcare, victims of violence such as rape, abuse as well as neglected, denied basic rights, discriminated against and suffer other forms of inequality as though their status is below that of men and their situation is far worse than the men's. The development of the pastoral regions is faced with a number of challenges that are being addressed by Northern Rangelands Trust.

The Northern Rangelands Trust (NRT) partners with local communities to build peace and stability through conservation. Formed in 2004 by Lewa Conservancy with support from USAID, it brings together local pastoralist communities with land owners and the Government of Kenya to promote the long-term conservation of wildlife in Kenya's northern rangelands. At present, NRT oversees more than 30 community-owned and managed conservancies covering nearly 32,000 square kilometers. The Trust works to improve the lives and livelihoods of more than 250,000 residents spread over nine counties in one of Kenya's major wildlife migration corridors. Through NRT, communities learn and practice wildlife conservation, natural resources management, and non-violent conflict resolution (ROK, 2016). They also develop tourism and nature-based enterprises to preserve the northern rangelands and diversify their livelihoods.

NRT assists participating community conservancies to design and implement conservation programs, rehabilitate degraded rangelands, and establish livestock and water management plans. This includes building community capacity to resolve resource-based conflict through peace building and improved natural resource management. As a result of this holistic approach, NRT is a critical partner to the Kenya Wildlife Service (KWS) in the immense task of conserving and managing Kenya's abundant wildlife, 60% of which exists on community lands outside of protected areas (KWS, 2016).

Approximately half of all NRT conservancies are home to Samburu, who are wealthy of knowledge built up through decades of farming the harsh terrains of northern Kenya. But as

changing times bring increased pressure on natural resources, grazing cattle has become a volatile livelihood. By joining NRT, pastoralists can combine their traditional knowledge with modern science to more sustainably manage their rangelands, and other members of the community have means of diversifying their income through alternative livelihoods, so as not to rely so heavily on livestock. Therefore, this give a background of our study on participation of women in wildlife conservation projects in NRT in Samburu County.

1.2 Statement of the Problem

In Kenya women constitute slightly over half of the total population and form a critical portion of the human resource base. However, available data indicates that they inadequately participate in wildlife conservation projects mainly because they not well represented in senior management positions in public institutions and where policies that affect them are made (Kariuki, 2010). The possible explanation for this situation could be that cultural practices, gender issues, level of education and religious beliefs have not received due attention in most institutions. While a few researchers have in recent years began to document women's participation in conservation projects in Kenya (Kasomo, 2012), such documentations often have not focused on the actual factors that affect women's participation in wildlife conservation projects in Northern Rangeland Trust in Samburu county that are focused in this study.

1.3 Purpose of the Study

The purpose of this study was to establish the influence of social cultural factors on women participation in wildlife conservation projects a case of Northern Rangeland Trust Samburu County.

1.4 Objectives of the Study

The study was guided by the following objectives:

- i. To establish the influence of cultural practices on women participation in wildlife conservation projects in Northern Rangeland Trust in Samburu County.
- ii. To assess the extent to which level of education of women influence their participation in wildlife conservation projects in Northern Rangeland Trust in Samburu County.
- iii. To determine the influence of gender roles on women participation in wildlife conservation projects in Northern Rangeland Trust in Samburu County.

- iv. To examine the extent to which religious beliefs influence on women participation in wildlife conservation projects in Northern Rangeland Trust in Samburu County.

1.5 Research Questions

The study sought answers to the following research questions:

- i. How do cultural practices influence women participation in wildlife conservation projects in Northern Rangeland Trust in Samburu County?
- ii. To what extent does level of education influence women participation in wildlife conservation projects in Northern Rangeland Trust in Samburu County?
- iii. How do gender roles influence women participation in wildlife conservation projects in Northern Rangeland Trust in Samburu County?
- iv. To what extent does a religious beliefs influence women participation in wildlife conservation projects in Northern Rangeland Trust in Samburu County?

1.6 Significance of the Study

The findings of this study have widened the understanding of factors influencing women participation in wildlife conservation projects in Northern Rangeland Trust in Samburu County. To the overall success of the projects will be greatly influenced by understanding the factors influencing women participation in wildlife conservation projects, thus helping the future scholars who want to study more in wildlife conservation and women participation.

The study findings will also be used by the County government and particularly policy makers, planners and program implementers to formulate policies and strategies on effective management of wildlife conservancies in order to achieve their objective through efficient and effective performance.

Additionally, the findings of this study are of great contribution to the scholars and researchers. They provide the basis for further research on wildlife conservation projects. It also covers a significant research and literature gap to aid researchers to study other aspects on the same topic.

To the local residents, the study creates awareness among them on the benefits of Northern Rangeland Trust projects and to the general public, the research will give an overview of the NRT projects and its potential hence it may create awareness on its role in the community development.

1.7 Delimitation of the Study

The study was delimited to the influence of social cultural factors influencing women participation in wildlife conservation projects a case study of Northern Rangeland Trust Samburu County. The study targeted wildlife conservation projects in Northern Rangeland trust.

1.8 Limitations of the Study

The respondents targeted in this study were reluctant in giving information fearing that the information being asked could be used to intimidate them or print a negative image about them. The researcher handled this by carrying an introduction letter from the University to assure them that the information they would give would be treated with confidentiality and would be used purely for academic purposes.

The other limitation that the study was based in Samburu County did not include more counties around owing to the amount of time and resources available. This study could have therefore suffered from generalizability of the results if the nature of projects undertaken is significantly different from those in Samburu County such as donor funded and implemented projects.

In addition, the findings of this study were limited to the extent to which the respondents are willing to provide accurate, objective and reliable information. The researcher checked for consistency and tested the reliability of the data collected.

1.9 Assumptions of the Study

The study assumed that there would be no changes in the composition of the target population that might affect the effectiveness of the study sample. This study also assumed that the respondents would be honest, cooperative and objective in the response to the research instruments and would be available to respond to the research instruments in time.

1.10 Definitions of Significant Terms as Used in the Study

Capacity building - focuses on appreciating the impediments that reside in people and providing positive solutions by strengthening skills and competences, to handle the obstacles.

Community development project – it is an activity carried out by more than ten members of the community with an aim of improving their livelihood.

Economic factors - they are fundamental factors that affect livelihood in a society.

Infrastructure – they are physical structures that facilitate day to day activities (for instant roads, hospitals, schools, housing).

Participation – the process during which individuals have opportunity to become actively involved in a Project.

Religion beliefs- being derived from ideas that are exclusive to religion, often relate to the existence, characteristics and worship of a deity or deities

Cultural practices – The totality of socially transmitted behavior patterns, arts, beliefs, institutions, and all other products of human work and thought. Culture is learned and shared within social groups and is transmitted by nongenetic means.

1.11 Organization of the Study

This study is organized into five chapters. Chapter one contains the introduction to the study. It presents background of the study, statement of the problem, purpose of the study, objectives of the study, research questions, significance of the study, delimitations of the study, limitations of the Study and the definition of significant terms. On the other hand, chapter two reviews the literature based on the objectives of the study. It further looked at the conceptual framework and finally the summary. Chapter three covers the research methodology of the study. The chapter describes the research design, target population, sampling procedure, tools and techniques of data collection, pre-testing, data analysis, ethical considerations and finally the operational definition of variables. Chapter four presents analysis and findings of the study as set out in the research methodology. The study ends with chapter five which presents the discussion, conclusion, and recommendations for action and further research.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This chapter provides an extensive literature and research related to women participation in wildlife conservation projects. This literature review summarizes a diverse spectrum of views about women participation in wildlife conservation project determinants. The chapter is thus structured into conceptual, theoretical orientation, conceptual framework and summary and research gap.

2.2 Cultural Practices influence on Women Participation in wildlife Conservation Projects

The Ancient Baganda cosmology promoted values that supported conservation and discouraged values and ethics incompatible with sustainable ways of life (Lubowa, 2009). This oral tradition was passed on from generation to generation through strict instruction of the young by the old using stories, taboos, riddles, slogans, tales, poetry, commentaries, proverbs, sayings, and songs with the intent to teach conservation of the environment (Osei-Amakye, 1993). Njogu (2006) observes that story-telling was a woman's genre used to interweave experiences and share these with communities. He contends that revival of story-telling and oral traditional mythology could contribute immensely in the empowerment of women. In this regard, education institutions ought to give girls and boys equal opportunities to respond to oral questions in a bid to equip them with essential skills needed to articulate their positions and interpretation of the world, without necessarily waiting for prompts from males (Lssozi, 2012).

Cultural beliefs influence is reckoned with breakthrough in gender mainstreaming. The Samburu's are generally known for the strong socio-cultural practices and norms that govern all aspects of their community. This culture is so ingrained in the growth and upbringing of individuals that it leaves little room for external influence and make it difficult to introduce and accomplish social change. This socio-cultural dimension has negatively affected Maasai/Samburu's women who have experienced high levels of marginalization for many years. Example of this can be seen in their low levels of education and forced marriages (Mutongu, 2013).

The Maasai community is very patriarchal with minimal opportunities for women is challenge these circumstances, or community decisions, for these reason , Maasai women are among the

poorest & most marginalized group in Tanzanian Society and their vulnerability is increasing in this unstable economy (Maanda, 2015). It is very common to see external influence expressed in conservation projects especially in community leaders such as Chief's, Assistant Chief's or even sometime religion leaders have special interest when powers struggle crops up women tend to withdraw and even weaken their power to influence decision making (Mutongu, 2013).

Culture is related to development and as development increases women's standing in society relative to men becomes more equal. On the other hand, two countries could be quite similar in terms of development, but women may have come substantially further in terms of equality in one country than in the other hand. In many countries, tradition continues to emphasize women's primary roles as mothers and housewives and restrict them to those roles. A traditional strong, patriarchal value system favours sexually segregated roles and traditional cultural values militate against the advancement, progress and participation of women in any political process (Rao, 2013).

