

**AN ANALYSIS OF MANYATTA HOUSING AND COMMUNITY
WELLBEING A CASE FOR KAJIADO COUNTY**

EDNA C. LENKU

M10/5550/2017

**A RESEARCH PROJECT SUBMITTED IN PARTIAL FULFILLMENT FOR
THE AWARD OF THE DEGREE OF MASTER OF ARTS IN WOMEN,
LEADERSHIP AND GOVERNANCE IN AFRICA, UNIVERSITY OF
NAIROBI**

2019

DECLARATION

This is my original work and has not been presented for any of the study programs in any university.

Signature Date.....

Edna C. Lenku

M10/5550/2017

This research project has been submitted for examination with my approval as the University supervisors

Signature

Date.....

Prof Wanjiku Nyokabi Kabira

Signature

Date.....

Dr. Lanoi Maloiy

ACKNOWLEDGMENT

I wish to acknowledge and appreciate the department African women studies Centre for the immeasurable advice and guidance throughout my Master's degree. To my Supervisors, Prof Wanjiku Nyokabi Kabira and Dr. Lanoi Maloiy, thank you for your professionalism in directing me towards quality work.

Special Thanks to my entire family for their prayers and encouragement that ensured I finished my studies with the zeal that I started with.

I also wish to profusely thank the pastoralist women for being pillars of their homes despite the social traditional structures. May you Keep shining from one generation to the other.

DEDICATION

To the entire pastoralists' community and future researchers.

TABLE OF CONTENTS

DECLARATION	ii
ACKNOWLEDGMENT	iii
DEDICATION	iv
LIST OF TABLES	viii
LIST OF FIGURES	ix
ABSTRACT	x
CHAPTER ONE: INTRODUCTION	1
1.1 Background of the study	1
1.1.1 Households.....	3
1.2 Problem Statement	3
1.3 Objective of Study	4
1.4 Research Questions	4
1.5 Justification and Significance of the Study.....	4
1.6 Scope, Limitations and Delimitations of the Study	5
1.7 Definition and Operationalization of Terms	6
CHAPTER TWO: LITERATURE REVIEW	8
2.1 Introduction.....	8
2.2 Impact of Culture on Housing.....	8
2.3 Factors Defining Traditional Housing Architectural Design.....	9
2.4 Traditional Housing Design.....	11
2.5 Sanitation Management in Housing.....	12
2.6 Theoretical framework.....	18
2.6.1 African Feminist Theory.....	18
2.6.2 Housing Adjustment Theory.....	19
CHAPTER THREE: RESEARCH METHODOLOGY	21
3.0 Introduction.....	21

3.1 Research Design and Data Collection.....	21
3.2 Study Location	23
3.3 Target Population and Sample Size	24
3.4 Data Analysis and Presentation	24
3.5 Chapter Summary	24
CHAPTER FOUR: DATA PRESENTATION AND ANALYSIS.....	26
4.1 Introduction.....	26
4.2 Examining the Maasai Traditional Housing in Promoting Community Wellbeing in Kajiado County	26
4.2.1 The Maasai Housing Structure.....	26
4.2.2 Manyatta housing materials and Amenities.....	28
4.2.3 The Manyatta housing floor materials	29
4.2.4 The Manyatta roofing materials.....	30
4.2.5 The Manyatta wall materials.....	32
4.2.6 Water and Sanitation in Manyatta housing.....	34
4.2.7 Time to obtain Drinking Water.....	35
4.2.8 Lighting in Manyatta Housing.....	36
4.2.9 Cooking fuel in Manyatta housing.....	38
4.3 Assessing the implications linked to manyatta housing construction and the wellbeing of the Maasai	38
4.3.1 Inadequate space in Manyatta housing	38
4.3.2 Health implications and earth floor.....	39
4.3.3 Health Implications and Roofing	41
4.3.4 Cultural Practices in Manyatta housing construction	42
4.4 Discussing the implication of manyatta housing and materials used to the implementation article 43 of the Kenya constitution 2010.....	43
4.4.1 The Maasai manyatta dwellers and their constitutional right to health.	43

4.4.2 Accessible and adequate housing as envisaged in the 2010 constitution of Kenya	45
4.4.3 Clean, Safe Water And Reasonable Standards Of Sanitation.....	47
4.4.4 Maasai Manyatta Housing, Privacy And Security	48
4.4.5 Impact of Existing Interventions Approaches on Women Role in Housing Sector	49
4.5 Chapter Summary	50
CHAPTER FIVE: SUMMARY, RECOMMENDATION AND CONCLUSION	51
5.1 Summary of Key Findings	51
5.2 Conclusion	52
5.3 Recommendations.....	53
REFERENCES	55
APPENDICES	60
Appendix I: African Women Introduction Letter	60
Appendix II: Authorisation Letter from the County government of Kajiado.....	61
Appendix III: KNBS	62
Appendix IV: Demographic and Health Survey 2014.....	63

LIST OF TABLES

Table 4.1: Household distribution by floor material	29
Table 4.2: Roofing distribution by roofing materials.....	30
Table 4.3: Distribution of homes by wall materials.....	32

LIST OF FIGURES

Figure 3.1: Map of Kajiado County and Sub-counties	23
Figure 4.1: Maasai housing Structure.....	28
Figure 4.2: Sources of drinking water	34
Figure 4.3: Time to obtain drinking water	35
Figure 4.4: Percentage Distribution of Households Lighting Fuel in Kajiado County.....	36
Figure 4.5: Cooking Fuel - <i>Source: KDHS 2014</i>	37

ABSTRACT

Since time immemorial, housing has been singled out as one of the key enablers of an empowered society. Though the patriarchal system in most communities in Kenya have engaged men as main change agents in housing development, Maasai women play a big role in the construction of Manyatta houses. The objectives of the study seek to examine the Maasai traditional housing in promoting community wellbeing, assess the implications linked to Manyatta housing construction and to discuss article 43 of the Kenya constitution 2010 towards addressing the basic right of the Kenyan people. These rights include the health, sanitation, privacy, security, decent and affordable housing that empowers community wellbeing. The research methodology was guided by the Kenya National Bureau of Statistics, (2009) and Kenya National Demographic Health survey, (2014) reports that provided detailed data on housing conditions and amenities both at national and county level. Descriptive statistics were applied in data analysis which comprised of percentages, cross tabulations, and averages. The data was presented through graphs, charts, tables, photographs and maps. Theories guiding the study are the African feminism which discusses complementary gender responsibility and the communal values while the housing adjustment theory elaborates how to maintain housing equilibrium in accordance with the norms of both society and the household itself. The local Maasai community had their own architectural design of house construction that was informed by environment, mobility, and geographical location. The analysis of manyatta housing identified critical issues related to the traditional role of women and the wellbeing of themselves, their families and community. This included health care, where the materials used for the construction led to long term respiratory illness, promoted infection of jiggers, and inadequate security of girls and women hence possibility of gender-based violence when least expected.

CHAPTER ONE

INTRODUCTION

1.1 Background of the study

Traditional African societies in the pre-colonial age were characterized by social, political, and economic structures that ensured that the society lived in harmony. The African uniqueness in the pre-colonial period reflects the region's capabilities in the social-cultural and political context of which the latter have been influenced by globalization process in the colonial and post-colonial era Malukeke (2012)

We have consistently seen the change from where women were restricted to their homesteads as per the norms in traditional African societies to an era where women have been dilated and can freely participate in social, cultural, political and economic platforms without feeling intimidated. The role and duties of women in the society are reconciled through conventional cultural practices which replicate ideals and values upheld by communities over a specified longevity of time, usually spanning generations. Malukeke (2012) recognizes that every social grouping has traditional cultural ideals and practices that can be of benefit or detriment to the society. However, the African post-colonial culture has been subjected to rapid progress that has ideally been occasioned by the emergence of colonial rule that opened the eyes of African societies to a new dispensation. This has brought about the societies experiencing a mix of foreign influence on conventional elements within the contemporary arena.

One of the principal effects of colonial rule and modernization was the redefinition of the place of girls within the African society. Women are now able to possess assets, take on leadership roles, and different principal positions within the society (Tong, 2004). Key to note is that there are some African cultures which have persevered their traditional makeup to date, case in point, the Maasai in Kenya.

Maasai women, with exemption of the elderly and expectant, are mandated with the responsibility of constructing a house for the family. Elderly women act as a source of knowledge for the young women, teaching and providing direction to younger women on how to construct stable and good structures. The manyatta houses are usually semi-permanent developed from natural materials such as poles, smaller branches, mixture of cow dung, mud and water. The challenge of semi-permanent developments continues to be plagued by issues relating to security, where occupants are vulnerable to the influence of the external world through limited space and improper sanitation for women and girls. There is a need for modern technology to be injected in the construction of modern housing which ensures the safety of girl child and the community at large.

Rakodi (2014) suggests that secure property rights and housing have positive impacts on women empowerment in the society. Women learn to earn and control their own assets, which increase bargaining power within the household and ability to accumulate more assets. However, restrictions on female ownership and lack of control over their own incomes and economic assets undermine their progress. Despite existent equality policies, women continue to control fewer assets than men. These assets include: land and housing, a characteristic of a patriarchal society (Noge, 2014).

The potential role of women as change agents in housing policy is emphasized through strengthening human rights towards accessing adequate and secure living standards. This rights are enshrined in several national and international documents such as; the Universal Declaration of Human Rights of 1948, Article 17 and 25; International Covenant on Civil and Political Rights of 1966, Article 17; International Covenant on Economic, Social, and Cultural Right of 1966, Article 11; and UN Convention on the

Elimination of All Forms of Discrimination against Women of 1979 (CEDAW Articles 13 -16).

The 2010 Kenya Constitution Article 43, 1b supports provision of adequate and safe housing for all, and this includes the pastoral community. The study will focus on the promotion and implication of dignified living among the pastoral community in Kajiado County.

1.1.1 Households

Households are usually determined by the health and socio-economic status of the society members. It is within the household that major decisions are made on education, health, as well as general welfare of the household. In the 2013 KDHS report, respondents involved were asked about the household context, which involved the source of water for households, nature of sanitation facility, characteristics of buildings such as the type of utilized materials for house roofing, walls, floors, and rooms available for sleeping. The data collection was meant to assist the country assess the steps taken towards the attainment of the Millennium Development Goals (especially goal 7), focusing on the environmental sustainability while still keen on sustainable accessibility to basic sanitation, safe and clean drinking water, and sufficient housing.

1.2 Problem Statement

Culture has been used over the years in designing and developing housing conditions and amenities all over the world. The Maasai cultural norms and values empowers women to play a key role in construction of Manyatta houses to provide shelter and security. However, the current Manyatta housing does not provide adequate healthy living environment, proper security, decent accommodation, privacy, clean and safe water, all which are provisions of article 43 of the Kenya constitution 2010. The study

therefore, examines the relation between the manyatta housing structure, constructing materials, amenities and the wellbeing of the community.

1.3 Objective of Study

- i. To examine the Maasai traditional housing in promoting community wellbeing in Kajiado County.
- ii. To assess the implications linked to manyatta housing construction and the wellbeing of the Maasai.
- iii. To discuss the implication of manyatta housing and materials used to the implementation article 43 of the Kenya constitution 2010.

1.4 Research Questions

- i. To what extent has the manyatta housing promoted community wellbeing in Kajiado County?
- ii. To what extent does manyatta housing conditions and amenities affect community wellbeing?
- iii. How does the Maasai manyatta structure and materials facilitate access to basic rights reflected in article 43 of the Kenya constitution 2010?

1.5 Justification and Significance of the Study

The Kenya housing policy underscores traditional African cultural practices (especially those skewed towards housing) by advocating for provision of affordable and safe housing for all by 2030. Findings of this study will assist various policy makers and implementers at both the county and national government levels. Among them are Ministry of Public Works, Youth and Gender and Non-Governmental Organization (NGOs) which cover socio-cultural activities in relation to pastoralists women.

Therefore, involvement of various policy formulators and implementors of housing policy engaging the local cultural behaviors assists the locals to readily adopt new sustainable practice. Moreover, the approach intends to minimize the Manyatta housing challenges which eventually will empower future women in community development. As a result, the Kenya vision 2030, through the Big 4 Agenda focusing on the provision of decent and affordable housing, shall be realized with the intention of improving the locals' living standard.

