

MOBILE TELEPHONY AND ITS INFLUENCE ON GENDER ROLES AMONG THE
MAASAI WOMEN OF NGONG DIVISION KAJIADO NORTH DISTRICT

BY

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I hereby declare that, this project report is my original work and has not been submitted in any other university.




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4.11.2010

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This project report has been submitted for examination with my approval as University Supervisor.



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ABBREVIATIONS AND ACRONYMS

ASAL	- Arid and Semi- Arid Lands
CCK	- Communication Commission of Kenya
GDP	- Gross Domestic Product
GRACE	- Gender Research in Africa into ICTs for Development
FGD	- Focus Group Discussion
ICT	- Information and Communication Technology
ICTD	- Information and Communication Technology Development
Ms	- Microsoft
MDG	- Millennium Development Goals
NCAPD	- National Coordination Agency for Population and Development
NGO	- Non Governmental Organization
UN	- United Nations
UNEP	- United Nations Environmental Program
UNDP	- United Nations Development Program
WIPO	- World Intellectual Property Organization

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1.0 CHAPTER ONE: BACKGROUND TO THE STUDY

1.1 Introduction

Information and Communication Technologies (ICT) hold a promise for unprecedented economic and social development. The unfolding ICT revolution offers a huge window of opportunity for making a tangible difference in the lives of the vast majority of the world's population which remain disconnected and economically disenfranchised.

To meet these challenges, developing countries need to achieve much higher economic growth than in the past and share its benefits much more widely among their people. The potential of ICT to accelerate development and their empowering character generates a new sense of hope, especially for the poor, including women and young people. Women continue to be main contributors and responsible producers of food. In the current information technology, the lives of these women would be better if they had the necessary technology and equipment to simplify their work (Nkuba 2007). Intensive development of information and communication technologies (ICTs) and their wide use in all spheres of human activity have accelerated post industrial development and the building of a global information society. ICTs have become a driving force of social development (Streltsov 2007).

Over the past decade, mobile phone ownership and usage has expanded in Kenya. Although mobile phone usage started in major cities, the service has quickly spread in rural areas as well. Apart from the expanded mobile phone usage, there has also been an increase in the number of network providers. While in late 1990s there was only one network provider, to date there are five network providers: Safaricom, Airtel (formerly Zain/Celtel), Telkom, Orange and YU. Increased competition among network providers has resulted in reduction of costs for mobile phone users. These five licensed mobile operators had a combined subscriber base of 17.4 million by end of June 2009 (CCK 2010).

The growing in-equality necessitates a communication tool and subsequent ownership and payment model that acknowledge the challenge and seek to overcome it. Mobile telephony can in fact thrive in such disparities and in-equality and actually work towards creating opportunities and greater equality (Samaan 2003).

Access to telecommunication has been cited as a factor for socio economic development especially in rural areas (Samuel et al., 2005). Mobile communication increases growth, alleviates poverty, and helps in overcoming the perceived digital divide (Mpogole et al, 2008). Although mobile phones cannot offer a panacea for all development problems, De Silva & Zainudeen (2007) argued, that there is ample evidence that, used in the right way and for the right purpose, mobile phones can have a significant outcome in addressing specific social and economic developmental goals as well as play a key role in a broader national development strategies.

One of the major impact of mobile phones in less developed countries in southern hemisphere is its capacity to include partly illiterate mass populations, who will never have the means to buy a computer or even connect to a landline phone (Townsend 2000). This make the mobile telephony a relevant means of two-way communication for a vast majority of the marginalized communities which include the Maasai people. The current situation is that Maasai women are struggling to change their social status; they have become slowly the bread winners as opposed to the past scenarios where men controlled the resources and the welfare of the family. Gender relations and the division of labour are important factors in the economic development most of it affected by social and cultural factors (UNEP, 1995). Currently, majority of the traditional Maasai women support themselves by selling beaded artwork and jewellery at market places which include the Maasai market in Nairobi. Through these economic activities, their roles in the community have changed hence their contribution to the family welfare as opposed to the past where men were entirely the bread winners. Mobile technology has the ability to change the way we communicate (Traxler and Kukulska 2005). It has indeed affected the effectiveness and efficiency of women owned businesses, hence has a significant social impact (Wanjira et al 2008). ICTs in general have been found to be powerful tools for women to use to overcome discrimination and achieve full equality, making an impact in their communities (UNDP 2003). Upon this background, the study attempted to investigate and examine the socio- economic influence of mobile telephony on Maasai women in Ngong division and how the usage has contributed to the changing gender roles.