Societies all over the world are dominated by an ideology of a woman as housewives. According to this ideology woman should only play the role of bringing up children which is generally lowly paid or not remunerated at all, according to article obstacles to women participation in parliament. Individual freedom to choose the kind of work he will pursue to determine by the type of society in which one lives. Cultural pressure on Germany women to stay at home after having children is very strong; the issue of not having time to build a base or professional experience prior is having children may also contribute to Germany Women's low rate of returning to work following child birth (Beckers & Chiara, 2013).

Across all countries, views of gender and the life roles played by men and women are informed by deep social traditions. In almost all societies, women have occupied the primary caretaker's/homemaker's role while men generally look the role of provider. As women increasingly come to occupy to provide the role too, Society's perception on how the tradeoff between women's caretakers and provides roles should be weighed is changing and many women themselves struggle each day to achieve a satisfying balance (Zou, Zhang & Wang 2014).

According to Bett (2014), the cultural values, level of education, resources and family responsibilities are the factors to be investigated in regard to women participation in development projects. Most of the rural people still keep some cultural values that hinder women

from participating in community development. Most of these cultural values upheld male chauvinism thus making women to feel that they are unable to participate. Family responsibilities have a direct bearing on their participation in community projects. Having in mind that we live in patriarchal society, most married women may not be able to make decisions in regard to participation in projects without seek for an idea from the husband. This leads to lack of power to make decisions and may result in a negative effect on women participation in projects. Most women in rural areas have the responsibilities of giving birth, taking care of the children and more so the sick and old people that lead them to lack enough time to participate in community projects. The Kenya constitution (2010) have the issue of gender mainstreaming but still rural women lacks the capacity and information hence still isolated and marginalized.

2.3 Level of Education and Women Participation in wildlife Conservation Projects

The education system in Kenya has not favored women, and this brings a lot about the current discrimination practices in the system. At first women or girls were educated on how to take care of their families as for example in home science covers and socialized on secondary importance of men. But boys and men were educated for jobs away from home and they are bread winners of their families. This system played key role in eliminating women in key economic activities though they played a key role in subsistence economies and create structure where women are solely responsible for reproductive roles. This makes men to have a better hand in education and dominate most of social institutions and women in more cases become passive recipient of male chauvinism (Mutongu, 2013).

Women are major contributors to national economics through both paid and their unpaid labour. As far as the letter is concerned, rural women's input and their role as a significant electorate should not be underestimated. Although the importance of women's biological and social roles is clear. Their input in all spheres of life often goes unrecognized. Eradicating poverty will have a positive impact on women increased participation in the democratic process. The economic empowerment of women, along with education and access to information will take women from the constraints of the household to full participation in wildlife conservation projects (Atwater, 2014).

Women in Kenya generally have lower level of education compared to males. The relationship between male and female enrollment switches and widens in secondary education. In secondary school, 51.6% of enrolled students are male and 48.4% are female. UNICEF reports that the

greatest gender disparity exists among the poorest quintile group of Kenya, with attendance rates being 33.1% and 25% for males and females respectively. Long term remedy to elevate poverty will be to invest in poor people, especially women particularly in their education and training and to bring them into main stream of development (Hanson, 2015). Where places in school are limited and resources are scarce. Girls are at a particular disadvantage.

Parents may prefer to educate sons because the expected benefits are high due to better job prospect for sons and dependence for son in old life (Isanda, 2010) and cost are lower because of the opportunity cost of their time in terms of help in the household. A study conducted by the Natural Resources Management and Environment Department (2010) reveals illiteracy as the major constraint facing women in participation in wildlife conservation projects. Women are unable to understand and utilize technical information because of the illiteracy, women are unable to read and understand the written materials provided by program officers that educate them on conservation. The reason is that there is a positive correlation between education and farming. Through education, farmers are able to acquire new improved and effective written materials such as magazines, newsletter and farming instruction pamphlets, booklets and a package highbred seeds, pesticides, fertilizers and may more (Nkomo & Ngambi, 2009).

Aselm (2010) education plays a significant role in positively influencing the status of women in firm decision making. He states that highly educated women are likely to make a higher contribution to farm decision making than uneducated one. The relationship between social economic characteristics of rural farmers and their adoption of technology in Nigeria show that educated women farmers adopt farm technology at a higher rate than less educated people who continue to use more rudimentary technology. Therefore, the education of rural women is important for their progressive participation in wildlife conservation projects.

Ravider (2009) established that socio-cultural factors also play a role in interring women from accessing and further their education interest. They acquired that factors such as early marriage places a greater burden on house hold deliver and acts as a barrier to girl's progress in education. A study conducted by Gundu (2009) in a rural area of Zimbabwe called Churan also reveals that one of the major factors that affect women in farming is illiteracy situation limits women's capacity to access agricultural training, credit, participation in economic activities.

Education is the key to any economic improvement of any society; therefore, education level for rural women has a direct relationship on their participation in community based development

projects. Another factor is resources. This is a factor that incapacitates women from active participation in community based development projects (Bett, 2014).

2.4 Gender roles influence on Women Participation in wildlife Conservation Projects

Gender refers to social constructs: behaviour, activities, responsibilities, capabilities, expectations and attributes that a particular society considers appropriate for men and women. In light of this, Njogu and Mazrui (2009) contend that the gender roles assigned to men and women today create, reinforce, and perpetuate relationships of male dominance and female subordination. Therefore, any meaningful discussion or debate on gender ought to represent aspects of equality and equity. In Buganda culture, gender roles were clearly streamlined: men were authoritative, taught leadership skills, were expected to be responsible for their families' well-being and also took the final decisions in the home (Ekisaakaate, 2009). Women, on the other hand, were considered the bearers of indigenous culture and were care-givers, counselors, and responsible for the day-to-day management of the home (Graham, 1999; Ekisaakaate, 2009). These roles were generally complementary and at times mutually undertaken. Often men farmed alongside women and also shared some household tasks. Women played advisory roles in respect to kingdom affairs. On the other hand, young girls and boys underwent separate cultural grooming to equip them with relevant survival skills.

Despite accrued environmental benefits relating gender roles, in most of rural Kenya women do not have property rights and may not inherit property at the death of their husbands and fathers. Even in situations where the deceased husband did not have a son, the heir will either be the deceased's brother or the deceased's brother's son (Lssozi, 2012). Agostino (2010) contends that women are unable to mitigate and adapt to the problems caused by climate change because they have limited access to resources and services. Much as Kenyan's constitution provides for equal rights to family property for husband and wife, the cultural norms together with high illiteracy levels among women renders this provision ineffective. This situation is further exacerbated by the presentation of women and girls as subordinates occupying traditional roles of child care, nursing and midwifery, cottage industry and market trading in contrast to their male counterparts, who are portrayed in glamorous senior roles. This claim is also echoed by the Human Development Report of (2007), wherein the largest percentage of poor people in Sub-Saharan Africa are women who face gender inequalities such as lack of access to land, credit and training, limited participation in decision making, and more dependence on natural resources and

greater caring responsibilities. These existing gender inequalities in the Country make worse many of the consequences of climate change (Lssozi, 2012).

The Institutional environment as it exists today is composed of values, traditions, structures, and behavioral norms linked to masculinity hence affect women participation in management (Nkomo & Ngambi, 2009). The negative stereotypes of women in organizations are common and have become a major barrier to their progression. Some persistent stereotypical and inaccurate views held by gate-keepers about females are their perceived inability to manage, supervise, criticize constructively, manage finances, and function in a political frame (Mohamed, 2014). Clarke and Wall (2014) argues that many bad stereotypes towards women have kept women away from participating in project management field.

In their view Bradley and Healy (2015) observed that organizational structures especially job assignments are designed to prevent females from ascending to the top administrative levels. Job assignments are considered to be the primary condition for career participation of females. Organizational structure —steer away females’ potential for upward mobility by confining them to work roles that are considered to be females ‘occupation. To this end, the quickest way to the top of a management level is placement in functional areas or crucial job assignments that leads to the accomplishment of critical organizational tasks (Annis, 2015). Different projects have different cultures, in which they will draw boundaries around what is included and what is not (Thiel, 2012). A masculine culture is likely to be dominated by power relationships and a results-orientation while a feminine culture is likely to be more concerned with interpersonal relationships and a process orientation.

The culture of project-based industries is inherently masculine fostered through language and behavior (Dainty, Neale & Bagilhole, 2010). Organizational hiring Practices at the Bottom Entry-level jobs are critical in establishing career trajectories in organizations because promotional ladders, where they exist, are connected to specific points of entry into the organization (Watts, 2009). Job recruitment and hiring practices used by employers often result in females being placed in jobs that have short or nonexistent job ladders. This is an important barrier limiting females’ participation beyond low-paying jobs. Such practices, in conjunction with the difficulty of changing career paths once employed in an organization, perpetuate the existence of female job ghettos that are low-paying and cut off from mobility channels (Bagilhole, 2014).

Zahidi and Ibarra (2010) concluded that employers use recruitment and hiring methods that have worked well in the past because they help to avoid costly hires of unsatisfactory workers. Hiring practices in entry level jobs determine access to ladders. Statistical discrimination as this is formally called is based on stereotypes about appropriate work roles for females and males, which the public, employers, and most females readily accept (Boserup, Fei & Toulmin, 2013). Women (or minorities or any other group) seek jobs that they perceive they have a chance of getting. Because individuals make choices in the context of what they perceive as available opportunities, employers' administrative procedures for recruitment, hiring and job assignment that support gender, racial, and class stereotypes about appropriate work roles contribute to job segregation in entry-level jobs. Thus, "choice" is not the barrier to greater opportunity; instead, employers' acceptance, and indeed their exploitation of uninformed choices is the barrier to future upward mobility (Boserup, Fei & Toulmin, 2013).