1.6 Scope, Limitations and Delimitations of the Study

The study focused on pastoral communities living in the rural part of Kajiado County, and especially women in the rural part of Kajiado where Manyatta housing is prevalent. They formed the basis of our analysis. The study not only focused on the challenges of housing but also uses measures available to empower women, such as safe housing, to enhance secure healthy living and boost economic prowess among women.

The timeframe covered was between 2007 to 2019 period when the new Constitution of Kenya 2010 was ratified and implemented. The creation of new institutions, legal frameworks, and local government provided an important platform to assess the cultural influence on housing design and development among the Maasai women.

According to Best and Khan (1998), limitations are conditions beyond the control of the researcher that may place restrictions on the conclusion of the study and their application to another situation. The study focuses on other factors which cause women to be disempowered by alleviating the constitution as a major source of concern. This study further opts for a desktop review where available literature will provide content to be able to make judgment from various recurrent themes in the study.

However, outstanding limitations inherent in this study was the time and inability to collect data from the ground thus, limiting firsthand experience that might add insight into the study. The available KNBS and KDHS data lacked substantial data on manyatta housing conditions and amenities in Kajiado. This led to generalization of some amenities such as access to clean water, lighting conditions and methods of cooking fuel.

1.7 Definition and Operationalization of Terms

This section highlights the definition of terms as well as concepts as utilized in the study. It will avail a brief account of the terms as well as the definition that was relied on in the study

Culture is the distinctive patterns of ideas, beliefs, and norms which characterize the way of life and relations of a society or group within a society (Hazel Reeves and Sally Baden, 2000)

Manyatta is a traditional informal settlement occupied by the pastoralists for shelter and security

Nomad is a person who has no fixed home and move from one place to another in search of pasture for their animals depending on seasons. (Bollig, 2013)

Pastoralist: is a person or persons who keep and depend on livestock such as cattle, goats, sheep, camels, and donkeys. (Bollig, 2013)

Patriarchy is defined by as a system of attitudes and structures whereby men hold power over women (Walby, 1990)

Policy is a purposive course of action which is done to serve people, politically, socially or economically and does not come to an end at once. The action and ideas are continually improved.

Sustainable development Goals are needs that meet the present without compromising the ability of future generations to meet their needs (Brundtland Report, 2012)

The World Health Organization (WHO) defines **housing** as a broad concept involving four interrelated elements: the home, the dwelling, the community, and the neighborhood (Ormandy, 2009: 3 – 4). The home is the social, cultural and economic structure that provides shelter and the necessary space, facilities and amenities for the household.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This chapter focuses on reviewing literature relating to the above subject matter. It aims at increasing the understanding of what communities are and more importantly the levels at which the residents are involved during settlement construction. It has particularly focused on literature from various sources particularly about the subject matter.

2.2 Impact of Culture on Housing

Agboola and Zango (2014) indicates that housing involves environment where man live grows in relation to both physical, biological, and material needs. In addition, for a “house to perform exemptional goal, it must possess the minimum facilities needed for human health, body and spirit” (Agboola and Zango, 2014, p.61).

The Fulbe of pastoral Fulani community residing in northern Nigeria move from place to place and this behavior influences them to occupy hamlets and tiny tents. The homestead, termed *wuro* among Fulbe, is used to give a one single hut homestead, a large or small compound, a sizeable town, a village or cottage, a larger urban setting or as well whole world (Daramola, 2006). This type of houses only was qualified as *wuro* when a woman resides inside thus unmarried man occupying such a hut cannot relate the hut to *wuro*. More so, the *wuro* may be composed of not less than a single hut possessed by a woman either built by her male member or her in the community (Daramola, 2006). Therefore, this structure is associated with a sociographic platform where a man acts as the head of the family and where the members as interrelated by significant neighborhood or kinship association. This view relates well with Agboola

and Zango (2014) definition of housing to incorporate environment where human beings inhabit and grows in support of both physical, material, and biological needs.

There is a core belief that the concept of land tenure and permanent sites to be at variance with the ideology held by the nomadic communities. These group of community place premium on easily dismantled or as well abandonable structures in relation to mobility level and the building materials. These communities' houses' (wuro) are designed favorably for the ecological context for pastoralism thus place little attachment to specific place or land.

Jabareen (2005) notes that houses are a reflection of culture expressed via purposeful design or daily activities. Therefore, various house elements and the international dwelling layout that is usually implemented by investors within a given neighborhood is in a position to either support or disrupt the occupant's culture.

2.3 Factors Defining Traditional Housing Architectural Design

Arakeji (2013) affirms that, close supervision on housing demand by the concerned parties should be driven by the consistent desire to access good housing. This support the view that there is hardly any community or society that has fully realized the tackling the housing needs successfully in consideration of modernity and culture in housing development. However, Arakeji (2013) identifies that, the conventional architectural design among diverse West African ethnic groupings clearly indicates high sensitivity in housing construction that considers environment and climate factors. The author further adds that, the presence of traditional building materials at their disposal makes the housing affordable to most people. In consideration to the housing context, the Somba community have adapted successfully to their environment by

crafting architectural designed traditional houses that used local available raw materials from their environment.

Arakeji (2013) notes that, the modern architectural practices adopted by some of the Sombas architectural design practices neutralizes the locals cultural influences through transforming their way of life. Agboola and Zango (2014) attribute the social environmental factors as a major influencer to the different architectural models' used during the pre-colonial conventional contexts where social structure and culture elements were practiced. These elements determined the housing forms to be constructed by the locals. In addition, Agboola and Zango(2014) further notes that the conventional building materials usage made it much simpler to develop housing, however, the conventional platform may have lacked innovation for the local builder's to portray their expertise. However, it is evident that over time the effective building platforms characterizing the housing sector emerged to catalyze the achievement of high comfort standards. These standards were reflected both outside and within the building context without resorting to artificial methods of technology.

Modernity has been linked with the high cost in housing construction evident in the modern building design and material used in the process. However, the materials and housing design cost effectiveness was influenced by building material as well as the engagement of simple innovative skills owned by the local builders (Agboola and Zango, 2014). In this context, external factors such as; climate, social structure, technology, economy, religion and culture, highly contributed towards enriching growth of the traditional building mechanism. Agboola and Zango further notes that there are other essential factors that involves aspects such as physiography, accessibility, defence, and orientation (Agboola and Zango, 2014, p 62).

2.4 Traditional Housing Design

The traditional Nigeria Architecture experienced ‘the most beautiful circular shapes that promotes current Hausa Architecture where domed roofs, thick monolithic wall and decorative plaster were utilized’ (Agboola and Zango, 2014, p. 62). However, these models have been replaced with modern rectangular concrete housing model integrated with imported replica of roman column. Ade-Adedokun (2014) affirms this view by noting that despite essential benefit’s being linked to traditional architecture housing design capacity to adapt fairly to the local environment, minimal efforts have been engaged to explore their characteristics. The indigenous construction materials in Hausa land incorporates four main materials; timber, grasses, earth, stones, and reeds. These materials are molded together to form a ‘pear-shaped sun-dried mud bricks’ that are developed from the red laterite soil, also termed Lankasa, found within the surrounding. Agboola and Zango (2014) analyses the Hausa housing material by noting that the laterite soil used in building possess high level of fiber content which when moulded skillfully produced a perfect building material for roof and walls. The moulding of the mud walls bricks usually incorporates mixing the laterine soil with enough water which is subjected to drying. The dried bricks are usually laid in regular shapes with pointed edges facing upwards to form an egg-shaped hut of Adobe (Tubali) plastered using earth. The assembled materials are pinned together to construct buildings possessing a monolithic appearance and a small door opening and may as well lack a window. These openings are intended to eliminate ‘hot, dry and dusty air in the room’ (Agboola and Zango, 2014, p. 69) and as well provided enough space for daylight and air circulate during the night.

According to Tyman’s, article ‘African habitats: Forest. Grassland and slum, studies of the Maasai, the Luhya, and Nairobi’s urban fringe’ the Maasai community due to their

mobility lifestyle never occupied the same housing facilities throughout their life (Tyman, nd). Occupying one residence for a long time may only occur when a man dies at a very tender age leaving behind women and children who lacked alternative place to stay. On the contrary, the practice of women building new homes every season have been constantly exercised over long period of time in individual's life. This occurs especially when families move from one place to another in search of water and pastures for the household and livestock.

2.5 Sanitation Management in Housing

After the Almighty God had created the world, the environment was perfectly clean and in its natural state. However, due to domestic likewise industrial human activities, the immediate surroundings of humans started to deteriorate which resulted in waste and unpleasantness. Through the concept of innovation, people identified what is called sanitation to ensure that the living environments alongside the workplaces are beautiful and pleasant in order to prevent diseases, sicknesses, likewise prolong the life span of mankind.

There has been a need for people to be organized neatly with friendly environment starting from the homes, community, national to international level. The concept of prioritizing the environmental organization topped the UN agenda in 2002 where 189 states met in New York adopting the Millennium Development Goals (MDGs) as approaches for international development. The main focus was to emphasize the element of sanitation management entrenched in MDG number 7 that promotes environmental sustainability. In addition, there exists organizations, Policies and authorities such as National Environment Management (NEMA), Public Health Act, (2012) and the Kenya law that is mandated to promote sanitation and environmental cleanliness where persons are authorized to live. In this institutional framework, the

regulations and laws needed to monitor the environmental and sanitation standards compels individuals to agree to the concept of improving living standards. Good sanitation can only be maintained in the international money economy if there is presence of funding which is promoted through existence of government policies and financial institutions. This declaration covered the international community's aspirations united through common interest while renewing their determination to realize coexistence peace within its environment with decent living standards for every individual.

As from 1963, independence period, different documents have been crafted taking the shape of written policies, international agreement, and statutes have tried to develop decent and affordable housing, that involved both the public and private. The goals entrenched in various policies on housing is reflected through the Kenya Constitution, Article 43(1) b, indicating that every Kenyan citizen has a "right to accessible adequate housing with reasonable standards of sanitation" (The Kenya Constitution 2010). The patriarchal set up among the Maasai community has not balanced the gender roles to allow women engage in lighter duties such sanitation. Instead, women are the home contractors and providers for good sanitation while taking care of the family. These leaves women with little time to concentrate on quality provision for shelter and sanitation. The Kenya's Vision 2030 long term plan for economic and social transformation supports the Kenya's Constitution on housing policy by targeting to provide substantial and decent housing to every gender while justifying the importance of construction and housing policy. These legal and policy platforms provide employment to the citizens while encouraging realization of the country's goal. The National Housing Policy via the Sessional Paper No. 3 of 2004 also establishes the housing goals presented in the Kenya's Constitution and Vision 2030 by

acknowledging the need for affordable decent housing for every gender in the country (Republic of Kenya, 2004; Kenya Vision 2030).

The Sustainable Development Goal 11 aims “to make cities and Human Settlements inclusive, safe, resilient and sustainable” in accordance with the housing and urbanization process (www.un.org). The provision of social protection would be incomplete without addressing the needs of those who are in the rural areas. In this case, the government of Kenya is working in conjunction with the UN Development Programme to make sure this is possible (UNDPKE, ND). However, the policies, declarations, and legal framework lacks an implementing organ that ensures that every country is bound by the issues raised in the housing and sanitation programs.

Despite the support to the provision of housing to humans regardless of the gender, the Kenya Gazette Supplement Acts, 2015 Section 19(1)(g) emphasizes and cautions individuals from subjecting protected persons, such as girls, to threats through engaging in customary rite or cultural or practice that expose the protected group to exploitation (Republic of Kenya, 2015). This legal framework (the Kenya Gazette Supplement Act of 2015) intended to bridge the housing policy challenges experienced during adoption process by the locals due to absence of integration of culture in different environment during formulation and implementation of the policies (MacDonald, 2011). This gap is manifested at the grassroot level in the community where lack of consultation with women in the local community such as Masaai may lead to the disempowerment of women. The violation of protected group’s rights towards accessing social security, such as housing and freedom of forceful engagement in social activities, has been entrenched through “the Universal Declaration of Human Rights, 1948(Article 17 and 25); International Covenant on Civil and Political Rights, 1966(Article 17); International Covenant on Economic, Social, and Cultural Rights, 1966(Article 11); and the UN

Convention on the Elimination of All forms of Discrimination against women , 1979 (CEDAW Articles 13-16)” (Patel, 2018, p. 1).