1.2 Problem Statement

Rural women play a critical role in the rural economies of both developed and developing countries. To understand the situation of rural women especially the Maasai women, it is necessary to examine the full diversity of their experiences in the context of the changing rural economy, including their position within households and community structures. Gender roles and division of labour in many societies has gone through adjustments and changes in response to technological changes, which has led to massive economic and social changes in all parts of the world. As evident from substantial body of sociology literature, phones shorten the social time and space (Geser 2005; Green et al, 2009). Mobile Technology allow users to have a sense of control and improves their networks with friends and clients as well as providing the ability to transfer money through the new services, for example “*sambaza*” (sharing of airtime) M-pesa, Zap, which are money transfer services among other (Wanjiru et al 2008).

Although many researchers (e.g. Sridhar & Sridhar, 2007; Souter et al., 2005; Samuel et al., 2005; and Donner, 2005) see mobile phones in developing countries in a chiefly positive light, the impact and the influence of mobile phones on poor rural people in Kenya has not been substantiated empirically. That is, there is still a gap in the knowledge on whether mobile phone ownership and usage increase family income and if the usage and accessibility have any contribution to the changing division of labour, especially among the rural Maasai women as they engage in socio economic activities. Therefore, there was need to investigate if the same effect registered globally on the influence of the mobile telephony has the same effect and influence among Maasai women, especially as a tool for socio-economic empowerment. The study also examined if indeed the use of mobile phones have contributed in any way to the changing division of labour among the Maasai women. To this end, the study intended to fill the information gap and was guided by the following research questions:-

1.3 Research Questions

- How accessible are mobile phones to the Maasai women?
- How has the use of mobile telephony contributed to the socio-economic empowerment of women in the Maasai community?
- What is the influence of mobile phones on gender roles among the Maasai?

1.4 Objectives of the study

1.4.1 Overall Objective

To investigate the socio-economic influence of mobile telephony on the Maasai women

1.4.2 Specific Objectives

- To examine how accessible mobile phones are to the Maasai women.
- To investigate how mobile phones are used by the Maasai women for socio-economic needs.
- Investigate the influence of mobile phone on the changing gender roles in the Maasai community.

1.5 Study justification

Despite the many barriers which prevent women from becoming full participants in the knowledge society, increasing evidence is emerging which indicates that ICTs can provide many opportunities for women to improve their income generation, levels of education, health, provide them with information and awareness concerning their public and private rights, and improve their wellbeing and that of their families. However, gender disparity is one of the major challenges which contribute to the dividends brought about as a result of ICTs to humankind. In most cases, women find themselves excluded from equal social and economic opportunities as well as benefits offered by ICTs. According to Connell (2005), through socialization, men assume the role of income provider and identify with masculine stereotypes, whereas women assume the role of homemaker and identify with feminine stereotypes. Consequently, men and women prefer job attributes and acquire skills that relate to their gender roles and stereotypes. Many women end up adopting socially constructed gender values which devalue them, creating an inability to recognize themselves, their dream and aspirations in the context of social norms (Wanjira et al, 2008). As argued by the Expert Group Meeting convened by the United Nations Division for the Advancement of Women, *“when there is an enabling environment, ICT can provide diverse avenues for women’s social, political and economic empowerment.”* (Huyer 2001). It was therefore, important to carry out this research in order to highlight the influence of mobile telephony mostly in the rural areas and more so in the marginalized community. It is clear that lack of affordable access to relevant information and knowledge services among the rural poor is a great concern hence the need for this study.

It's hoped that the study findings will also broaden the existing knowledge on the role of information and communication technology in empowering the rural communities. The findings from this research can act as a catalyst to a more elaborate research on the influence of mobile telephony on the marginalized rural women in Kenya .The findings could also be of importance to the government as it implements the vision 2030 of which ICT is key in driving the economy.

1.6 Scope & Limitations of the Study

The study only focused on the issues specified in the objectives due to financial and travelling constraints. The study focused and limited itself to the use of mobile telephony as one of the facets of information and communication technology. The choice of this technology was due its accessibility and affordability among other advantages.

Due to the diversity of Ngong division, the study concentrated on only two locations. This is because Ngong division is a cosmopolitan area, and the targeted Maasai population could easily be found in parts of Kiserian and Keekonyokie South. To minimize much travelling, the study targeted Maasai women during designated market days in the two locations.

2.0 CHAPTER TWO: LITERATURE REVIEW

2.1 Introduction

This chapter deals with the literature review. It delves into issues regarding the Maasai women and community expectation on their gender roles. It further looks the role of mobile telephony in empowering individuals and how it can transform the society. The chapter ends by discussing the social economic impact of women in the society as contained in existing literature.

2.2 The Maasai Community and Gender Roles

The Maasai are a patriarchal society; men typically speak for women and make decisions in the family. Male elders decide community matters. Until the age of seven, boys and girls are raised together. Mothers remain close to their children, especially their sons, throughout life. Once circumcised, sons usually move away from their father's village, but they still follow his advice. Girls learn to fear and respect their fathers and must never be near them when they eat. A person's peers (age-mates) are considered extended family and are obligated to help each other. Age-mates share nearly everything, including their wives. Girls are often promised marriage long before they are of age. However, even long-term engagements are subject to veto by male family members (Bentsen 1989).