In addition to discriminatory hiring practices and lack of networks, the lack of role models has been cited as another factor influencing participation of women. Women do not have access to a large number of appropriate role models and as a result, women may not even give administrative posts consideration (Ramaswamy, 2016). Mobility is the most important motivating force for managers. Managers define their success as movement upward, a change in title, a better salary and more authority (Mousavi, 2016). Women experience barriers to participation that are related in "crossing over" to male-dominated ladders or pipelines, that provide more promotion opportunities (Bradley & Healy, 2015). Promotion rates and access to the means of acquiring new skills systematically differ according to where one is located in the organization. Certain career lines are blocked while others afford ample upward movement. The barriers that prevent women from moving off the "sticky floor" often arise because the jobs in which these groups are concentrated either lead nowhere or have very short lines of progression (Baker, 2003). Jobs employing the largest absolute number of women are much less likely to be located on job ladders. Nelson and Levesque (2014) describe the differences in the job mobility of managers and secretaries in a major corporation and found that people with high mobility prospects behave quite differently from those with low prospects within the organizations. In contrast, Nelson and Levesque (2014) indicate that secretaries have little hope of entering more prestigious, remunerative, or responsible positions except by accompanying a boss who is moving up.

Women 's failure to aspire to the higher position might be a result of their experiences working with male colleagues, role models whose leadership behaviors may not be compatible with women 's preferred ways of leading (Annis, 2015). The components of administrative work as well as the perceived and real male defined environments in which many females' administrators must work shape females' perceptions of the desirability of administration. Cassirer and Reskin (2013) found that the job stress of females was higher than that of males when working in a predominantly or traditionally male environment.

Ramaswamy (2016) described organizational contexts in which males used intimidation and silence to discourage females. Intimidating tactics and behaviors of board and community members included name-calling, rumors and overt lies. Additionally, male subordinates were intimidating, at times indicating directly that they did not want to work for a woman. Helfat, Harris and Wolfson (2016) observed that females had been sexually harassed by a higher status male and was represented in personal silence about gender issues while in the superintendence and the feelings for administrative positions because of their understanding of the definition of the job of the principal. They did not perceive this definition as flexible or open for social construction. Principals studied by McGovern Robinett (2012) noted that supportive work environments were essential in choosing to become principals.

Laff (2016) finds that women are inhibited in the workplace because of their limited access to capable mentors. Many people prefer to have mentors of the same gender because they tend to understand the challenges most commonly faced. Men do not face the same barriers, have the same family issues, and many times simply do not want to mentor a woman. The needs of women from their mentors also tend to differ from the needs of men. Many women claim to need more encouragement, an example to follow, and simply more tasks to complete. Male mentors tend to be resistant to mentor a woman because they perceive women as more emotional, not as skilled at problem-solving, and because of the risk of workplace sexual harassment issues (Hanson, 2015).

2.5 Religious beliefs influence on Women Participation in wildlife Conservation Project

Religion as an integral part of society refers as the shared beliefs and practices of a society. Although religion legitimizes those norms and values that are consistent with the beliefs of a society, it also condemns this norms and values that are not due to its power and influence in society religion has often been used as a tool for social control. The aspect of using religion for

social control and societal manipulation is seen even in the political arena when some politicians use religion to assert themselves and their ideas to the masses. The aspects of religion beliefs here in one way or another acts as barriers to women's participation in conservation projects. For women to be able to participate fully in conservation projects, these barriers must be broken especially in our rural areas where illiterate women are easily manipulated through these beliefs (Ramaswamy, 2016). The available evidence clearly demonstrates that regular religious practice is both an individual and social good. It is a powerful answer to many of our most significant social problems, some of which, including out-of-wedlock births, have reached catastrophic proportions. Furthermore, it is available to all, and at no cost (Patrick Fagan, 2015)

Ethical Support and practices of biodiversity may be found within great religion such as Islam or within the beliefs and traditional cultural practices of even the smallest community. In order to measure and understand the potential impact of conservation in religion and local culture, Fortunately within the Islamic *al-qur'an* there are several key principles *tauhid*, *khalifah* and *fitrah*-that underpin natural Conservation resources (Stuart Harrop, 2010), Christianity "Wrote white" "not only established a dualism of man and nature but also insisted that its Gods will that man exploit nature for his proper ends". The emergence of Christianity many like white believe, marked the moments humans broke away from previously common held beliefs that all beings, all forms of life -including plants had spirits and Christianity changed all that, he believes man was created in Gods Image, Christian believe and notably man is created at the end of creation and human therefore inherited the earth. The bible contains the ample ground for environmental responsibility (Marcia Bunge 2009).

Judaism faith is not so much divided, many believe, more believe, more to say appreciative of two opposing ideas that can happily co-exist, we are both part of nature (B.Finks, 2008). Responsible stewardship is a theme also shared by Muslim prophet Mohammed stance on the environmental protection is quite clear, created beings are the dependent of God and the creature dearest unto God is he who does most good to Gods dependent, human is only the manager of the earth and not proprietor (Rachel Oliver, 2008). Hindu Religion wants its followers to live a simple life, people are meant to learn to enjoy spiritual happiness, so that to derive a sense of satisfaction and fulfillment, they need not to run after materials pleasure and disturb natures checks and balances (Rachel Oliver 2008). Buddhism with all its different subsets-is viewed by many as the most environmentally-friendly religion of them all, mainly because it believe in the

fundamental equality of all sentient beings, we are all born, we all age and we will all die. Buddhism has its story of creation with its own kind of Eden, but with one key difference, myth of first origins, human agency destroys the natural order of things (Rachel Oliver, 2008)

2.6 Theoretical framework

There are different theories on participation, each identifying own paradigm and concept on women participation in conservation projects. Some of these theories include community development theory, role congruity theory, gender and development and agency theory.

2.6.1 Community Development Theory

Community Development Theory was developed by Robert K. Merton in 1960s. The theory focuses on the centrality of oppressed people in the process of overcoming externally imposed socio-cultural problems. Social work, at its foundation, shares much in common with the tenets of community development. Castillejo (2009) offers definitions of both which succinctly point to the similarities as well as the unique distinction. Social work is defined as professional intervention to address situations of personal distress and crisis by shaping and changing the social environment in which people live. Community development is defined as the employment of community structures to address social needs and empower groups of people (Dasgupta & Sudarshan, 2011).

COS focused attention almost exclusively on individuals and sought to provide charity and services to the poor; the COS model viewed the role of the worker as the ‘expert’ in the process of aid and change (Brady, 2015). By contrast, the settlement house movement focused on the environment and communities in which the poor lived by moving into the immigrant and oppressed areas and developing an understanding of the issues leading to an individual’s poverty; settlement house workers then sought to work in collaboration with the poor to achieve community change, viewing the role of the worker as a facilitator in the process of change (Muhammad & Yasin, 2011). This theory is relevant to this study as it addresses centrality of oppressed people in the process of overcoming externally imposed social problems that are to be evaluated in this study on socio-cultural practices and their influence on women participation in conservation projects.

2.6.2 Role Congruity Theory

This theory explains that when women engage in masculine or male-dominated roles of aggressive, ambitious, independent and self-confident in leadership positions, they are evaluated less favorably than men because such management roles are more stereotypically associated with men (Reis & Grady, 2017). Typically, people have congruent beliefs about men and leadership posts, but they have dissimilar beliefs about women in leadership posts. This creates similar male expectations, but not for female leaders.

According to Powell (2012), comprehensive study, on women and men in management, women tended to employ a more democratic, participative style while men tended to take a more autocratic, directive approach. These differences appeared in both laboratory studies and observations of real leaders. Thus it was argued that women's tendency to negotiate, mediate, facilitate, and communicate was more effective leadership style than men's emphasis on power and control; and because this "feminine" style reduced hierarchy, satisfied subordinates, and achieved results, it should be the norm to which men were compared (Mulwa, 2011).

Though females' early socialization and other obstacles impeded them from becoming leaders, those who ascended did not behave significantly different from men in the same kinds of positions (Helgesen, 2011). The differences in leadership style and managerial behavior were discerned in the past. The examination of male/female differences were studied in three main types of managerial behavior (Nelton, 2011). Therefore, differences disappeared where actual leaders were compared mostly it was concluded that women did not behave differently from men in the same or similar kind of leadership positions. Moreover, experienced women managers showed no differences in leadership abilities from experienced male managers. The women, in fact, were likely to more closely resemble their male counterparts in drive, skills, temperament and competitiveness than the average woman in the population. Managers were urged to adopt a caring, collaborative, nurturing and servant leadership styles (Sagan, 2013).

In addition, when engaging in the masculine roles necessary in those leadership positions, women are evaluated less favorably than men, because such behavior is perceived as less desirable in women than men. That is, women who behave in a confident, aggressive, independent manner are seen as behaving incongruous to their societal gender norm. This creates dissonance and less favorable impressions than their male counterparts given that gender norms

suggest males should demonstrate aggressive, confident, and independent behavior (Onubogu, 2011).

This theory is relevant in this study because it elaborates on issues addressing competence level of women that is influenced by educational levels, accessibility to information, training in projects, capacity building, knowledge and insight that are key in their participation in conservation projects.

2.6.3 Gender and Development Theory

Early approaches to women in development recognized that development had ignored the important role played by women in their communities and, as a result, largely excluded them from the design and implementation of development projects. The women in development (WID) approach recognize that more efficient and effective development requires the active participation of women as well as men. Seeking to remedy women's exclusion from the development process, the WID approach focuses mainly upon women (Oshewolo, 2011).

Since mid1980's there has been a growing consensus that sustainable development requires an understanding of women's roles and responsibilities within the community and their relationship to each other. Lindsey, Homes, and McCall (2013) noted that improving the status of women is no longer seen as just a women's issue but as a goal that requires the active participation of men and women. This has come to be known as the gender and development (GAD) approach. The GAD approach, through gender analysis, seeks to understand the roles, responsibilities, resources and priorities of women and men within a specific context, examining the social, economic and environmental factors which influence their participation in conservation projects (Ramaswamy, 2016).