Despite women’s involvement in property and housing rights being guaranteed in the international intervention platforms, the constitutions and laws in different countries have faced challenges during the implementation process of such rights as the rights usually get overshadowed by existing patriarchal practices and discrimination pattern’ at grassroot level (Walby, 1990). Despite this view, the United Nation (2015) report on the Universal Declaration of Human Rights of 1948, Article 2 indicates that, every individual is entitled to rights and freedom entrenched in the Declaration without discrimination of any form, such as language sex, religion, language, colour, birth, property, or as well social origin. The resolution adopted by the UN General assembly as per the 3rd Committee A/51/615 report focused on the recalling of resolution 50/154 of 1995 December 21st, 50/42 of December 8th, and 50/203 of 1995 December 22nd in relation to the 4th World Conference on Women in 1995 September4-15.

The government of Kenya developed “the National Housing Development Fund (NHDF)” in reference to the creation of the 2018 Finance Bill, recognizing essential avenues suitable to provide financial support to housing development in the country (KIPPRA, 2019). The 2018 Funding Regulation indicates that the NHDF is supposed to mobilize capital from the national authority via a combination of contribution from employee and employer (3%), local banks, and development financial organizations. There is need to also include the rural Maasai women with their available resources such as livestock and land in formulation and implementation of housing projects .This contribution opens up avenues for pooling resources that supports government’s bulk buying of housing units to be developed by private developers.

According to The Kenya Institute for Republic Policy Research and Analysis (KIPPRA) 2019 report, Kenya is undergoing institutionalization process through revising its building regulation and code known as the Eurocodes. The Eurocodes as outlined by the revised building codes and rules, is defined as sets of European designed codes and rules that instill uniformity in construction and engineering products that vary from one state to the other. The KIPPRA 2019 report indicates that, these sets are aligned towards replacing the existing building codes that are backed by conventional standards that have been used in the sector since pre-colonial, colonial, and post-colonial (1969). This conventional standards under focuses on the poor and low-income employees and the traditional housing practices by focusing on the urban regions. The conventional standards enabling the Eurocodes to exercise coherence and high quality for every developer as well engage differentiation in housing designs. This is engaged across all counties to fit different climatic environments, cultural diversity, and geology in the affordable housing design (KIPPRA 2019).

The emergence of county government has mandated the devolved authorities with the key responsibility of implementing citizens accessibility to secure and affordable housing. This led to the housing sector devolving functions as provided for by the 2012 County Government Act that supports creation of zoning and building plans and integrating planning through development of residential regions within town and urban areas. In this Act citizens are permitted to participate in local matters development which engages but not limited to housing sector. Therefore, the counties under the County Government Act of 2012 Section 110 outlines important sectors or sites for private and public land development to invest in; areas in need of strategic intervention; and infrastructural investment (KIPPRA, 2019). According KIPPRA reports findings, few counties currently completed and inaugurated their spatial framework that supports

housing development and design; however, other counties are different completion level. Therefore, it is important for county governments to fast track the implementation and development of spatial frameworks that composes a critical foundation for identifying essential sites suitable for sustainable housing sector development.

The UNFPA 2016 report notes that, the disparity in housing development and ownership in the country led to introduction of mechanism that promote social accountability through provision of feedback to the provided scorecard. The housing scorecard report provides a platform that enables comprehensive environment assessment of children and women by highlighting structural and immediate causes of women rights violation. (UNFPA, 2016, P. 9).

Caroline Moser and Linda Peake, (1987) acknowledges that there are many women-headed households who have low income but involved greatly in developing and designing the structure of the house. Therefore, the planning of women's specific needs have not been substantially achieved despite women population forming more than half of the applicants in low income housing projects (CBS/UNICEF 1984). Dandora site and service project in Kenya was a struggle for women as they looked for shelter when the Nairobi city Council was implementing the World Bank project in the 1970s. Therefore, solving make shift housing among the pastoralists needs an efficient and interlinked multi-sectoral response that is capable of solving the women needs both without and within traditions while presenting decency and better livelihood.

Though the legal frameworks, policies, and declarations supporting women empowerment and promoting provision of affordable housing with clean sanitation to the community, the platforms has under focused on the need for culture to inform provision of affordable safe housing to the locals. This has led to various governments

aligning their housing policies to the international western oriented declarations and conventions which limits cultural role in housing development in the modern world. As a result, this has led to the locals losing their cultural heritage in architectural housing design and watering the role of women in the society through empowering patriarchal structures in housing development. This study acknowledges the existence of platforms to ensure provision of affordable and secure among citizens but as well advocates for improving the modern system through using cultural practices in designing locals houses and engagement of women in the process of transformation of manyatta housing.

2.6 Theoretical Framework

There are different theories that explain specific phenomena in the society at a specific time. This study uses the African feminist theory and housing adjustment theory to analyze the linkage between architectural manyatta housing and dignified living among the pastoral community in Kajiado rural areas.

2.6.1 African Feminist Theory

Kabira and Maloiy (2018) notes that African feminism is a social movement that aims at examining women's status in society and understanding the underlying causes of women's subordination. Despite the diversity in African scholars' opinion on African feminine concept, all are in agreement that the theory should be developed within principles and precepts of conventional African context. The African feminism features include elements such as complementary gender responsibility, communal values and gender independence in politics, economy as well as social environment (Maloiy, 2016). Kabira and Maloiy (2018) affirm further, that some of the major African feminisms characteristics are reflected through "the African woman's autonomy, particularly in traditional societies and the African women's informal power stemming

from her various roles in society” (2018, p. 10). Throughout history the African woman has held multifaceted roles which empower them to realize some measurable level of autonomy and independence among women (Maloiy, 2016). This power usually emerges from the roles linked to African women production, reproduction and subordination.

In this context, the African feminism theory can be determined as an ideology that incorporates freedom from different kinds of oppression ranging from social, economic, political, as well as cultural manifestation of patriarchy. Therefore, African feminism is inclusive type of feminist ideology that is largely a product of conflict and polarization that represents some of extreme and chronic elements of human suffering (Kabira and Maloiy, 2018, p. 11). This theory reflects the predicaments that Maasai women face in their cultural context that engages them in construction of Manyatta houses. The challenges that women undergo through ranges from insecurity, gender based violence, poor health and poverty increase.

African feminism presents the place of women in African culture and housing design where the freedom of women is reflected in design and construction of manyatta housing among the pastoral community. Therefore, the contemporary architectural and housing development that is guided by western oriented laws and policy framework under focuses on the role of culture in promoting women empowerment in traditional housing platform. Dis engaging the indigenous culture in modern housing designs leads to the locals feeling left out in the inclusive housing transformation Ayodeji, (2018).

2.6.2 Housing Adjustment Theory

The theory of housing adjustment behavior is a framework for understanding the process by which households seek to maintain equilibrium in which the household's

current housing is in accordance with the norms of both society and the household itself, and it fits the needs of the household. Housing norms such as space, tenure and structure type, quality, expenditure and neighborhood. When one or more of these norms is not met by the household's current housing, the household experiences a housing deficit (Morris & Winter, 1996).

These are conditions that are undesirable in comparison with a norm” (Morris & Winter, 1996, p. 22). For example, a typical space norm is the expectation that the dwelling will have enough rooms that opposite sex children will not have to share a bedroom once they reach a certain age.

However, if a dwelling does not have enough rooms for this norm to be upheld, the household will experience a deficit which leads to feelings of dissatisfaction with one's current housing, and chronic dissatisfaction may cause the household to engage in change behavior in the form of adjustment, adaptation, or regeneration. Thus, the household will have to determine which deficit is more dissatisfactory to them and make their changes based on that decision.

CHAPTER THREE

RESEARCH METHODOLOGY

3.0 Introduction

This chapter presents the procedures which were used in conducting the study. It focuses on research design, target population, sample size and sampling procedures, data collection and data analysis techniques.

3.1 Research Design and Data Collection

This research is based on government reports that cover issues related to the housing conditions and amenities. The sources used included Kenya Bureau of Statistics 2009, where data for population and housing census was collected in relation to conditions and amenities. The data captured was put together from same enumeration area to enable tracking process. The interview questionnaires used by KNBS 2009 report, section J, provided a platform for assessing housing conditions and amenities. The report indicated various durable construction materials such as tin, tiles, concrete and Iron sheets for the roof. The wall materials were bricks, stones, concrete and blocks while the floor used concrete, tiles, bricks, cement, wood and Terrazzo. The KNBS 2009 report analysis further presents a general picture of manyatta housing construction materials, by identifying building materials such as mud, dung, earth and wood to develop walls, floors, and roofs of houses (KNBS, 2009: 13). The housing conditions composed of earth/mud/dung which formed the study sample representing manyatta housing in Kajiado County. The case of Kajiado pastoral housing design and amenities was assessed in relations to the contemporary housing through questionnaire that asked the construction materials on the roof, floor and wall.

Kenya Demographic Health survey 2014 reports and the Kajiado County Integrated Development 2013 conducted the same study and analysis as that of KNBS, 2009 and

therefore their report had very close information that relates to each other on housing conditions and amenities. The KDHS 2014 report analyzed the household population and characterized housing amenities such as sources of drinking water, toilet facility, use of electricity, and the main source of cooking fuel (KDHS, 2014: 11) to measure the household wellbeing. The graphs and tables provided a general representation of Manyatta housing through rating rural and urban housing conditions and amenities (KDHS, 2014: 12). The absence of specific measures on manyatta water source led the study to use the data provided by the KDHS 2014 report on analysis of rural water sources. The assumption is that Maasai Manyatta housing are largely present in the rural areas thus lacking proper source of water, cooking fuel, lighting and sanitation.

Kajiado County Integrated Development 2013 report points out various critical issues and causes of inequalities within the sub counties and wards. The report assessed manyatta housing conditions and amenities through energy, housing water and sanitation to show the levels of vulnerability and pattern of inequality access to essential services at the county, constituency and the ward level (Kajiado County Integrated Development, 2013: 36). The report, further analysed building materials used in roofing (mud/dung, brick, cement, wood, iron sheet, grass/reeds); floor (cement, wood, tiles, and earth); and walls (stone, bricks, and earth) were segmented per wards (Kajiado County Integrated Development 2013: 36-56). The number of houses sharing the same characteristics with manyatta houses formed the central interest of this study. Those living in the urban parts of the Kajiado County accessed both national and county services due to improved infrastructure and literacy, The Rural parts of Kajiado lived in the manyatta housing and also had difficulties in accessing provision and services from the county as well as National level.

3.2 Study Location

The study location was rural Kajiado County. This region was chosen due to the large presence of maasai community in the region and sustainable manyatta housing cultural practices over the years. Moreover, the region has faced various challenges linked to manyatta housing conditions and amenities. Kajiado County boasts of its outstanding Culture which has been preserved to date by the Maasai ethnic group. Men, Women and Youth are assigned set of social, behavioral norms and tasks that are considered to be socially appropriate. Women are mandated to provide shelter for their families while men look for Pastures for their live stocks. Due to Modernization and western influence, the indigenous Maasai community has learnt to live well with migrants thus making the county to be cosmopolitan.

Fig.3.1 Map of Kajiado County and Sub-counties



According to KNBS (2009), Women population stands at 50.2 percent in comparison to Men who are 49.8 percent. The scenario has been occasioned by the growth of urbanization in wards search as Ongata Rongai and Ngong within Kajiado North and

Wards search as Kitengela within Kajiado East that has led to attraction of high population of migrants from other areas and immigration from rural areas. The region has acted as a residential area for those seeking employment in the area.

3.3 Target Population and Sample Size

The targeted distribution of household was 173,464 in Kajiado County. The study focused on 238,135 dwelling units with a total population of 682,123 persons were interviewed to get the feedback required for the study KNBS, (2009).