Gender and Development is, therefore, an analytical approach which considers both women's and men's roles and responsibilities within the community and their relationship to each other in order to ensure that women's concerns and needs are addressed in design and implementation of activities. Spivak (2014) argued that it is thus an approach that looks at women as an integral part of the family, community and the larger society. Through gender analysis techniques, the roles and rights of both women and men are studied to help planners and project managers design how development interventions may be made more effectively. Male domineering and gender stereotype factors influence participation of women in development projects, therefore this theory as it addresses on gender and development it's relevant in helping understand how women

can efficiently and effectively participate in development. Gender analysis helps in establishing more sustainable and effective development.

2.7 Conceptual Framework

A conceptual framework considers the theoretical and conceptual issues surrounding research work and form a coherent and consistent foundation that will underpin the development and identification of existing variables. This study will be on the influence of social-Cultural factors on participation of women in project development. The independent variables in this study are religious beliefs, cultural practices, level of education, and Gender roles. This study will therefore establish the influence of the independent variables on the dependent variable which will be participation of women in wildlife conservation projects in Samburu County.

Independent variables

Dependent variables

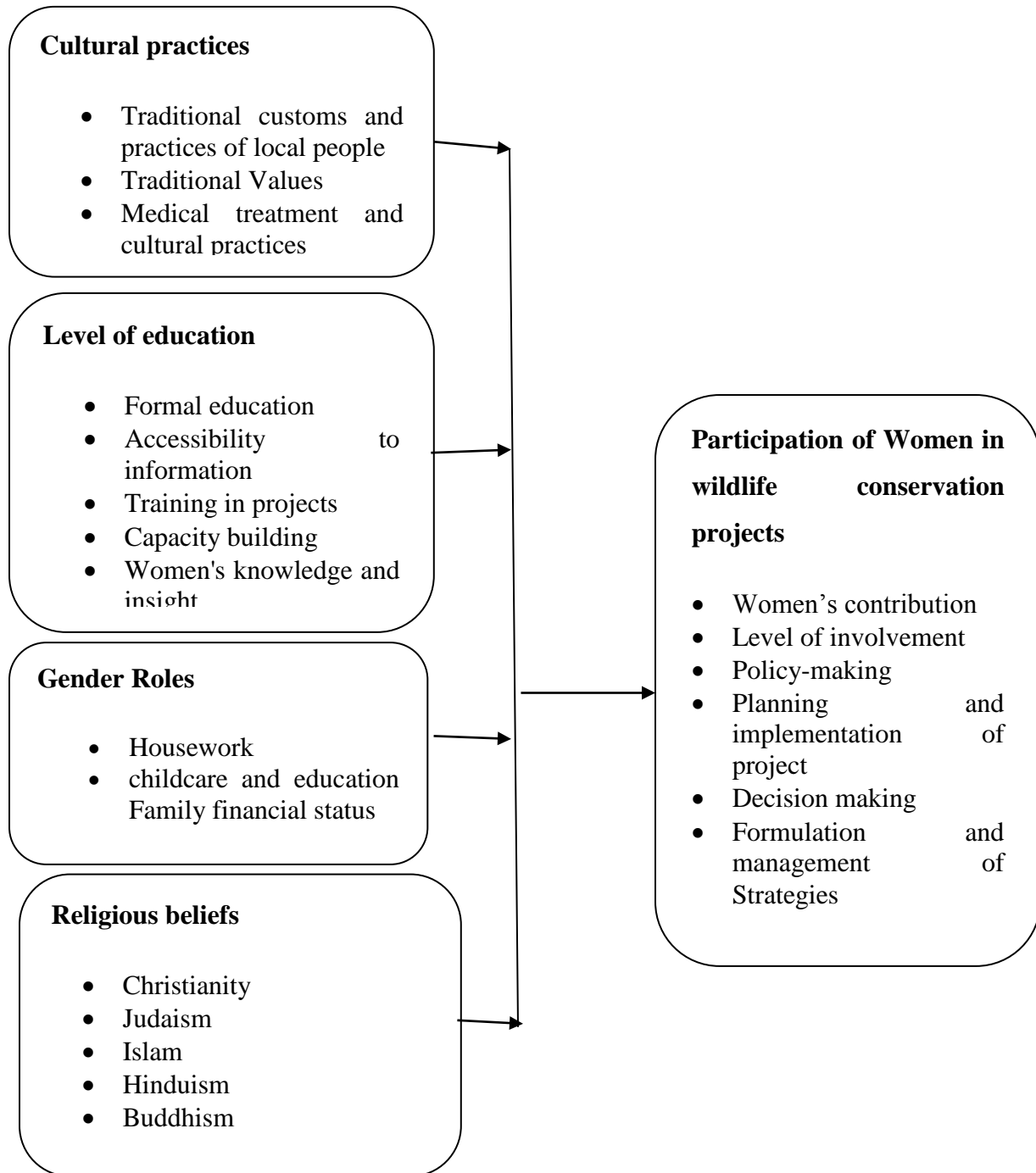


Figure 1: Conceptual Framework

2.8 Summary of Literature Review

In summary, this chapter has provided an extensive literature and research related to women participation in wildlife conservation projects. This literature review summarizes a diverse spectrum of views about women participation in wildlife conservation project determinants. Culture is related to development and as development increases women's standing in society relative to men becomes more equal. On the other hand, two countries could be quite similar in terms of development, but women may have come substantially further in terms of equality in one country than in the other hand. In many countries, tradition continues to emphasize women's primary roles as mothers and housewives and restrict them to those roles.

Socio-cultural factors also play a role in interring women from accessing and further their education interest. Factors such as early marriages place a greater burden on household economic delivery and acts as a barrier to girl's progress in education. Women are unable to mitigate and adapt to the problems caused by climate change because they have limited access to resources and services. There are different theories that has been used to ground this study on women participation, each identifying own paradigm and concept on women participation in conservation projects. Some of these theories include community development theory, role congruity theory, and gender and development. Therefore, the literature review has provided a clear understanding to ground the study on influence of social-cultural factors on women participation in wildlife conservation projects a case of Northern Rangeland Trust Samburu County.

2.9 Research Gaps

The study identified research gaps from the empirical literature as shown in Table 2.1. It also shows how indicators are identified in research gaps that will be addressed by this study.

Table 2.1 : Research Gap

Variable	Researcher(s)	Findings	Knowledge gap	Addressing the gap.
Cultural Practices	Bett (2014)	The cultural values, level of education, resources and family responsibilities are the factors to be investigated in regard to women participation in development projects.	The study established the general relationship on cultural values and women participation in however not in wildlife conservation projects	This study focuses on relationship between cultural values and women participation in wildlife conservation projects
Level of Education	Aselim (2010)	Education plays a significant role in positively influencing the status of women in firm decision making	The study established the general relationship between level of education and women participation in projects however not in wildlife conservation projects	This study focuses on relationship between level of education and women participation in wildlife conservation projects
Gender roles	Njogu and Mazrui (2009)	Contended that the gender roles assigned to men and women today create, reinforce, and perpetuate relationships of male dominance and female subordination.	The study established the general relationship between gender roles and women participation in projects however not in wildlife conservation projects	This study focuses on relationship between gender roles and women participation in wildlife conservation projects
Religious beliefs	Ramaswamy, 2016	For women to be able to participate fully in conservation projects, these barriers must be broken especially in our rural areas where illiterate women are easily manipulated through these beliefs	The study established the general relationship between religious beliefs and women participation in projects however not in wildlife conservation projects	This study focuses on relationship between religious beliefs and women participation in wildlife conservation projects

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This chapter highlights the research design, the study variables, the study area, the study population, sampling techniques and sample size determination, construction of research instruments, pilot study, validity and reliability of the instruments, methods of data collection and data analysis.

3.2 Research Design

Research design refers to the arrangement of conditions for collection and analysis of data in a manner that aims to combine relevance to the research purpose with economy in the procedure (Babbie, 2012). In addition, Kothari (2004) observed that research design is a blue print which facilitates the smooth sailing of the various research operations, thereby making research as efficient as possible hence yielding maximum information with minimal expenditure of effort, time and money. A descriptive survey design was used in this study because data was collected once. The design was chosen since it is more precise and accurate since it involves description of events in a carefully planned way (Andre, 2004). This research design also portrays the characteristics of a population fully (Chandran, 2004). The research design used the mixed Mode approach which allowed use of both qualitative and quantitative data in showing the relationship between the social-cultural factors (independent variables) and women participation in wildlife Conservation activities (dependent variable).

3.3 Target population

According to Sekaran and Bougie (2010), a population is the total collection of elements about which we wish to make inferences. The total target population was 213 members of the Northern Rangeland Trust and local community in Samburu County. They were project managers involved in wildlife conservation projects undertaken between 2015 and 2016. This formed the target population for the study as shown in the table 3.1.

Table 3. 1: Target population

Member Classification	Target Population
Conservancy boards,	75
Management staff	67
Conservancy Scouts/Rangers	71
Total	213

3.4 Sample size and Sampling Procedures

Sampling frame is the listing of all elements of the population from which a sample was drawn. It is a complete and correct listing of population members only (Cooper & Schindler, 2006). A sample is a set of entities drawn from a population with the aim of estimating characteristic of the population (Siegel, 2013). It is a fraction or portion of a population selected such that the selected portion represents the population adequately. Cooper and Schindler (2003) explained that the basic idea of sampling is, selecting some of the elements in a population, so that the same conclusions can be drawn about the entire population. This resulted to reduced cost and greater accuracy of results. A sample size of 64 was arrived at by calculating the target population of 213 with a 95% confidence level and an error of 0.05 using the below formula.