3.4 Data Analysis and Presentation

Kenya Population and housing census is usually done after 10yrs and for the purpose of analyzing manyatta housing in Kajiado County, the KNBS, (2009) census report and the KDHS, (2013) was used in the analysis and measurement of housing. The questions asked on housing attributes included construction materials (roof, wall and floor), Main source of water, main cooking fuel and main lighting fuel. Information was obtained through face to face interview using questionnaire as a tool for data collection.

Therefore, the materials gathered was subjected to content analysis where the required content for specific themes was deduced and analyzed for the study. This enhanced engaging of authentic information that increased the findings reliability.

3.5 Chapter Summary

The study opted for qualitative research design where secondary data collection was used in Kajiado County, for the pastoralist type of housing. In this context, the study chose to use the KNBS 2009 report on “analytical report on housing conditions, amenities and household assets” as the major analysis platform. However, the study as well used KDHS 2014 and Kajiado County Integrated Development 2013 reports that tackled the same analysis on housing conditions and amenities -mud/dung; water

sources; and sanitation- to represent the status of Manyatta. Moreover, the Constitutions of Kenya 2010, Article 43 also provided a platform to advocate for women equality, accessibility to adequate housing and reasonable standards of sanitation. The three document; KDHS 2014; KNBS 2009: and Kajiado County Integrated Development 2013 reports all shared the same models of analyzing housing conditions and amenities but differed only in rural areas; housing materials and sanitations; and mud/dung representing manyatta housing conditions in wards respectively. Therefore, the Kajiado rural setting with houses that are characterized with mud/dung materials and sanitation formed the basis of the study analysis. The interview questionnaire used in the three reports provided a platform for analyzing the various themes of interest for the study.

CHAPTER FOUR

DATA PRESENTATION AND ANALYSIS

4.1 Introduction

This chapter covers the presentation and analysis of data based on the objectives of this study which are, to examine the Maasai traditional housing, analyze article 43 b of the Kenya constitution 2010 in promoting community wellbeing and its implications on rural Maasai women. The Kenya constitution 2010, article 43 provides for the highest attainable standard of health, secure living environment, accessible and adequate housing, clean, safe water and reasonable standards of sanitation

4.2 Examining the Maasai Traditional Housing in Promoting Community Wellbeing in Kajiado County

4.2.1 The Maasai Housing Structure

The construction of traditional houses usually takes into account the locals' environment and other social factors that informs the local constructors in designing different houses that is in a position to promote the culture of different communities. The structural Manyatta housing design is molded in oblong shape marked by 2 metres by 3 metres size with low ceiling levels and rounded corners. The houses are crafted by women who apply their expertise within 4 to 8 days who use building materials such as branches collected from *leleshwa* bush (Tyman n.d). The reason for use of *leleshwa* bush branches is that the tree is resistance to termites' attack. In preparation for housing construction, the harvested timber posts are usually woven with a close proximity of 90cm-150cm height and the excavated hole is moistened with dung to ensure that the branches do not wap. In this context, women get involved in the process of hammering the post to make them firm with the help of a big piece of timber or rock. The artificial hammer is fastened to strengthen it by tying the top part using horizontal woods that tightened the lower edge (Tyman, n.d). The house is strengthened by using bent poles

at the roof to form a curve by incorporating leaves, twigs, small branches and cow dung in filling the gaps left within rafters and posts. The external wall is strengthened further by plastering the external and internal walls and roof with a mixture of cow dung and mud.

The manyatta door is approximately 50cm width where the entrance of manyatta housing is surrounded with false or overlapping wall to keep cows out of vicinity. However, the entrance width allows young calves to have ease in accessing the inside premises but for an adult to access the house, one has to bend to get inside. In this setting, the main section, which is located at the furthest end from the main entrance (door) and strategically located in the middle of the far wall, is designed to accommodate various household activities such cooking and eating room, sleeping and living room. The household has two beds that are usually located along the short wall next to the fire place. The fire place acts as a point where the large bed is used as a sleeping area for older children and for their father during special visit. However, children above 5yrs cannot share same roof with the father, thus leading to early exposure of sex. The smaller bedding in this context was preserved for the woman of the household and her younger children below 5 yrs. Most of the women among the Maasai community inherited the building skills from their ancestors whose knowledge was informed by climatic conditions, environment, geographical location, culture, among others.

Figure 4.1: Maasai Housing Structure



4.2.2 Manyatta Housing Materials and Amenities

According to Kenya National Bureau of Statistics (KNBS) and Society for International Development (SID) 2013 report on Kajiado County housing sector analysis focused on flooring, roofing, and walls of various houses in the county (KNBS and SID, 2013: 15, 16). Aboola and Zango (2014) affirm that housing involves contexts where man lives and grows in response to both physical needs and sociological requirements. Therefore, in order for household to perform its required optimum objective it ought to possess the required minimum facilities for dignified living. The major basic role of housing is the provision of home for the operation of social activities, space, security, and other reasons that promote living standards and good health (Aboola & Zango, 2014).

Table 4.1: Household Distribution by Floor Material

	Cement	Tiles	Wood	Earth	Other	Household
Kenya	41.2	1.6	0.7	56.0	0.5	8,493,380
Rural	22.1	0.3	0.7	76.5	0.4	5,239,879
Urban	72.0	3.5	0.9	23.0	0.8	3,253,501
Kajiado County	57.0	3.6	0.3	38.5	0.4	170,129
Kajiado North	80.9	7.7	0.4	10.4	0.6	56,678
Kajiado Central	37.5	0.8	0.2	61.3	0.2	22,398
Kajiado East	72.0	3.1	0.2	24.4	0.2	36,689
Kajiado West	34.3	1.4	0.3	63.6	0.4	25,232
Kajiado South	27.5	0.3	0.4	71.4	0.4	29,132

4.2.3 The Manyatta Housing Floor Materials

The use of earth materials in housing is nothing new, but it's seen as a decline in popularity as people look for unique ways to decorate and build their houses. Earth materials was and is an efficient way to build and maximize what you already have thus the use of it by the Maasai women in their Manyatta housing. The KNBS and SID floor analysis in the County of Kajiado approximately 38.5% of inhabitants of Kajiado own homes with earthed floors. This figure varies drastically within the five constituency in regions of Kajiado. Urbanization in Kajiado North and Kajiado East has influenced the construction of houses in this region leading to the reduced rate of housing with earthed floor material. The rate of earthed floor materials is much higher in regions such as Kajiado South, Kajiado West and Kajiado Central. These regions with high earth floor material percentage are mostly located in the rural areas of Kajiado County where many people live in the traditional Manyatta housing.

The Manyatta housing floor design is usually smeared with earth to have a fine finish that reflects creativity of the contractors. Although the data indicates that Kajiado County is performing better than the national data at 38.5 and 56.0 percent respectfully, a keen focus on individual constituency (Kajiado South, Kajiado West and Kajiado Central) where indigenous communities lives gives a clear picture of the need to improve the housing situation in the region.

Table 4.2: Roofing Distribution by Roofing Materials

4.2.4 The Manyatta Roofing Materials

	Corrugated Iron Sheets	Tiles	Concrete	Asbestos Sheets	Grass	Makuti	Tin	Mud /Dung	Other	Household
Kenya	73.5	2.2	3.6	2.2	13.3	3.2	0.3	0.8	1.0	8,493,380
Rural	70.3	0.7	0.2	1.8	20.2	4.2	0.2	1.2	1.1	5,239,879
Urban	79.0	4.6	9.1	2.9	2.1	1.5	0.3	0.1	0.9	3,253,501
Kajiado County	67.0	3.9	3.4	3.2	10.6	0.4	0.4	10.2	0.9	170,129
Kajiado North	82.5	7.7	5.8	3.0	0	0.1	0.2	0.1	0.6	56,678
Kajiado Central	48.9	0.7	0.1	2.5	11.5	0.2	0.1	34.8	1.1	22,398
Kajiado East	77.9	3.0	5.7	4.6	1.7	0.2	0.3	6.3	0.3	36,689
Kajiado West	48.1	3.5	1.3	2.2	18.7	1.0	0.9	23.0	2.2	25,232
Kajiado South	53.3	0.6	0.1	3.0	34.5	1.0	1.1	5.1	1.1	29,132

The 2017 analysis report on Kajiado County indicate that about 10.2 percent of Kajiado County residents owns homes with mud/dung roof, a rating slightly than the 0.8 percentage representation at National level (KNBS & SID, 2017). In reference to roofing materials used in housing construction, the adoption level of modernity in

Kajiado County neutralized the development of manyatta houses in most urbanized areas. Table 4.2 above gives diversity in usage of various roofing materials as per specific regions in Kajiado such as Kajiado North, Kajiado Central, Kajiado East, Kajiado West, and Kajiado South. The usage of mud/dung roofing material in Kajiado Masaai houses is visible in all the constituencies composing Kajiado County. In the table 4.2 above, Kajiado Central has the highest level of mud/dung roofing housing with 34.5 followed closely with Kajiado West (23.0 percentage) and finally Kajiado county (10.2). The rest of the counties, Kajiado East, Kajiado South, and Kajiado North forms 6.3%, 5.1 % and 0.1% respectively.

The difference in the roofing representation at county levels is determined by the level of urbanization in the counties, an element reflected in Kajiado North and Kajiado South where the lowest percentage of houses with mud/dung roofing are evident but the industrialized roofing materials takes the largest share. However, sub counties such as Kajiado Central and Kajiado West takes a substantial level of rating in houses constructed using mud/dung roofing material, an aspect indicating the ability of the culture to overcome the modern western oriented culture in Maasai community

The 2017 analysis report on Kajiado County, indicates that 10.2 percent of residents owns homes roofed with mud/dung as compared to the National figure of 0.8 percent, (KNBS & SID, 2017). In reference to homes roofing materials, Kajiado North and Kajiado East. The use of mud/dung/grass is dominant in Kajiado South, Kajiado West and Kajiado central. This is in adaptation to the semi-arid nature of this regions, for instance in Kajiado South people build houses a little bit shorter than the normal standard housing height so that houses can be covered by acacia shrubs from wind storms. The oval design of the roof also gives a streamline flow of the wind around the

house without destroying the entire roof. The data however indicates that Kajiado County is at 10.2% way higher than the national percentage at 0.8% for mud/ dung shows the need to improve housing situation because changes in seasons make life unbearable for people living in this region thus the challenges that comes along with the traditional roofing.

Table 4.3: Distribution of Homes by Wall Materials

	Stone	Bricks /Blocks	Mud /Wood	Mud/Cement	Wood Only	Corrugated Iron Sheets	Grass/Reeds	Tin	Other	Household
Kenya	16.7	16.9	36.5	7.7	11.1	7.0	3.0	0.3	1.2	8,493,380
Rural	5.7	13.8	50.0	7.6	14.4	2.5	4.4	0.3	1.4	5,239,879
Urban	34.5	21.9	14.8	7.8	5.8	13.3	0.8	0.3	0.9	3,253,501
Kajiado County	27.7	7.5	22.6	3.3	8.2	26.6	2.0	0.5	1.6	170,129
Kajiado North	52.4	4.8	1.6	0.9	4.1	35.3	0	0.2	0.7	56,678
Kajiado Central	12.7	10.9	46.7	0.9	1.1	13.0	3.3	0.2	3.0	22,398
Kajiado East	28.8	14.2	13.4	2.6	1.6	38.0	0.4	0.6	0.4	36,689
Kajiado West	12.9	5.1	36.8	4.0	4.0	26.0	6.8	0.4	3.7	25,232
Kajiado South	2.4	3.8	44.4	4.1	4.1	6.0	3.0	1.1	1.9	29,132

4.2.5 The Manyatta Wall Materials

According to KNBS and SID 2017 indicates that 22.6 percent of Kajiado County residents have their houses wall built from mud/ wood, a figure a little bit lower than the National figure of 36.5 percent (KNBS & SID, 2017). Kajiado Central, South and Kajiado West possess 46.4%, 44.4%, and 36.8%, rates higher in mud /wood walls

representation in comparison to 13.4% and 1.6 & rates in Kajiado East and Kajiado North respectively. Among the factors causing the variation in wall representation is that urbanization programme has been rolled out in many areas ushering in development of modern structures.

The Manyatta housing walls are usually designed in a concave curved shape to streamline the flow of wind around the house without weakening the wall. This design makes the Manyatta housing structure adapt to the extreme weather conditions prevailing in semi-arid regions. The study therefore notes that there is still higher level of mud/wood walled houses, such as Manyatta houses, that has endured the modernization influence in Kajiado County. This is evident by only Kajiado West (36.8%) mud/wood walls rating being equal to the national representation of 36.5% a rating which is pushed further by the substantive high rating in Kajiado South, Kajiado West, Kajiado East and a little bit lower in Kajiado North with 44.4%, 36.8%, 46.7%, and 1.6%.

The mud/wood walled Maasai housing structures increases and reduces heat absorption during day and night times and retain it making the house much cooler and releases the absorbed heat during the night making the house much warmer. The walls acting as a mechanism to control extreme temperatures in Arid and Semi-arid regions enables the children and the elderly in the society to have a comfortable place to settle in.

The Manyatta house can be easily repaired using the locally available materials hence reducing the time and cost women take while trying to repair the costly modern housing that is usually characterized with costly industrial produced materials that require money to purchase. The design of the walls and the materials used in constructing the

manyatta housing enables women to be in a position to adjust to new environment faster when they shift in search of household food, livestock pasture and water.

4.2.6 Water and Sanitation in Manyatta Housing

Figure 4.2: Sources of drinking water

Source: KDHS 2014

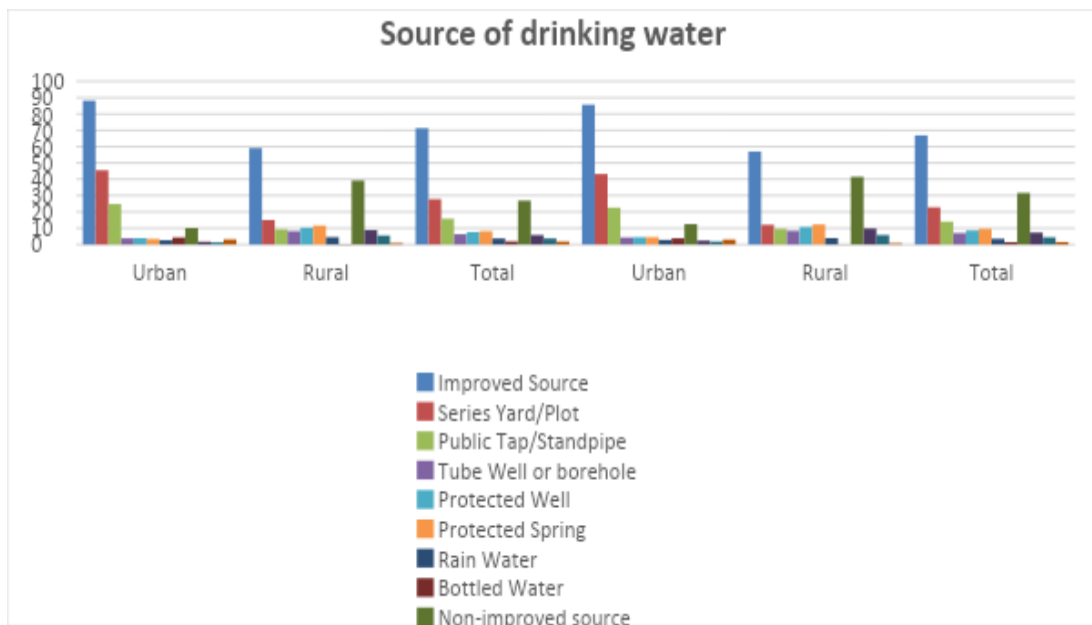
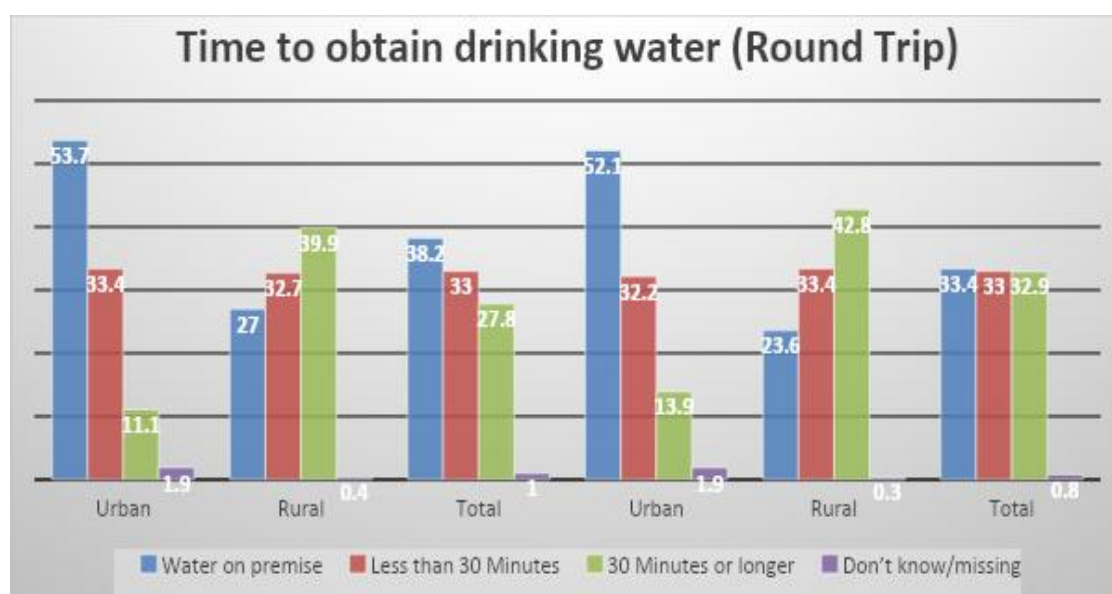


Figure 4.2 above gives a clear trends in Kenyan households, approximately 71 percent, acquire water for drinking from improved sources, however, 27 percent of the household utilizes untreated sources. This statistic is indicated as an improvement from 2008- 2009 KDHS records where 63 percent of the households acquired drinking water from a secured source. However, the use of secured water sources is more prevalent among the urban setting (88 percent) in comparison to 59 percent in rural context. In the rural environment, the most familiar source of obtaining drinking water for household is the surface water that accounts for 24 percent closely followed by 15% for those skewed towards piped water.

Figure 4.3: Time to Obtain Drinking Water



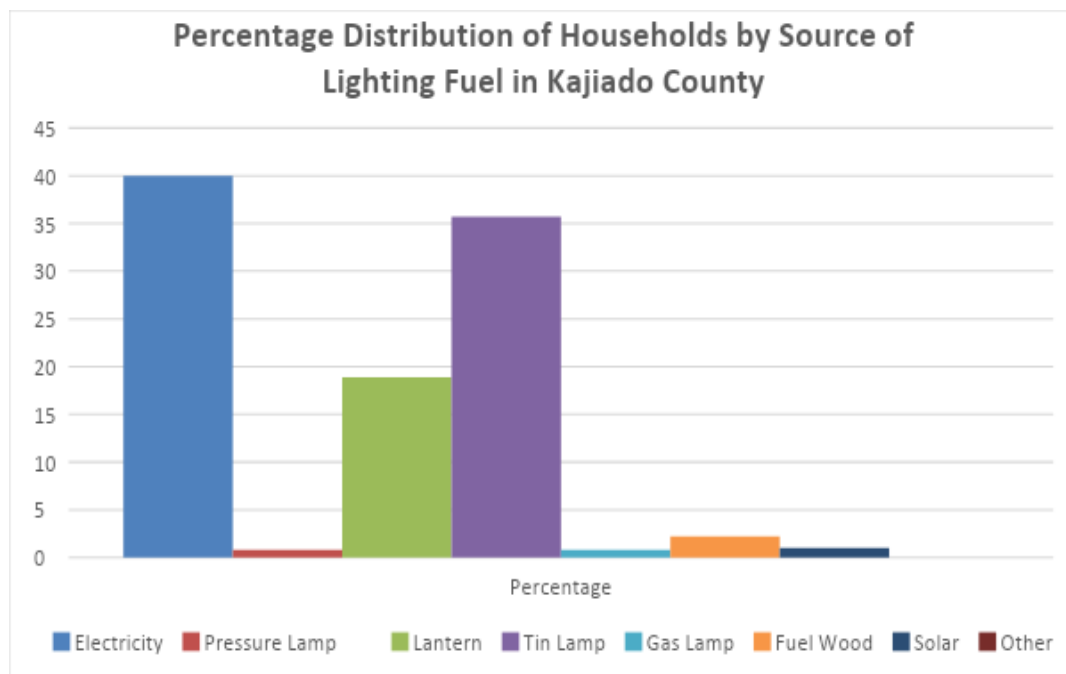
4.2.7 Time to obtain Drinking Water

The report notes that approximately 4 out of 10 household, forming 28% of the rural areas, spend about 30 minutes or longer to acquire drinking water. This is not only inefficient and inconvenient but also very much time-consuming, requiring long hours of work each day and thus resulting in reduced time for income-generating opportunities for women.

In the rural setup for the household setting case, about 54 percent of locals do not treat drinking water a trend co-shared by rural and urban settings. In scenarios where rural household lack water, women are mandated to search and fetch water despite the distance. Kabira and Maloiy (2018) further affirm that, the traditional role of the African woman has essentially been that of a matriarch and social nurturer.

Figure 4.4: Percentage Distribution of Households Lighting Fuel in Kajiado County

Source: KNBS 2015, County statistical Abstract, Kajiado County: Exploring Kenya Inequality



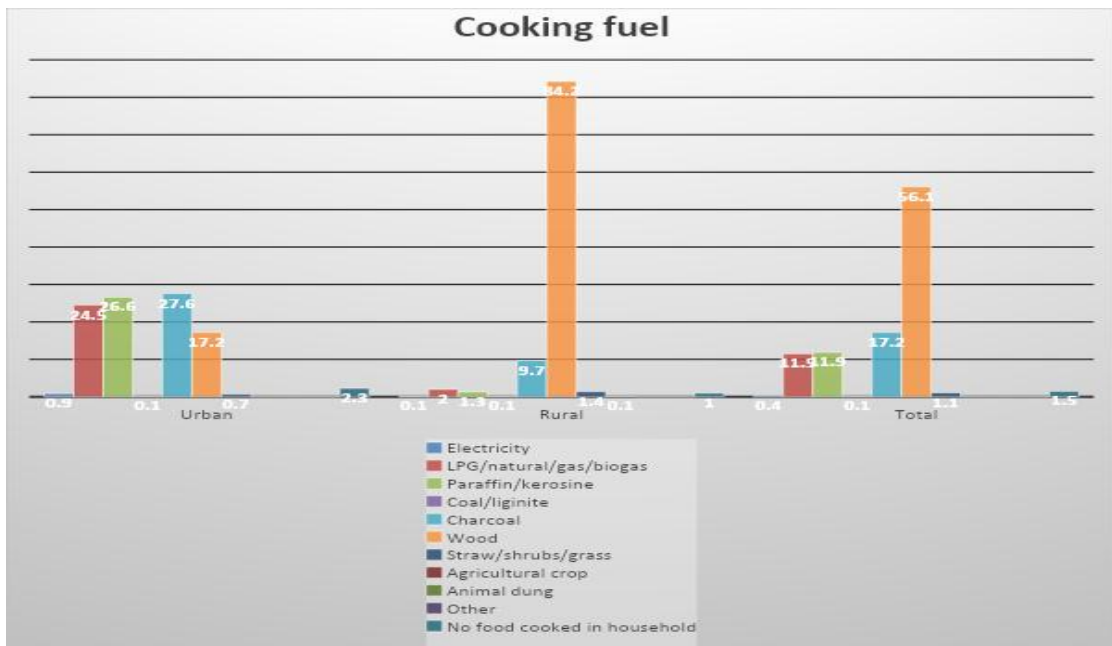
4.2.8 Lighting in Manyatta Housing

The figure below reflects the type of lighting used (electricity, pressure lamp, lantern, tin lamp, gas lamp, fuel wood, solar, others) by residence of Kajiado county. From the figure we deduce that though 40 percent of Kajiado county residence utilize electricity as their major lighting source, 19 percent use lanterns, while 36 percent use tin lamps and fuel wood users form 2 percent KNBS,(2009). Energy poverty refers to the situation of large numbers of people in developing countries whose well-being is negatively affected by very low consumption of energy, use of dirty or polluting fuels, and excessive time spent collecting fuel to meet basic needs. Energy poverty is distinct from fuel poverty, which focuses solely on the issue of affordability Moner-Girona, M. (2013). The Manyatta housing are predominant in the rural areas and are characterized

by lack of modern energy infrastructure and lack of convenient access to many of goods and services common in urban areas.