From Normal distribution the population proportion can be estimated to be

$$n = \frac{Z^2 PQ}{\alpha^2}$$

Where:

Z is the Z – value = 1.96

P Population proportion 0.50

Q = 1-P

α = *level of significance* = 5%

$$n = \frac{1.96 \times 1.96 \times 0.5 \times 0.5}{0.05 \times 0.05}$$

$$n = 384$$

Adjusted sample size

$$n' = 384 / [1 + (384/168)]$$

Approx. =64

The selection was as follows.

Table 3.1: Sampling Frame

Member Classification	Target Population	Sample size	Sample %
Conservancy boards,	75	23	36
Management staff	67	20	31
Conservancy scouts/Rangers	71	21	33
Total	213	64	100%

The study selected the respondents using stratified proportionate random sampling technique. Stratified random sampling is unbiased sampling method of grouping heterogeneous population into homogenous subsets then making a selection within the individual subset to ensure representativeness. The goal of stratified random sampling was to achieve the desired representation from various sub-groups in the population. In stratified random sampling subjects are selected in such a way that the existing sub-groups in the population are more or less

represented in the sample (Kumar, 2011). The study used simple random sampling to pick the respondents in each stratum.

3.5 Research Instruments

Primary data was obtained using self-administered questionnaires. The questionnaire was made up of both open ended and closed ended questions. The open ended questions was used so as to encourage the respondent to give an in-depth and felt response without feeling held back in illuminating of any information and the closed ended questions allow respondent to respond from limited options that had been stated. According to Saunders (2011), the open ended or unstructured questions allow profound response from the respondents while the closed or structured questions are generally easier to evaluate.

3.5.1 Pilot testing of research instrument

Pilot testing refers to putting of the research questions into test to a different study population but with similar characteristics as the study population to be studied (Kumar, 2014). Pilot testing of the research instruments was conducted using leaders from the Marsabit County, since it has a similar setting. A total of 14 questionnaires were administered to the pilot survey respondents who were chosen at random. The piloting assisted with identification and correction of vague questions and unclear instructions. It also provided an opportunity to capture the important comments and suggestions from the participants. This helped to improve on the efficiency of the instrument.

3.5.2 Validity of Research Instruments

According to Golafshani (2012), validity is the accuracy and meaningfulness of inferences, based on the research results. One of the main reasons for conducting the pilot study is to ascertain the validity of the questionnaire. The study used content validity which draws an inference from test scores to a large domain of items similar to those on the test. Content validity is concerned with sample-population representativeness. Gillham (2011) stated that the knowledge and skills covered by the test items should be representative to the larger domain of knowledge and skills. Expert opinion was requested to comment on the representativeness and suitability of questions and give suggestions of corrections to be made to the structure of the research tools. This helped to improve the content validity of the data that was collected. Content validity was obtained by

asking for the opinion of the supervisor, lecturers and other professionals on whether the questionnaire was adequate.

3.5.3 Reliability of Research Instruments

Instrument reliability on the other hand is the extent to which a research instrument produces similar results on different occasions under similar conditions. It's the degree of consistency with which it measures whatever it is meant to measure (Bell, 2010). Reliability is concerned with the question of whether the results of a study are repeatable. The questionnaire was administered to a pilot group of 6 randomly selected respondents from the target population and their responses used to check the reliability of the tool. This comprised of 10% of the sample size. A construct composite reliability co-efficient (Cronbach alpha) of 0.7 or above, for all the constructs, is considered to be adequate for this study (Rousson, Gasser and Seifer, 2012). Reliability coefficient of the research instrument was assessed using Cronbach's alpha (α) which is computed as follows:

$$A = k/k-1 \times [1 - \sum (S^2) / \sum S^2_{sum}]$$

Where:

α = Cronbach's alpha

k = Number of responses

$\sum (S^2)$ = Variance of individual items summed up

$\sum S^2_{sum}$ = Variance of summed up scores

The results of reliability of the research instruments are contained in table 3.2.

Table 3. 2: Reliability Analysis

Variable	Cronbach's Alpha
Cultural Practices	.821
Level of education	.833
Gender Roles	.741
Religious beliefs	.708

All variables coefficients in Table 3.2 were above 0.7 thus reliable and accepted.

3.6 Data Collection Procedures

The researcher obtained an introduction letter from the university which was presented to each leader so as to be allowed to collect the necessary data from the respondents. The drop and pick method was preferred for questionnaire administration so as to give respondents enough time to give well thought out responses. The researcher booked appointment with respondent organizations at least two days before visiting to administer questionnaires. The researcher personally administered the research instruments to the respondents. This enabled the researcher to establish rapport, explain the purpose of the study and the meaning of items that may not be clear as observed by Best and Khan (2003).

3.7 Data Analysis Techniques

Data was analyzed using Statistical Package for Social Sciences (SPSS Version 21.0). All the questionnaires received were referenced and items in the questionnaire were coded to facilitate data entry. After data cleaning which entailed checking for errors in entry, descriptive statistics

such as frequencies, percentages, mean score and standard deviation was estimated for all the quantitative variables and information presented in form of tables. The qualitative data from the open ended questions was analyzed using conceptual content analysis and presented in prose.

Inferential data analysis was done using multiple regression analysis. Multiple regression analysis was used to establish the relations between the independent and dependent variables. Multiple regressions were used because it is the procedure that uses two or more independent variables to predict a dependent variable. Since there are four independent variables in this study the multiple regression model generally assumes the following equation;

$$Y = \beta_0 + \beta_1 X_1 + \beta_2 X_2 + \beta_3 X_3 + \beta_4 X_4 + \varepsilon$$

Where: -

Y= Participation of Women in wildlife conservation projects

β_0 =constant

$\beta_1, \beta_2, \beta_3$ and β_4 = regression coefficients

X_1 = cultural practices

X_2 = Level of education

X_3 = Gender Roles

X_4 = Religious beliefs

ε =Error Term

3.8 Ethical Considerations

The researcher observed the following standards of behaviour in relation to the rights of those who become subject of the study or are affected by it: First, in dealing with the participants, they was informed of the objective of the study and the confidentiality of obtained information, through a letter to enable them give informed consent. Once consent was granted, the participants maintained their right, which entails but was not limited to withdraw or decline to take part in some aspect of the research including rights not to answer any question or set of questions and/or not to provide any data requested; and possibly to withdraw data they have provided.

Caution was observed to ensure that no participant was coerced into taking part in the study and, the researcher used minimum time and resources in acquiring the information required. Secondly, the study adopted quantitative research methods for reliability, objectivity and independence of the researcher. While conducting the study, the researcher ensured that research ethics are observed. Participation in the study was voluntary. Privacy and confidentiality was also observed.

3.9 Operationalization of Variables

The operationalization of variables is shown in Table 3.3.

Table 3. 3: Operationalization of variables

Objectives	Type of Variable	Indicator	Measuring of Indicators	Tools of analysis	Type of analysis
To establish the influence of cultural practices on women participation in wildlife conservation projects in Northern Rangeland Trust in Samburu County.	Independent	Cultural practices	Traditional customs and practices of local people Traditional Values Medical treatment and Practices. Rituals and norms of local people	Percentages Mean score	Descriptive statistics
To assess the extent of level of education of women influence on their participation in wildlife conservation projects in Northern Rangeland Trust in Samburu County.	Independent	Level of education	Formal education, Accessibility to information Training in projects, Capacity building, Women's knowledge and insight, Interpersonal skills	Percentages Mean score	Descriptive statistics
To determine the influence of gender roles on women participation in wildlife conservation projects in Northern Rangeland Trust in Samburu County.	Independent	Gender Roles	housework responsibilities Childcare and education Family financial status Decision making	Percentages Mean score	Descriptive statistics
To examine the extent of religious beliefs influence on women participation in wildlife conservation projects in Northern Rangeland Trust in Samburu County.	Independent	Religious beliefs	Christianity, Judaism, Islam, Hinduism, Buddhism	Percentages Mean score	Descriptive statistics
To examine the influence of women participation in wildlife conservation projects under the devolved system of governance in Samburu County	Dependent	participation of women	Women's contribution, Level of involvement, Policy-making, Planning and implementation of project, Decision making, Formulation and management of Strategies	Mean score	Descriptive statistics

CHAPTER FOUR

DATA ANALYSIS, PRESENTATION AND INTERPRETATION OF FINDINGS

4.1 Introduction

This chapter discusses the findings obtained from the primary instrument used in the study. It discusses the characteristics of the respondents, their opinions on the factors influence of social-cultural factors on women participation in wildlife conservation projects. In order to simplify the discussions, the researcher provided tables that summarize the collective reactions of the respondents.

4.2 Response Rate

In this study, the researcher administered 64 copies of questionnaires to the respondents upon which 53 were completed and received back, giving 82.81% response rate which is within what Best and Khan (2003) prescribed as a significant response rate for statistical analysis and established at a minimal value of 50%.

4.3 Characteristics of the Respondents

The study sought to enquire on the respondents' general information including gender, age and educational qualifications in order to validate the information sought as per the study objectives. This general information is presented in various sub sections.

4.3.1 Gender of the Respondents

The respondents were required to indicate their gender. The results are as shown in the Table 4.1.

Table 4. 1: Gender of the Respondents

Gender	Frequency	Percent
Male	20	38.1
Female	33	61.9
Total	53	100

According to the findings contained in Table 4.1, 61.9% of the respondents indicated they were female while 38.1% indicated they were male. This implies that there was reasonable representation of both genders in the study and that who participated gave relevant information concerning the subject under study.

4.3.2 Age of the Respondents

The respondents were also asked to indicate their age. The results are as shown in the Table 4.2.

Table 4.2: Age of the Respondents

Age	Frequency	Percent
20-30 years	2	4.2
31-40 years	17	32.4
41-50 years	34	63.4
Total	53	100

From Table 4.2, 63.4% of the respondents indicated that they were aged between 41 and 50 years, 32.4% between 31 and 40 years, 4.2 % indicated between 20 and 30 years. Therefore, most of the respondents were aged between 41 and 50 years and thus at the peak of their careers.