In bringing the plight of women to the limelight, African feminists believe that lack of modern energy infrastructure like electricity, solar, lantern and pressure lamp shows that women are not far from poverty, which focuses solely on the issue of affordability. A high up-front cost may discourage poor households from making a switch to a modern energy form. Communities that lack access to acceptable and affordable energy services also lack the capacity and the assets to power themselves out of poverty Moner-Girona, M. (2013). The poor access to energy sources, especially electricity, in rural areas affects the delivery of social services such as education, sanitation, clean water and health, and limits economic activity.

Figure 4.5: Cooking Fuel - Source: KDHS 2014



4.2.9 Cooking Fuel in Manyatta Housing

From the figure 4.5 above, firewood forms the most basic, familiar and reliable cooking fuel standing at 56 percent. The difficult, time-consuming work of collecting and managing traditional fuels is widely viewed as women's responsibility, which is a factor in women's disproportionate lack of access to education and income, and inability to escape from poverty.

Maasai women in Kajiado County may spend as much as 6 hours a day fetching water, firewood, etc. whose source may be located several kilometers away from home. The absence of efficient and affordable energy services can severely damage the health of women and children. Women may carry 20 kg of fuel wood an average of five km every day. The effort uses up a large share of the calories from their daily meal, which is cooked over an open fire with the collected wood thus exposing them for longest periods to carbon monoxide concentrations many times higher than World Health Organization standards.

4.3 Assessing the Implications Linked to Manyatta Housing Construction and the wellbeing of the Maasai

Implications can be defined as the consequences that are likely to happen due to a particular situation such as living in the manyatta house where the available local materials are used for construction. This means the consequences could either be beneficial or non-beneficial to the user. Therefore, the consequences discussed below are as from the original form of manyatta housing construction.

4.3.1 Inadequate space in Manyatta Housing

Manyatta Housing lack adequate rooms for the family thus experiencing a deficit which lead to feelings of dissatisfaction with one's current housing, and chronic dissatisfaction

which may cause the household to engage in change behavior in the form of adapting or becoming used to a new situation. Watson,(2009) argues that housing problems would be solve by proper planning that involves all family members based on their structural of provision such as number of people sharing a room.

The traditional manyatta housing design does not include space for main mode of human waste disposal hence opt for open air disposal. This has exposed the community to waterborne diseases that easily spread from one person to the other through poor hygiene. As a result, the family wellbeing is affected with presence of recurrent ailments linked to poor waste disposal practices. Therefore, the manyatta housing needs to be restructured in a way that takes into consideration proper hygienic human waste disposal, in order to curb spread of communicable diseases.

4.3.2 Health Implications and Earth Floor

The traditional floor is associated with dust and jigger's manifestation. According to Partners for Care website "connected by passion for the children of parkishon" those infested with jiggers spend a lot of time in Manyatta housing and may drop out of school as they are unable to walk due to jigger's manifestation. According to Kimani, Nyagero, and Ikamari (2012) affirm that the jigger flea thrives in dusty and sandy environments. The existence and inability to eradicate or manage jigger fleas has been one of the major causes of ill-health in most communities. Poor hygiene has contributed greatly to jigger's manifestation leading to victims experiencing poor school performance and high rate of school dropout and inability to conduct daily activities. In some circumstances, the victims HIV/AIDs may be transmitted from one person to the other due to sharing of pins or needles and may result to severe infestation which leads to disability.

If manyatta housing floor and wall are not well maintained the residents are likely to be exposed to jiggers that thrives in dusty or sandy environment. Therefore, women have a mandate not only to ensure that their families have roof over their head but also to ensure high level of hygiene is maintained to eliminate any possibility of jigger infestation. The close proximity to other manyatta and shared space with animals may increase the rate of jigger infection among the Maasai community. The floor needs to be improved to increase the level of hygiene in Manyatta houses and as well provide separate space for other activities such as kitchen, bedroom, sitting room, and cowshed. The use of earth material for floors has high increase of dust which is among the health hazards according to World Health Organization (2014). Manyatta housing has tendency of living with goats, sheep and people in the same room thus increase dust in the house which irritate eyes, throat, and skin. Human health is affected due to microscopic solids that are small enough to get to the eyes, nose and lungs leading to chronic respiratory illness.

According to Klous, Huss, Heederik, and Coutinho (2016) acknowledges that human contact with their livestock may result to micro-organism transmission by ingestion, inhalation through conjunctiva, or as well during accidents like biting or animal related injuries. Human ailment may further be attributed to contaminated aerosols with micro-organism originating from fluid or respiratory sources. Therefore, for zoonotic diseases to be transmitted, there has to be close proximity or contact between humans and animals (Klous, et al., 2016).

The Manyatta housing is developed in such a way that calves or goats are in a position to gain entrance into the manyatta houses to escape the extreme mid night conditions. Moreover, the cattle shed is usually located within the manyatta houses with just a fence

separating hence increases the rate of human contact with livestock animals which increases the possibility of the women and their family contracting zoonotic and micro-organism diseases. Therefore, identification of contact patterns enhancing micro-organism spread from livestock/animals to humans is required to presents alternatives for prevention hence redesigning houses.

Therefore, Women creativity in housing design should not only be informed by emergence of modernity and rapid urbanization process but also to prevent transmittable diseases from livestock animals. Moreover, the housing construction material for roof, floor, and walls should assist in eliminating existence of jigger infestation in the household. Therefore, opting for more durable and clean energy influenced the housing sector prefer using materials manufactured at industries to those available locally. Industrial produced building materials can be used in transforming the traditionally practice cultural trends among the Maasai community leading to women losing their creativity in traditional housing design.

4.3.3 Health Implications and Roofing

The mud walls and roof if inhabited while wet may cause diseases such as pneumonia and other ailments linked to wet conditions. The roof and walls generally are constructed with mud which over time may be prone to rain water seepage subject the poor housing which may weaken the Manyatta housing structure. Women health is also at risk when they get involved in constructing the roofs where some structure may collapse and result to permanent or physical challenges. This is partly contributed by absence of safety assessment on local housing structures. Therefore, more women need to be enrolled in adult education or in technical skills in order to create more awareness on safety standards to be considered while constructing manyatta housing.

The leaking roof over long term may cause mold or mildew growth that can spread all over the housing structure. The existence of black mold leads to chronic water intrusion into the walls, floors, and ceiling covering which is difficult to eliminate. Family members with asthma, nasal congestion, inflammations, and rhinitis. The major challenge is that once the mold occurs in the house it produces mold spores which result to asthmatic symptoms, allergic reactions, and more extreme health challenges. Therefore, women knowledge on usage of more water proofing material while constructing manyatta housing will enhance their families healthy living.

4.3.4 Cultural Practices in Manyatta Housing Construction

The ability of Manyatta house roofing design using mud/dung makes it easy for the community to adopt to the semi-arid environment where they live. The oval design of the roof gives a streamline flow of the wind around the house without destroying the entire roof because the shrubs and acacia trees provide cover to the houses. The accessibility of the roofing materials within the pastoral environment supports the community lifestyle economically and socially Jiboye, A (2006) as seen in the Maasai nomadic movement in search of food, pasture, and water for the household use and their livestock.

The roofing indicates that Kajiado County is at 10.2% way higher than the national percentage at 0.8% for mud/ dung hence the need to improve housing situation because changes in seasons make life unbearable for people living in this regions. The Manyatta house development is designed within the cultural requirement of not allowing children above 5yrs to share a roof with fathers when sleeping. The Manyattas exposes girlchild to early interaction with the Moran's who are culturally allowed to exercise their manhood just after circumcision.

Culture dictates that the housing framework should be an inclusive element in rites of passage and practice among the community. This has led to girls getting involved in sexual activity with the Morans at a very early age thus leading to early Marriage, school dropout and increase in poverty. Kajiado and Narok counties where Manyatta housing and Moranism are rampant in large numbers are prone to higher rates of teenage pregnancies in the country. Kenya Demographic Health Survey 2014 ranked Kajiado County as number 10 country wide.

4.4 Discussing the Implication of Manyatta Housing and Materials used to the Implementation Article 43 of the Kenya constitution 2010

The Constitution of Kenya 2010, Article 43, focuses on the bill of right which strengthen rights and basic freedoms, in reference to provision housing and its amenities. The Kenya Constitution elaborates further that parliament should not be allowed to enact laws that enable any person or the state to arbitrary deprive any individual of any kind of description and right due to personal interest.

4.4.1 The Maasai Manyatta Dwellers and Their Constitutional Right to Health

The Kenyan constitution of 2010, Article 43 prescribes, every person has the right to the highest attainable standard of health, which includes the right to health care services, including reproductive health care. This has not been implemented among the Maasai pastoral community who through the use earth, and dung materials for building, the habitants are left exposed to dust which cause long term respiratory illness such as Asthma , brochitis and several eye infection.

The use of wood for firewood and lighting in manyatta housing tends to release lots of Carbon monoxide (CO) that is a colorless, non-irritant, odorless and tasteless toxic gas. It is produced by the incomplete combustion of carbonaceous fuels such as wood,

petrol, coal, natural gas and kerosene. Though, Carbon monoxide is a relatively unreactive gas, but can cause long term respiratory illness where it is first dissolved in blood due to use of firewood in poorly maintained or poorly ventilated Manyatta housing. The WHO estimates that 2.5 million women and young children in developing countries die prematurely each year from breathing the fumes from indoor biomass stoves Donaldson, K., & Hoek, G. (2014).

According to UNDP 2013 briefing note, many development-oriented programs as well fail to involve and solve gender challenges effectively. This leaves women prone to continuous marginalization through mainstream development processes that view men as the head of household. Walby, (1990), notes that patriarchy, creates a situation where there is gender inequality with the male being placed on a higher level than the woman.

The UNDP 2013 Briefing Note indicate that a basic empowerment level for pastoral women may mean being able to feed herself and family, while ensuring their family welfare. The dependency is facilitated by the fact that the physical conditions surrounding the pastoralist communities are usually harsh that makes it challenging to access basic needs. The roles outlined at a tender age where girls are socialized to carry out specific duties such as construction manyatta houses and fetching firewood.

The right institutional structure and supporting approaches are essential towards supporting empowerment of women. Government and customary bodies can take the restrictive and protective shape towards women's potential to access power as well as control and manage household health development.

4.4.2 Accessible and Adequate Housing as Envisaged in the 2010 Constitution of Kenya.

The Kenya Constitution 2010, Section 43(1) (b) recognizes the right to “accessible and adequate housing...” However, the Constitution has not been in a position to impact on rural maasai lives through advocating for adequate, safe, and affordable housing. In this context, the major challenge experienced by the rural housing setting is lack of enough funding to purchase the construction materials and lack of sufficient knowledge on improving the traditional housing setting such as Manyatta houses. This has led to the maasai community being disadvantage in the government big four agenda project that impacts on the wellbeing of households in the modernized world.

Olayiwola, Adeleye, and Jiboye (2006) notes that shelter being traditionally a human platform ‘for protection, comfort and security’ humans need to achieve protection and cover from external factors by constructing houses that meet specific construction standards such as space arrangement, comfort and hygiene. The houses built are used as a physical expression of an individual culture as well as social structure. The pastoral community in Kajiado County have been owning land in trust land or community-based model that enable every individual to develop the land through constructing household. This has led to some of the regions in Kajiado County being subjected to urbanization and modernization where the housing characters reflects modernity which does not engage cultural approach to housing sector. The property owned by the pastoral community should not only be respected by local but also foreign investors supported by the government. The national and county government should not be engaged in land misappropriation of land as this impact negatively on transforming the manyatta housing sector. The misappropriation is mostly reflected by pastoral community land being rendered as idle land and allocated to local and foreign investors.