4.3.3 Education Level

The respondents were also requested to indicate their education level. The results are as shown in the Table 4.3

Table 4.3: Level of Education of the Respondents

Education level	Frequency	Percent
Certificate	2	3.2
Diploma	18	33.3
Degree	30	58.4
Masters	3	5.1
Total	53	100

Based on the findings in Table 4.3, 58.4% of the respondents indicated that their highest level of education was a degree, 33.3% indicated diploma, 5.1% indicated masters while 3.2 % indicated certificate. Therefore most of the respondents are able to comprehend the subject of the study and give the relevant information concerning the subject matter.

4.4 Social-Cultural Factors

Discussed under this are independent variables that influence women participation on wildlife conservation projects, and include cultural practices, level of education, gender roles and religious beliefs.

4.4.1 Cultural Practices

The study required the respondents to indicate the extent to which cultural practices influence women participation in wildlife conservation projects. Their responses were analyzed and the findings were presented in the Table 4.4

Table 4.4: Extent to which Cultural Practices Influence Women Participation

Measuring indicators	Frequency	Percent
Low extent	1	1.9
Moderate extent	10	18.9
Great extent	39	73.6
Very great extent	3	5.7
Total	53	100

The findings in Table 4.4 showed that cultural practices influence women participation in wildlife conservation projects greatly as shown by 73.6%, moderately as expressed by 18.9%, very greatly as expressed by 5.7% and lightly as shown by 1.9%. This implies that cultural practices influence women participation in wildlife conservation projects.

Further the study required the respondents to give their opinions on various aspects of cultural practices influence on women participation in wildlife conservation projects were given to come up with the results in table 4.5.

Table 4.5: Influence of Cultural Practices Aspects on Women Participation

indicators	Min	Max	Mean	STD Dev.
Traditional customs and practices of local people	1	3	2.524	0.737
Traditional Values	3	5	4.143	0.470
Medical treatment and practices	4	5	4.238	0.429
Rituals and norms of local people	2	5	3.701	0.880
Composite Mean			3.652	

Table 4.6 indicates that medical treatment and practices (Mean=4.238 as well as traditional values (Mean=4.143 greatly influence women participation in wildlife conservation projects.

Rituals and norms of local people (Mean=3.701 moderately influence women participation in wildlife conservation projects while traditional customs and practices of local people (Mean=2.524 was found to moderately influence women participation in wildlife conservation projects. This implies that some rituals as well as traditional customs may hinder or encourage women to participate in the wildlife conservation projects

Cultural practices and beliefs influence the way people interact and socialize in the community, it also defines the acceptable behavior as per gender and thus determine participation in societal roles. This has been depicted by traditional values, rituals and norms that influence women participation in conservation of wildlife.

4.4.2 Level of Education

The extent of education influence on women participation in wildlife conservation projects was also sought by the researcher and facts given by the respondents were used to draw findings in the Table 4.6.

Table 4.6: Degree of Education Influence on Women Participation

Degree of influence	Frequency	Percent
Moderate extent	10	18.4
Great extent	40	76.5
Very great extent	3	5.1
Total	53	100

Table 4.6 reveal that level of education influence on women participation in wildlife conservation projects greatly as indicated by 41(76.5%) respondents, moderately as indicated by 10 (18.45) respondents and very greatly as indicated by 3(5.1%) respondents. This implies that that level of education of the respondents may qualify or disqualify women in participating in wildlife conservation projects.

The research sought to examine influence of various aspects of level of education on women participation in wildlife conservation projects and table 4.8 gives the results.

Table 4.7: Influence of Various Aspects of Level of Education

indicators	Min	Max	Mean	STD Dev.
Formal education	3	4	3.995	0.979
Accessibility to information	4	5	4.286	0.705
Training in projects	1	4	2.667	1.047
Capacity building	2	5	4.133	1.367
Women's knowledge and insight	3	4	4.055	0.807
Composite Mean			3.785	

By use of means and standard deviation the researcher found that accessibility to information (Mean=4.286) capacity building (Mean=4.133) as well as women's knowledge and insight (Mean=4.055) greatly influence women participation in wildlife conservation projects.

It was also revealed that formal education (Mean=3.995) greatly influence women participation in wildlife conservation projects while training in projects (Mean=2.667) moderately influence

women participation in wildlife conservation projects. This implies that education in terms of accessibility to information, capacity building, training in projects, women’s knowledge and insight together with formal education influence women’s participation in wildlife conservation projects.

4.4.3 Gender Roles

Findings on the extent of influence of gender roles on women participation in wildlife conservation projects were given by the respondents as shown in Table 4.8.

Table 4.8: Extent to which Gender Roles Influence Women Participation

Degree of influence	Frequency	Percent
Moderate extent	3	5.4
Great extent	35	66.5
Very great extent	15	28.1
Total	53	100

By use of frequencies and percentages in table 4.8, it was found that gender roles influence women participation in wildlife conservation projects greatly as expressed by 66.5% (35), very greatly as shown by 28.1% (15) and moderately as illustrated by 5.4% (3). This implies that that gender roles have a great influence on women participation in wildlife conservation projects.

The extent of influence of various aspects of gender roles on women participation in wildlife conservation projects was also sought and the findings are on table 4.9.

Table 4.9: Influence of Various Aspects of Gender Roles

indicators	Min	Max	Mean	STD Dev.
House work	1	4	3.113	1.014
Childcare and Education	3	5	4.355	0.575
Family financial status	3	5	3.968	0.652
Decision making	2	4	3.807	0.743
Composite Mean			3.811	

By use of means and standard deviation the researcher found that childcare and education (Mean=4.355), family financial status (Mean=3.968) and decision making (Mean=3.807) greatly influence women participation in wildlife conservation projects while house work (Mean=3.113)

was revealed to moderately influence women participation in wildlife conservation projects. This means that child care and education, family financial status as well as decision making may make or hinder women to participate in wildlife conservation projects.

The occupation of women with family matters and house hold chores dictated their roles in society and thus the extent that they can be involved in other activities like wildlife conservation.

4.4.4 Religious Beliefs

The researcher also sought the extent to which religious beliefs influence women participation in wildlife conservation projects and the findings were shown in Table 4.11.

Table 4.10: Extent to which Religious Beliefs Influence Women Participation

Degree of influence	Frequency	Percent
Moderate extent	4	7.4
Great extent	42	66.5
Very great extent	7	28.1
Total	53	100

Table 4.10 shows that religious beliefs influences women participation in wildlife conservation projects greatly as expressed by 66.5%, very greatly as illustrated by 28.1% and moderately as shown by 7.4%. This shows that religious beliefs influence women participation in wildlife conservation projects greatly.

The research sought to know the extent to which various religious beliefs influence women participation in wildlife conservation projects. Table 4.11 shows the results.

Table 4.11: Influence of Various Religious Beliefs on Women Participation

Religious Beliefs	Min	Max	Mean	STD Dev.
Christianity	3	5	3.836	0.822
Judaism	3	5	4.024	0.592
Islam	4	5	4.355	0.575
Hinduism	2	5	3.555	0.807
Buddhism	2	5	3.226	0.982
Composite Mean			3.790	

Using mean and standard deviation of various religious beliefs, the researcher found that Islam (Mean=4.355), Judaism (Mean=4.024), Christianity (Mean=3.836 and Hinduism (Mean=3.555) greatly influence women participation in wildlife conservation projects while Buddhism (Mean=3.226) moderately influence women participation in wildlife conservation projects. This implies that some of the religious beliefs like Islam and Christianity greatly influence the participation of women in wildlife conservation projects while others like Buddhism have a moderate influence on participation of women in wildlife conservation projects.

Most religions define gender roles and this influences involvement of women in employment activities and also the extent of participation in social activities especially wildlife conservation. Islam limits and dictates the role of women in the society which might restrict involvement in conservation compared to men.

4.4.5 Participation of Women in Wildlife Conservation Projects

The trend of the various aspects of participation of women in wildlife conservation projects were given by the respondents and the findings are given in table 4.12.

Table 4.12: Aspects of Women Participation in Wildlife Conservation Projects

indicators	Min	Max	Mean	STD Dev.
Women's contribution	3	5	3.952	1.099
Level of involvement	3	5	3.995	0.979
Policy-making	4	5	4.286	0.706
Planning and implementation of project	1	4	3.113	1.014
Decision making	2	4	3.968	0.652
Formulation and management of Strategies	3	5	4.355	0.575
Composite Mean			3.944	

Table 4.12 indicate that formulation and management of strategies (Mean=4.3548), policy-making (Mean=4.286 level of involvement (Mean=3.995), women's contribution (Mean=3.952) and decision making (Mean=3.968) had improved while planning and implementation of project (Mean=3.113) had minimal influence on women participation in wildlife conservation projects compared to the other parameters emulated earlier. This means that policy making as well as formulation and management of strategies have a great influence on the participation of women in wildlife conservation projects.

4.5 Multiple Regression Analysis

Multiple regression analysis was used to establish the relations between the independent and dependent variables and the equation used was

$$Y = \beta_0 + \beta_1 X_1 + \beta_2 X_2 + \beta_3 X_3 + \beta_4 X_4 + \varepsilon$$

Where: -

Y= Participation of Women in wildlife conservation projects

β_0 =constant

$\beta_1, \beta_2, \beta_3$ and β_4 = regression coefficients

X_1 = cultural practices

X_2 = Level of education

X_3 = Gender Roles

X₄= Religious beliefs

ε=Error Term

Table 4.13: Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	0.902	0.814	0.799	0.239

Table 4.13 is a model fit which establishes how fit the model equation fits the data. The adjusted R² was used to establish the predictive power of the study model and it was found to be 0.799 implying that 79.9% of women participation in wildlife conservation projects is influenced by the independent variables namely cultural practices, level of education, gender roles and religious beliefs. This indicates that cultural practices, level of education, gender roles and religious beliefs significantly influences women participation in wildlife conservation projects.