Modern housing life are influenced not only by colonialism but also innovation and creation of newer construction materials. This new development in housing materials for construction has transformed the local housing types to urban oriented setting due to emerging of local culture coming into contact with foreign civilization (Olayiwola et al., 2006). However, the inherent fact is that the local's lifestyle and socio-cultural values determines the housing preference during housing construction and formation of housing policy.

Therefore, the main reason for housing to be fully appreciated within the human habitation context is by promoting and preserving socio-cultural values via the housing forms and design. This gives a clear association of cultural housing structures that governs the society's way of life. As a result, there is close association between an individual life with housing in that access to housing is entrenched in the constitution as a basic human right. In Lawrence (1987) and Rapoport (1976) traditional values as well housing patterns forms an essential determinants of housing quality in any society. Gor (1994) affirms that type of housing, the general physical characteristics of housing like number of spaces/rooms, house size, sewage system, house facilities, house alteration, environmental challenges, possible misplace rooms/spaces, among other variables that may impact on quality of housing.

The tradition concept was characterized by unique cultural process of production as well as transmission rather than set of static elements or forms. This forms or elements enables individual to identify traditional architecture in a means that is not associated with previous historical element not focused on neo-Orientalism (Zang, 2008). As Rappaport as cited by Lee, Park, and Lee (2012) point that, the residential context upheld as a cultural mainstay designed to reflect the lifestyle of diverse group of citizens within a state. This opinion takes into consideration the diversity of residents of Kajiado

County while focusing on the pastoral community's lifestyle in housing wellbeing in developing culturally oriented housing in the habitat. However, the instruments governing housing in Kenya does not take into consideration the community's lifestyle that meets their cultural housing requirement. This has led to the region experiencing housing modernization and urbanization where policies crafted are insufficient or lack community culture consideration.

4.4.3 Clean, Safe Water and Reasonable Standards of Sanitation

The Kenya constitution emphasizes on clean and safe water in adequate quantities either through piped water into plot, yards, or households; stand pipe/public tap or borehole; secured well or as well spring water; bottled water, and rainwater. Due to the Manyatta housing structure, water provision and accessibility remains in adequate thus lacking implementation and facilitation of clean and safe water. The absence of these indicators has hindered the accessibility to water for household usage hence increasing the risk of locals being prone to sickness. In situations where there exist unimproved sources of water there is the likelihood of water borne ailments being spread easily and the challenge of constrained service delivery. These sources of ill-treated water include secured springs or wells and surface water that the Maasai women always use

Water and sanitation in households is a responsibility that is solely dependent on women as practical Gender Needs (PGNs) according to Moser (1989). They assist women in their survival and the socially accepted roles, within existing power structures. It is important to have policies that meet PGNs which ensures that women and their families have adequate living conditions, such as health care and food provision and access to safe water and sanitation. These provisions will enable the county government of Kajiado to transform the manyatta housing into a safe and secure

housing with water and sanitation, and reduce other health related ailment while empowering women and children in the society

4.4.4 Maasai Manyatta Housing, Privacy and Security

The Maasai housing structure may have been okay in providing shelter, but with the breakdown of culture and exposure to the modern life, It no longer provides security to women and girls despite the traditional sactions that had been set up by the elders. This structure exposes young girls to sexual harassments and possibility of gender-based violence since amenities such as toilets are not included in the structure.

The traditional manyatta housing development greatly relied on readily available materials acquired from the immediate environment, the resources are becoming scarce due to the fast rate in modernization trend. In the contemporary world, modernization process has exposed women to search for the conventional building materials deep inside the forest region increasing their vulnerability to gender-based violence and communicable diseases such as HIV. This shift leaves the Maasai women who still embrace conventional practices to be exposed to challenges brought about by globalization such as restricted movement, increase in insecurity, shift in socio-economic trends, human rights campaigns against women and advocacy for specialized skills in house development. In order to bridge the gap between modern adopted housing cultural practice and conventional housing cultural practice, the national and county governments need to recognize in its gender policy and guidelines that provide appropriate social security to persons who are unable to support themselves and their dependents.

4.4.5 Impact of Existing Interventions Approaches on Women Role in Housing Sector

Hutton, E.D., & Rodecap, A.R. (2001) affirms that ‘residential satisfaction depends on the gap between the actual environment and the desirable environment as perceived by an individual based on his or her needs and goals’. The ownership of a house place women at a superior position by ensuring housing satisfaction is an end used as a criterion of quality of life rather than a predictor of residential mobility Jabareen, Y. (2005). This is well reflected in the housing norms that conceptualizes behavior adjustment and residential satisfaction as individual family and cultural norms which form the foundation of housing condition.

Rakodi (2014) acknowledges that women’s preferences to location, investment motives in housing and preferential outlining of services in most cases differ from the men’s approach. Therefore, the step taken in registering land has positive impact on the poor and on women, especially where the level of household security was limited. The linked benefits to women are reflected through increased investment rate in housing sector, reduction in activities needs to secure unprotected tenure rights, women empowerment within their household as well as benefits to the family.

Rakodi (2014) acknowledges that existence of cost effectiveness, long term and sustainable impact of housing and land policies, as well as legal reform framework is limited. Therefore, this has led to limiting transferability and being multispectral policy or legal changes are usually associated with other programs. Despite some level of measures have been employed in policy and legal framework for property rights and land management, women rights need to be included in the end.

Hutton, E.D., & Rodecap, A.R. (2001) believe individuals and families evaluate their housing in terms of both cultural and family norms. When the housing situation does not meet the norms, a normative deficit exists. This normative deficit brings dissatisfaction that motivates households to pursue some form of housing adjustments such as space, structure and members of the household. Therefore, through empowering women in the society, consistent improvement in the role of women in construction industry increases especially those regions where culture has strong backing in housing design.

4.5 Chapter Summary

The chapter has examined the structure of the Maasai Manyatta house and discussed the implications for safety of women and community wellbeing. In this case, the chapter argues that the young girls can be taken advantage of by the morans because their accommodation is not next to their parents, The chapter also looks at the materials used and discusses the implications to health, security and access to water and sanitation with possibility of gender based violence due to the inadequacy of proper housing conditions and amenities. The chapter further examines how the manyatta housing promotes implementation of article 43 on the social economic rights in the Kenya constitution 2010. Therefore, the modern institutions, policy, and legal frameworks should ensure that they integrate the local cultural requirement in the housing development prior to investing in specific area. This increases the possibility of the local embracing the technology and using it to their benefit.

CHAPTER FIVE

SUMMARY, RECOMMENDATION AND CONCLUSION

5.1 Summary of Key Findings

The study was informed by 3 objectives namely, examining the Maasai traditional housing in promoting community wellbeing in Kajiado County; assessing the implications linked to manyatta housing construction and the wellbeing of the Maasai and discussing the implication of manyatta housing and materials used to the implementation article 43 of the Kenya constitution 2010. In terms of manyatta construction, women have been engaged in the housing design and construction and protected under contemporary Kenya legal frameworks that support their role in improving the community.

The manyatta housing construction used locally available building materials, mostly mud, dung and wood, to construct floor, walls, and roof. However, the design and construction of this housing conditions never put into consideration of housing amenities such as lighting, fuel, privacy, water and sanitation among others. This contributed to the vulnerability of young girls who stay away from their mothers risking them to early exposure of sex by the young Maasai morans. In addition, insufficiency of housing conditions and amenities exposed women and their families to health risks, security risk, gender-based violence, and increase rate in school dropouts.

The earth floors, mud walls and roofing exposed locals to diseases such as jigger infestation and respiratory track related diseases, an element equally shared by housing amenities such as large use of wood fuel for cooking and tin lamp for lighting. Moreover, lack of clean water and proper sanitation platforms increased the rate of water borne and other transmittable diseases in the community. These negative impacts

have led to calls for rethinking the housing design and structure among the Maasai women as key agents in housing.

The article 43 of the constitution of Kenya advocates for the right for every individual to “access adequate housing and reasonable standards of sanitation”. However, the Constitution has not been in a position to impact on rural Maasai lives through advocating for decent and affordable housing and clean, safe water and sanitation. The study shows that the Manyatta house roofing structure did not allow harvesting of clean and safe water due to the dung material used. In addition, the constitution promoted industrial manufactured building materials that are economical costly while undermining the cultural role in housing design and construction. This promotes the patriarchal dominance in the society in the housing construction thus the need to include women in the formulation and implementation of policies.

5.2 Conclusion

The traditional housing structural design was informed by various elements such as environment, mobility, and geographical location of the locals. These led to the design of local houses being inspired by their belief as well as their surrounding which is deemed acceptable by specific community. Therefore, in conclusion, the traditional manyatta housing has contributed towards continuity of some detrimental practices such as teenage pregnancies, early marriage, gender-based violence and insecurity in the community. As a result of these consequences, there is need to make the community realize the importance of better housing as provided for in article 43 of the Kenyan constitution 2010 which states that; an individual has the right to the highest attainable standard of health, secure living environment, accessible and adequate housing, clean, safe water and reasonable standards of sanitation.

5.3 Recommendations

In view of the findings and conclusions, this study proposes the following recommendations:

- i. The Constitution, policies and other legal framework that guide the housing development should integrate the element of local culture into the development of houses at local level. The existence of this framework will assist in informing various actors on the right approach to take while developing housing sector at local level.
- ii. Policies and Acts that are formulated should ensure that women become a key element in transforming housing sector through offering them the right skills. This should guarantee them the involvement in architectural and housing development as per cultural requirement.
- iii. The County Government, such as Kajiado County, should take advantage of the Housing Fund in order to access loans to assist in developing modern Manyatta housing. The housing should take into consideration human security and housing security structure in an attempt to eliminate some of the risks linked to conventional Manyatta practices. The lend money should purposely be aligned towards improving the Manyatta architectural design and maintaining livelihood sustainability.
- iv. The Government should increase more funding into housing sector and collaborate with other actors towards helping the County governments achieve the Constitutional requirement, Vision 2030, and Sustainable Development Goal.

- v. The County Government should provide as well as use various medium to create awareness on the available funding for culture informed modern Manyatta housing construction. This awareness should engage the elderly, women, and the whole community who engage in construction of manyatta houses.

REFERENCES

- Aboola, P.O. & Zango, S.M. (2014). Development of traditional architecture in Nigeria: A case study of Hausa house form. *International Journal of African Society Cultures and Traditions*, Vol. 1, No. 1, pp. 61 – 74
- Ade-Adedokun (2014): Environmental and Adaptation in Architecture planning and Building Design; Lesson from the Forest region of West Africa. *British Journal of Environmental Sciences*, Vol. 2, No. 1, pp. 9- 20
- Agboola, P.O. & Zango, S.M. (2014). Development of traditional architecture in Nigeria: A case study of Hausa house reform. *International Journal of African Society Cultures and Traditions*, Vol. 1, No. 1, pp. 61 – 74
- Arakeji, I. (2013). Learning from traditional architecture: The example of somba, *Civil and Environmental Research*, Vol. 3, No. 13, pp 126- 131
- Assembly, U. G. (2015). Universal declaration of human rights. *UN General Assembly*, 302(2).
- Ayodeji, V. O. (2018). *Women, culture and feminist* (Doctoral dissertation).
- Bellido, H., Marcen, M. & Molina, A.J.(2016).The effect of culture on fertility behavior of US teen mothers. *Feminist Economics*, Vol. 22, No. 3, pp 101 – 126, <http://dx.doi.org/10.1080/13545701.2015.1120881>
- Bilton, T. Et al, (1996). *Introductory sociology*. (3rd ed). Hampshire: Palgrave
- Blech, R. (2001). You can't go home again' pastoralism in the new millennium, *Odi*. Retrieved from <https://www.odi.org/sites/odi.org.uk/files/odi-assets/publications-opinion-files/6329.pdf>
- Daramola, A. (July, 2006). Nomadic homestead and role structure amongst the Fulbe nomads in Nigeria, *FUTY Journal of the Environment*, Vol. 1, No. 1, pp. 86 – 94. Retrieved from <https://www.ajol.info/index.php/fje/article/download/50778/39465>