Table 4.14: ANOVA Results

Model	Sum of Squares	df	Mean Square	F	Sig.
Regression	12.82	4	3.205	25.986	1.70E-11
Residual	5.92	48	0.123		
Total	15.74	52			

The probability value of 0.000 indicates that the regression relationship was significant in determining how independent variables influenced women participation in wildlife conservation projects. The F calculated at 5 percent level of significance was 25.986. Since F calculated is greater than the F critical (value = 3.126), as shown on the statistical table for F scores, this shows that the overall model was significant.

Table 4.15: Coefficients of Determination

Model	Unstandardized		Standardized	t	Sig.
	Coefficients		Coefficients		
	B	Std. Error	Beta		
(Constant)	1.345	0.182		7.390	1.86E-09
Cultural Practices	0.654	0.196	0.584	3.337	1.64E-03
Level of education	0.586	0.213	0.539	2.751	8.35E-03
Gender Roles	0.785	0.248	0.672	3.165	2.69E-03
Religious beliefs	0.674	0.212	0.582	3.179	2.59E-03

The established model for the study was:

$$Y = 1.345 + 0.654 X_1 + 0.586 X_2 + 0.785 X_3 + 0.674 X_4$$

The regression equation above has established that taking all factors into account constant at zero, the participation of women in wildlife conservation projects is 1.345. The findings presented also show that taking all other independent variables at zero, a unit increase in the cultural practices would lead to a 0.654 increase in the score of participation of women in wildlife conservation projects. This conforms to Rao (2013) who claim that a traditional strong, patriarchal value system favors sexually segregated roles and traditional cultural values militate against the advancement, progress and participation of women in any political process.

Further it was found that a unit increase in the scores of level of education would lead to a 0.586 increase in the scores of participation of women in wildlife conservation projects. This concurs with Hanson (2015) who said that a long term remedy to elevate poverty will be to invest in poor people, especially women particularly in their education and training and to bring them into main stream of development

Further, the findings show that a unit increases in the scores of gender roles would lead to a 0.785 increase in the scores of participation of women in wildlife conservation projects. This concurs with Bradley and Healy (2015) who observed that organizational structures especially job assignments are designed to prevent females from ascending to the top administrative levels.

The study also found that a unit increase in the scores of religious beliefs would lead to a 0.674 increase in the scores of participation of women in wildlife conservation projects. This was in

agreement with Ramaswamy (2016) who said that the aspects of religion beliefs here in one way or another acts as barriers to women's participation in conservation projects. For women to be able to participate fully in conservation projects, these barriers must be broken especially in our rural areas where illiterate women are easily manipulated through these beliefs

Overall, all the variables were significant with $p < 0.05$.

CHAPTER FIVE

SUMMARY, DISCUSSION, CONCLUSION AND RECOMMENDATIONS

5.1 Introduction

This chapter presents key data findings, conclusions drawn from the findings and recommendations made there-to. The conclusions and recommendations drawn were focused on addressing the objective of the study.

5.2 Summary of Findings

This presents subsections for the findings of the independent variables in this study.

5.2.1 Cultural Practices

The first objective of this study was to establish the influence of cultural practices on women participation in wildlife conservation projects in Northern Rangeland Trust in Samburu County. The study implied that cultural practices influence women participation in wildlife conservation projects greatly. The findings indicate that medical treatment and practices as well as traditional values greatly influence women participation in wildlife conservation projects.

The study found that medical treatment and practices (Mean=4.238) as well as traditional values (Mean=4.143) greatly influence women participation in wildlife conservation projects. Rituals and norms of local people (Mean=3.701) moderately influence women participation in wildlife conservation projects while traditional customs and practices of local people (Mean=2.524) was found to moderately influence women participation in wildlife conservation projects. The study also found that a unit increase in the cultural practices would lead to significant increase in the participation of women in wildlife conservation projects.

5.2.2 Level of Education

The second objective of the study was to assess the extent to which level of education of women influence their participation in wildlife conservation projects in Northern Rangeland Trust in Samburu County. The study indicates that level of education greatly influence on women participation in wildlife conservation projects.

The researcher found out that accessibility to information (Mean=4.286), capacity building (Mean=4.133) as well as women's knowledge and insight (Mean=4.055) greatly influence women participation in wildlife conservation projects. It was also revealed that formal education

(Mean=3.995) greatly influence women participation in wildlife conservation projects while training in projects (Mean=2.667) moderately influence women participation in wildlife conservation projects. The study further found that unit increase in the scores of level of education would lead to a positive increase in the participation of women in wildlife conservation projects.

5.2.3 Gender Roles

The third objective of this study was to determine the influence of gender roles on women participation in wildlife conservation projects in Northern Rangeland Trust in Samburu County. The study indicated gender roles influenced to a great extent women participation in wildlife conservation projects.

The study found out that childcare and education (Mean=4.355), family financial status (Mean=3.968) and decision making (Mean=3.807) greatly influence women participation in wildlife conservation projects while house work (Mean=3.113) was revealed to moderately influence women participation in wildlife conservation projects. The study finally found that a unit increases in the scores of gender roles would lead to a 0.785 increase in the scores of participation of women in wildlife conservation projects.

5.2.4 Religious Beliefs

The fourth objective of this study was to examine the extent to which religious beliefs influence on women participation in wildlife conservation projects in Northern Rangeland Trust in Samburu County. The study found out that religious beliefs influence women participation in wildlife conservation projects greatly.

The research found out that Islam (Mean=4.355), Judaism (Mean=4.024), Christianity (Mean=3.836) and Hinduism (Mean=3.555) greatly influence women participation in wildlife conservation projects while Buddhism (Mean=3.226) moderately influence women participation in wildlife conservation projects. The study further found that a unit increase in the scores of religious beliefs would lead to a 0.674 increase in the scores of participation of women in wildlife conservation projects.

5.3 Discussion

This section provides findings which are linked to the literature in chapter two.

5.3.1 Cultural Practices

The objective of the study was to establish the influence of cultural practices on women participation in wildlife conservation projects in Northern Rangeland Trust in Samburu County. The findings of the study indicate that medical treatment and practices (Mean=4.238) as well as traditional values (Mean=4.143) greatly influence women participation in wildlife conservation projects. Rituals and norms of local people (Mean=3.701) moderately influence women participation in wildlife conservation projects while traditional customs and practices of local people (Mean=2.524) was found to moderately influence women participation in wildlife conservation projects. This conforms to Njogu (2006) who observes that story-telling was a woman's genre used to interweave experiences and share these with communities. The results made it clear that medical treatment and practices as well as traditional values greatly influence women participation in wildlife conservation projects. This concurs with Lssozi (2012) who contends that revival of story-telling and oral traditional mythology could contribute immensely in the empowerment of women. In this regard, education institutions ought to give girls and boys equal opportunities to respond to oral questions in a bid to equip them with essential skills needed to articulate their positions and interpretation of the world, without necessarily waiting for prompts from males.

The research also found out that rituals and norms of local people moderately influence women participation in wildlife conservation projects. This is in line with Mutongu (2013) who said that is very common to see external influence expressed in conservation projects especially in community leaders such as Chief's, Assistant Chief's or even sometime religion leaders have special interest when powers struggle crops up women tend to withdraw and even weaken their power to influence decision making. Traditional customs and practices of local people were finally found to moderately influence women participation in wildlife conservation projects. The study also found that a unit increase in the cultural practices would lead to significant increase in the participation of women in wildlife conservation projects. This correspond to Rao (2013) who claim that a traditional strong, patriarchal value system favors sexually segregated roles and traditional cultural values militate against the advancement, progress and participation of women in any political process.

5.3.2 Level of Education

The objective of the study was to assess the extent to which level of education of women influence their participation in wildlife conservation projects in Northern Rangeland Trust in Samburu County. The researcher found out that accessibility to information (Mean=4.286), capacity building (Mean=4.133) as well as women's knowledge and insight (Mean=4.055) greatly influence women participation in wildlife conservation projects.

It was also revealed that formal education (Mean=3.995) greatly influence women participation in wildlife conservation projects while training in projects (Mean=2.667) moderately influence women participation in wildlife conservation projects. The study made it clear that it's true that level of education greatly influence on women participation in wildlife conservation projects. This correlate with Mutongu (2013) who argue that at first women or girls were educated on how to take care of their families as for example in home science covers and socialized on secondary importance of men.

The researcher found that accessibility to information, capacity building as well as women's knowledge and insight greatly influence women participation in wildlife conservation projects. The study further found that unit increase in the scores of level of education would lead to a positive increase in the participation of women in wildlife conservation project. This is similar to Hanson (2015) who said that a long term remedy to elevate poverty will be to invest in poor people, especially women particularly in their education and training and to bring them into main stream of development.

It was also revealed that formal education greatly influences women participation in wildlife conservation projects. This concur with Isanda (2010) who claimed that parents may prefer to educate sons because the expected benefits are high due to better job prospect for sons and dependence for son in old life.

Training in projects moderately influence women participation in wildlife conservation projects. This concurs with Aselm (2010) who said that education plays a significant role in positively influencing the status of women in firm decision making.

5.3.3 Gender Roles

The objective of the study was to determine the influence of gender roles on women participation in wildlife conservation projects in Northern Rangeland Trust in Samburu County. The study

found that childcare and education (Mean=4.355), family financial status (Mean=3.968) and decision making (Mean=3.807) greatly influence women participation in wildlife conservation projects while house work (Mean=3.113) was revealed to moderately influence women participation in wildlife conservation projects. This correspond to Njogu and Mazrui (2009) who contend that the gender roles assigned to men and women today create, reinforce, and perpetuate relationships of male dominance and female subordination.

The researcher found that childcare and education, family financial status and decision making greatly influence women participation in wildlife conservation projects. These findings are similar to Agostino (2010) who contends that women are unable to mitigate and adapt to the problems caused by climate change because they have limited access to resources and services.

House work was revealed to moderately influence women participation in wildlife conservation projects. The study finally found that a unit increases in the scores of gender roles would lead to a 0.785 increase in the scores of participation of women in wildlife conservation projects. This is in line with Bradley and Healy (2015) who observed that organizational structures especially job assignments are designed to prevent females from ascending to the top administrative levels.

5.3.4 Religious Beliefs

The objective of the study was to examine the extent to which religious beliefs influence on women participation in wildlife conservation projects in Northern Rangeland Trust in Samburu County. The research found out that Islam (Mean=4.355), Judaism (Mean=4.024), Christianity (Mean=3.836) and Hinduism (Mean=3.555) greatly influence women participation in wildlife conservation projects while Buddhism (Mean=3.226) moderately influence women participation in wildlife conservation projects.

This conforms to Ramaswamy (2016) who said that the aspects of religion beliefs here in one way or another acts as barriers to women's participation in conservation projects. For women to be able to participate fully in conservation projects, these barriers must be broken especially in our rural areas where illiterate women are easily manipulated through these beliefs

The study also found that researcher found that Islam, Judaism, Christianity and Hinduism greatly influence women participation in wildlife conservation projects. This concur with Rachel Oliver (2008) who claim that responsible stewardship is a theme also shared by Muslim prophet Mohammed stance on the environmental protection is quite clear, created beings are the

dependent of God and the creature dearest unto God is he who does most good to Gods dependent, human is only the manager of the earth and not proprietor.

Buddhism was also found to moderately influence women participation in wildlife conservation projects. The study further found that a unit increase in the scores of religious beliefs would lead to a 0.674 increase in the scores of participation of women in wildlife conservation projects. This was in line with Rachel Oliver (2008) who claims that Buddhism has its story of creation with its own kind of Eden, but with one key difference, myth of first origins, human agency destroys the natural order of things.

5.4 Conclusion

The findings of the study concluded that cultural practices plays significant role in women participation in wildlife conservation projects. It's deduced that medical treatment and practices as well as rituals and norms of local people influence women participation in wildlife conservation projects while traditional customs and practices of local people was found to influence women participation in wildlife conservation projects.

Further the findings of study again concluded that level of education greatly influence on women participation in wildlife conservation projects. The study deduced that accessibility to information as well as women's knowledge and insight influenced women participation in wildlife conservation projects. It was also deduced that training in projects moderately influence women participation in wildlife conservation projects.

The study concluded that there is a great influence of gender roles on women participation in wildlife conservation projects. The researcher deduced that childcare and education and decision making greatly influence women participation in wildlife conservation projects while house work was revealed to influence women participation in wildlife conservation projects.

The study concluded that religious beliefs influence women participation in wildlife conservation projects greatly and significantly. The study deduced that Christianity and Hinduism greatly influence women participation in wildlife conservation projects while Buddhism influenced women participation in wildlife conservation projects.

5.5 Recommendations

The following recommendations were made based on the study:

1. There is need to ensure that the number of women in wildlife conservation projects positions is increased so as to ensure their participation is felt and taken seriously. It is not just enough to put women in leadership but it should be in positions that are able to influence policy and push their feminine agenda. This calls for the review of the selection criteria in such a way it favors women.
2. The study also recommends that women should be encouraged to participate in the recruitment exercises and be given preferential treatment so as to motivate them otherwise the number of women will gradually participating in the wildlife conservations projects decline despite the constitution giving them that minimum guarantee. Discriminative conditions such as not being pregnant or being underweight during the recruitment exercise should be scrapped because it is only the women that are heavily affected by such requirements.
3. The local population especially women should be sensitized on the legislation governing the forest and the general environment. One factor that reduces the participation of women is ignorance. This is attributable to low levels of education among the women. This call for concerted efforts to be made right from the nursery schools to the higher levels and the result will be higher education among the women. This will translate to better understanding of legislation that holds a big sway in wildlife conservation.
4. Religious leaders should be encouraged to come up with teachings that are favorable to women. The hard line interpretation of the holy books should be softened such that women get to hold senior positions in religious leadership and stand a chance to influence policy legislation in the country. This does not mean that the crux of the teachings of these religions should be structurally altered but they should try to revoke the potential that women possess and encourage them to participate in wildlife conservation projects.
5. The society or community should be encouraged to change their negative attitudes on women leaders by making them understand leaders are both born and made. Thus we should engage more women in positions of leadership as they are already the major participants in community groups and projects. This will go a long way in boosting their confidence and getting the public to have confidence in women participations in the wildlife conservation projects.

5.6 Recommendations for Further studies

Taking the limitations and delimitations of the study, the following is recommended for further research;

1. Influence of social-cultural factors on women participation in wildlife conservation projects in other counties in Kenya.
2. Influence of other factors other than social cultural on community participation in wildlife conservation projects in Samburu County in Kenya.
3. Influence of women participation on project sustainability among wildlife conservation projects.

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APPENDICES

Appendix I: Letter of Transmittal

Samson Lelelit

P.O. Box 20354

SAMBURU COUNTY

Dear Sir/ Madam,

RE: ACADEMIC RESEARCH PROJECT

I am a Master of Arts in Project Planning and Management student at University Of Nairobi. I wish to conduct a research entitled **“INFLUENCE OF SOCIAL-CULTURAL FACTORS ON WOMEN PARTICIPATION IN WILDLIFE CONSERVATION PROJECTS. A CASE OF NOTHERN RANGELAND TRUST SAMBURU COUNTY”** A questionnaire has been designed and will be used to gather relevant information to address the research objective of the study. The purpose of writing to you is to kindly request you to grant me permission to collect information on this important subject from your organization.

Please note that the study will be conducted as an academic research and the information provided will be treated in strict confidence. Strict ethical principles will be observed to ensure confidentiality and the study outcomes and reports will not include reference to any individuals.

Your acceptance will be highly appreciated.

Yours faithfully,

Samson Lelelit

Reg:L50/83750/2016

Appendix II: Research Questionnaire

This questionnaire is to collect data for purely academic purposes. The study seeks to investigate the influence of social cultural factors women participation in wildlife conservation projects. A case of Northern Rangeland Trust Samburu County. All information will be treated with strict confidence. Do not put any name or identification on this questionnaire.

Answer all questions as indicated by either filling in the blank or ticking the option that applies.

SECTION A: Background Information (Please tick (√) appropriate answer)

1) Please indicate your gender: Female Male

2) Please Indicate your age bracket 20-30 yrs. 31-40 yrs.

41-50 yrs. 51 – 60

3) State your highest level of education

Certificate Diploma Degree Masters PhD

Others (Specify) -----

Cultural Practices

4) To what extent do cultural practices influence women participation in wildlife conservation projects in Northern Rangeland Trust in Samburu County?

Not at all

Low extent

Moderate extent

Great extent

Very great extent

5) To what extent do the following aspects of cultural practices influence women participation in wildlife conservation projects in Northern Rangeland Trust in Samburu County?

Indicators	Very great extent	Great extent	Moderate extent	Low extent	Not at all
Traditional customs and practices of local people					
Traditional Values					
Medical treatment and practices					
Rituals and norms of local people					

6) In your view how the above aspects of cultural practices influence women participation in wildlife conservation projects in Northern Rangeland Trust in Samburu County?

Level of education

7) To what extent do level of education influence women participation in wildlife conservation projects in Northern Rangeland Trust in Samburu County?

Not at all [] Low extent []

Moderate extent [] Great extent []

Very great extent []

8) To what extent do the following aspects of level of education influence women participation in wildlife conservation projects in Northern Rangeland Trust in Samburu County?

Indicators	Very great extent	Great extent	Moderate	Low	Not at

	extent		extent	extent	all
Formal education					
Accessibility to information					
Training in projects					
Capacity building					
Women's knowledge and insight					
Interpersonal skills					

9) In your view, how do the above aspects of level of education influence women participation in wildlife conservation projects in Northern Rangeland Trust in Samburu County?

Gender Roles

10) To what extent do gender roles influence women participation in wildlife conservation projects in Northern Rangeland Trust in Samburu County?

Not at all [] Low extent []
Moderate extent [] Great extent []
Very great extent []

11) To what extent do the following aspects of gender roles influence women participation in wildlife conservation projects in Northern Rangeland Trust in Samburu County?

What should be here???	Very great extent	Great extent	Moderate extent	Low extent	Not at all
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House work					
Childcare and Education					
Family financial status					
decision making					

12) In your view, how do the above gender roles aspects influence women participation in wildlife conservation projects in Northern Rangeland Trust in Samburu County?

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Religious Beliefs

13) To what extent do religious beliefs influence women participation in wildlife conservation projects in Samburu County?

Not at all [] Low extent []

Moderate extent [] Great extent []

Very great extent []

14) To what extent do the following religious beliefs influence women participation in wildlife conservation projects in Samburu County?

Religious Beliefs	Very great extent	Great extent	Moderate extent	Low extent	Not at all
Christianity					
Judaism					
Islam					
Hinduism					
Buddhism					

15) In your view, how do the above aspects of religious beliefs influence women participation in wildlife conservation projects in Samburu County?

Participation of Women in Wildlife Conservation Projects in Samburu County

16) What is the trend of the following aspects of participation of women in wildlife conservation projects in Samburu County for the last 5 years? Where, 5 = greatly improved, 4= improved, 3= constant, 2= decreased, 1 = greatly

Women's contribution	1	2	3	4	5
Level of involvement					
Policy-making					
Planning and implementation of project					
Decision making					
Formulation and management of Strategies					

THANK YOU