- Gitau, F. P. (2011). *Urban management challenges facing emerging towns in Kenya: A case study of Kiserian market centre in Kajiado County* (Doctoral dissertation, University of Nairobi, Kenya).
- Gitau, T. ,Kusters, L.,Kok, M. & van der Kwaak, A.(December, 2016). Yes I do: A baseline study on child marriage, teenage pregnancy and female genital mutilation/ cutting in Kenya, *Baseline Report*, Royal Tropical Institute).
- GoUNESCO. Exploring cultures: Homesteads and Huts of various Kenyan Ethnic groups. Retrieved from <https://www.gounesco.com/exploring-cultures-homesteads-and-huts-of-various-kenyan-ethnic-groups/>
- Government of Kenya, (2006-2011) Ministry of Housing, Strategic Plan, Government Printing Press Nairobi
- Government of the Republic of Kenya. (2007). *Kenya vision 2030: A globally competitive and prosperous Kenya*. Government Press
- Jabareen, Y. (2005). Culture and housing preferences in a developing city, *Environment and Behavior*, Vol. 37, No. 1, pp 134 – 146, DOI: 10.1177/0013916504267640
- Kabira, W. M., & Maloiy, L. (2019). 7 Feminist and grassroots activism rewriting women as victims. *Re-writing Women as Victims: From Theory to Practice*.
- Kenya affordable housing programme. *Development Framework Guidelines*. Retrieved from <http://www.housingandurban.go.ke/wp-content/uploads/2018/11/Development-Framework-Guidelines-Release-Version.pdf>
- Kenya Demographic and Health Survey. (2014). Kenya demographic and health survey 2014. *Kenya National Bureau of Statistics*
- Kenya Demographic and Health Survey.(2014). Kenya demographic and health survey 2014. *Kenya National Bureau of Statistics*
- Kenya National Bureau of Statistic. (2014). Kenya demographic and health survey 2014. *Republic of Kenya*, URL <https://www.knbs.or.ke/download/2014-kenya-demographic-and-health-survey/>

Kenya National Bureau of Statistics (KNBS) and Society for International Development (SID). (2013). Exploring Kenya's inequality pulling apart or pooling together? *Kajiado County*. Retrieved from <http://inequalities.sidint.net/kenya/wp-content/uploads/sites/2/2013/09/Kajiado.pdf> (18/06/2019)

Kenya, L. O. (2013). *The Constitution of Kenya: 2010*. Chief Registrar of the Judiciary.

KNBS. (2015). County statistical Abstract, Kajiado County: Exploring Kenya Inequality. *Kenya National Bureau of Statistics (KNBS)/ Society for International Development-East Africa (SID*

KNBS. (2015). Kenya Demographic and Survey 2014. Kenya National Bureau of Statistics. Retrieved from <https://dhsprogram.com/pubs/pdf/fr308/fr308.pdf>

Lee, E., Park, N. & Lee, E. (2012). Perceived cultural housing differences and residential satisfaction: A case of Korean Sojourners. *Family and Consumer Sciences Research Journal*, Vol. 41, No. 2, pp. 131-144. Retrieved from DOI: 10.1111/fcsr.12003

Mabogunje, A. L. (1979). African Traditional Architecture: A Study of the Housing and Settlement Patterns of Rural Kenya by Kaj Blegrad Anderson.

Maloiy, L. (2016). *The impact of crucible events on the development of female political leaders in Kenya*. Unpublished thesis. University of South Australia. School of Education.

Retrieved from: <http://search.library.unisa.edu.au/media/researcharchive/open/9916106910001831/53140206360001831>

Morris, E. W., & Winter, M. (1975). A theory of family housing adjustment. *Journal of Marriage and the Family*, 79-88.

NCA. (May, 2018). Construction industry policy (Draft). *Republic of Kenya*. Retrieved from https://nca.go.ke/wp-content/uploads/2018/06/CIP-DRAFT_1.pdf

NCPD. The burden of teenage pregnancies and motherhood in Kenya. *National Council for population and development*

- Newby, D. E., Mannucci, P. M., Tell, G. S., Baccarelli, A. A., Brook, R. D., Donaldson, K., ... & Hoek, G. (2014). Expert position paper on air pollution and cardiovascular disease. *European heart journal*, 36(2), 83-93.
- Noge, M. T. (2014). Evaluating Patriarchy and Gender Inequality in an Era of Democracy: case of South Africa.
- Olayiwola, L., Adeleye, O., & Jiboye, A. (2006). Effect of socio-cultural factors on housing quality in Osogbo, Nigeria. CIB W107 Construction in Developing Countries International Symposium. Retrieved from <http://www.irbnet.de/daten/iconda/CIB1936.pdf>
- Opoko, A. P. (2001): "Low energy features of traditional buildings in the Hot-Dry Climatic zones of Nigeria: *In Nigerian Institute of Architects Journal*. Vol. 2, No 8-12. pp 29-300
- Patel, V. Women's right to land and housing
- Rakodi, C.(2014). Gender equality and development: Expanding women's access to land and housing in urban areas, The World Bank, *Women Voice and urgency Research Series No. 8*
- Rakodi, C.(2014). Gender Equality and Development:: Expanding women's access to land and housing in urban areas. *Women's Role and Agency Research Series No. 8*. Retrieved from <https://www.worldbank.org/content/dam/Worldbank/document/Gender/Rakodi%202014>
- Ramazanoglu, C. & Holland, J. (2002) *Feminist Methodology: Challenges and choices*. London: SAGE Publication
- Republic of Kenya (2004). *Sessional Paper No. 3 on national Housing Policy for Kenya*. Government of Kenya
- Republic of Kenya. (2015). County statistical abstract 2015. *The County Government of Kajiado/ Kenya National Bureau of Statistics (KNBS)*
- Republic of Kenya. (2015). The protection against domestic violence act. Kenya Gazette Supplement Acts, 2015, *Kenya Gazette Supplement No. 60(Acts No.2)*

- Rukwaro, R.W. (1997). Kenyan maasai architecture in a changing culture. Dissertation
- Saitotit, O.T.(1993). *Maasai*. New York: Harry N. , Inc, Publishers
- Steggell, C.D., Binder, S.K., Davidson, L.A., Vega, P.R., Hutton, E.D., & Rodecap, A.R. (2001). Exploring theories of human behavior in housing research. *Housing and Society*, 28(1/2), 3-32.
- Szabó, S., Bódis, K., Huld, T., & Moner-Girona, M. (2013). Sustainable energy planning: Leapfrogging the energy poverty gap in Africa. *Renewable and Sustainable Energy Reviews*, 28, 500-509.
- The Kenya Institute for Republic Policy Research and Analysis-KIPPRA (February, 2019). Leveraging on existing legal provisions to deliver adequate, affordable and decent housing. *KIPPRA Online URL <http://kippra.or.ke/?p=6826>*
- The Republic of Kenya. (2015). Housing Act 2017. Laws of Kenya, Retrieved from <https://bomayangu.go.ke/downloads/HousingAct17of1953.pdf>
- Tyman's, J. African habitats: Forest. Grassland and slum, studies of the Maasai, the Luhya, and Nairobi's urban fringe.Culture in Context Series, Retrieved from <http://www.johntyman.com/africa/28.html>
- UNDP. (2013). Women pastoralists' empowerment: Supporting positive change. *Briefing Note*. Retrieving <http://www.celep.info/wp-content/uploads/2014/10/Women-pastoralists%E2%80%99-empowerment.pdf>
- UNFPA. (2018). The power of choice: Reproductive rights and the demographic transition. UNFPA State of world population 2018
- UNICEF Kenya.(2017). *UNICEF Annual Report 2017*, URL https://www.unicef.org/about/annualreport/files/Kenya_2017_COAR.pdf
- United Nations.(February, 1997). General Assembly. *UN A/RES/51/76* . URL <https://www.un.org/documents/ga/res/51/ares51-76.htm>
- Zang, D. (2008). Traditional dwellings and settlements review. *Journal of the International Association for the Study for the study of Traditional Environments*, Vol. XX, No. I, pp.11-99.

APPENDICES

Appendix I: African Women Introduction Letter



UNIVERSITY OF NAIROBI
AFRICAN WOMEN STUDIES CENTRE
P.O Box 30197-00100
Tel: 0204918217
Email: awskenya@yahoo.co.uk
Website: <http://awsc.uonbi.ac.ke>
Nairobi, Kenya

Date: November 5TH, 2019 **Ref:** UON/CHSS/AWSC/8/6

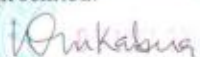
From: Director,
African Women Studies Centre
University of Nairobi

TO WHOM IT MAY CONCERN

SUBJECT: INTRODUCTION LETTER FOR MS. EDNA C. LENKU



This is to confirm that **Ms. Edna C. Lenku (M10/5550/2017)** is a registered Master of Arts student at the African Women Studies Centre, University of Nairobi. She is currently working on her research project entitled, "**Analysis of Women and Housing in Kajiado County**".

Any assistance accorded to her during her research period is highly appreciated.


Prof. Wanjiku Mukabi Kabira
Director, African Women Studies Centre
University of Nairobi

Appendix II: Authorisation Letter from the County government of Kajiado

COUNTY GOVERNMENT OF KAJIADO



**OFFICE OF THE COUNTY EXECUTIVE COMMITTEE MEMBER OF
ROADS, TRANSPORT, PUBLIC WORKS, HOUSING & ENERGY**

When replying please quote
Ref: CGK/CEC-OFFICIAL/VOL1/18:1

P. O. BOX 11
KAJIADO.
Email: cecroads@kajiado.go.ke

Date: 8th November, 2019

Edna C. Lenku
M10/5550/2017
P.O. Box 11-00110
Kajiado

RE: AUTHORIZATION TO USE COUNTY HOUSING DOCUMENTS FOR RESEARCH PURPOSES

The above subject matter refers;

This is to therefore, authorize the use of County Housing documents for your research on "**Analysis Of Women And Housing In Kajiado County.**"

The documents to be used are:

1. Exploring Kenya Inequality, Kajiado County.
2. Kajiado County Smart Survey
3. County Intergrated Plan (2018-2022) Kajiado County
4. County Spatial Plan (2018-2028)

COUNTY GOVERNMENT OF KAJIADO
COUNTY EXECUTIVE COMMITTEE MEMBER
PUBLIC WORKS, TRANSPORT & HOUSING

08 NOV 2019

Alex L. Kilowua
SIGNATURE
CECM Roads, Transport, Public Works, Housing & Energy
P.O. Box 11 - 01100, Kajiado

Aff.

Appendix III: KNBS

Published by



Kenya National Bureau of Statistics
P.O. Box 30266-00100 Nairobi, Kenya
Email: info@knbs.or.ke Website: www.knbs.or.ke



Society for International Development – East Africa
P.O. Box 2404-00100 Nairobi, Kenya
Email: sidea@sidint.org | Website: www.sidint.net

© 2013 Kenya National Bureau of Statistics (KNBS) and Society for International Development (SID)

ISBN – 978 - 9966 - 029 - 17 - 1

With funding from DANIDA through Drivers of Accountability Programme



The publication, however, remains the sole responsibility of the Kenya National Bureau of Statistics and the Society for International Development.

Written by:	Tabitha Wembui Mwangi
Data and tables generation	Samuel Kipruto
Maps generation:	Paul Samoel
Technical Input and Editing	George Matheka Kamula
Copy Editing	Katindi Sivi-Njonjo
Design, Print and Publishing	Jason Lakin
	All Nadim Zaidi
	Leonard Wanyama
	Ascent Limited

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system or transmitted in any form, or by any means electronic, mechanical, photocopying, recording or otherwise, without the prior express and written permission of the publishers. Any part of this publication may be freely reviewed or quoted provided the source is duly acknowledged. It may not be sold or used for commercial purposes or for profit.



A PUBLICATION OF KNBS AND SID

Appendix IV: Demographic and Health Survey 2014



Republic of Kenya

Kenya Demographic and Health Survey 2014



KNBS
KENYA NATIONAL
BUREAU OF STATISTICS
Keeping you informed

Kenya National Bureau of Statistics
Nairobi, Kenya

Ministry of Health
Nairobi, Kenya

National AIDS Control Council
Nairobi, Kenya

Kenya Medical Research Institute
Nairobi, Kenya

National Council for Population and Development
Nairobi, Kenya

The DHS Program, ICF International
Rockville, Maryland, USA

December 2015