The hierarchy and power are defined by seniority of age. Authority is assigned to the older age group (normally above 25 years of age) known as '*landis*', '*ikishumu*', '*iseuri*' and '*makaa*'. A much respected elder known as '*laigwenan*' usually leads each group. The '*laigwenan*' is the chief spokesman in each of the age-group decision making bodies, especially in matters pertaining to the use and management of range resources (Mohamed et al., 1987).

The Maasai are a semi-nomadic people who live under a communal land management system. The movement of livestock is based on seasonal rotation. Livestock such as cattle, goats and sheep are the primary sources of income. The livestock play an important social and economic role for the Maasai. Livestock are traded for other livestock, cash or livestock products such as milk (Kakuta 2002). The communal land management system allows them to utilize resources in a sustainable manner. Each section manages its own territory. Under normal conditions, reserve pastures are fallowed and guarded by the warriors. However, if the dry season becomes especially harsh, sections boundaries are ignored

and people graze animals throughout the land until the rainy season arrives. According to Maasai traditional land agreement, no one should be denied access to natural resources such as water and land. Maasai patriarchal society perceives women as 'children', hence having no power to make any meaningful and significant decision. These women are responsible for constructing the houses as well as supplying water, collecting firewood, milking cattle and cooking for the family. The Maasai culture greatly discriminates women; they face discriminatory restrictions on inheritance and ownership of property (Tarayia, 2004).

The Women however, form an important springboard for the generation, transmission and sharing of indigenous knowledge to the future generations. Women play clearly defined roles in communal and social functions such as rituals, blessings and peace-building among others (WIPO, 2006).

Besides performing domestic roles, women and young girls manage home-based herds; they milk the animals, feed and treat sick animals. Women are engaged in all domestic chores and, as milk managers they are involved in animal selection, breeding, and treating sick animals, as well as having control over money accrued from selling milk. Although the role of women in livestock keeping is crucial, they have little power in decision making. In fact, they have no legal claim over livestock and, although their knowledge and advice is valued inside the boma, they lack the opportunity to make their views heard and share their knowledge at the community level (LINKS 2006). The majority of Maasai women have no or less formal education. Most of them are illiterate and cannot read or write. These facts make it difficult for them to keep abreast with others (Nkuba 2007).

The Maasai economy is increasingly dependent on the market economy. Livestock products are sold to other groups in Kenya for the purchase of beads, clothing and grains. Cows and goats are also sold for uniform and school fees for children. Due to some socio-economic changes within the community, majority of women are now attending weekly markets to buy, sell and trade goods. These activities make them take up roles which were perceived traditionally men's, these include feeding the family and even paying the school fees (Tarayia 2004).

It is now common to see young Maasai men and women in major towns and cities of Kenya selling, not just goats and cows, but also beads, charcoal, grain among other items. The entrepreneurial spirit is something new in our society (Nkuba 2007).

Gender relations and roles are not static or fixed. From a feminist perspective, gender based division of labour is hierarchical and patriarchal and therefore an issue of justice (Knobloch 2002). Connell believed that gender roles are the outcome of an ongoing process and are therefore, open to change and challenges. He noted that people can change gender orientations (Connell 1999: 2005).

Women's roles have been ignored in pastoral development projects, which have been considered a predominantly male sphere of productive activities (Niamir 1993). Women and their children are usually responsible for daily household activities like herding, collection of firewood, preparation of meals, fetching water etc.

Gender equality and empowering of women is essential for sustainable economic growth and to free those caught in vicious cycle of poverty, hunger and in-equality (NZAID 2007).

2.3 Mobile Telephony for Development

Information and communication technologies (ICTs) has been identified as one of the potent forces transforming the global economy, social and political life; and this has further created new networks. Modern Information and Communication Technologies are a source of development for wealth and power, when they are directed for the well being of humanity (Ahsanullah, 2002). Accascina (2000) identifies how ICTs directly and indirectly affect poverty alleviation, notably in relation to rural development and food security. Examples include; the delivery of market or employment information and the creation of well-paid jobs that eventually "trickle down" to poor communities. However, there are significantly noticeable disparities in availability and access to ICTs. Adimorah (1990) stresses that, "our information services are still elitist, serving only 20% of the educated elite group while the 80% illiterate rural dwellers wallow in information deprivation."

Since the 1990s, mobile phones have proliferated at an astonishing rate in developing countries. South Asia and sub-Saharan Africa, two of the poorest and remotest regions of the world, have been catching up rapidly in mobile access (Pigato 2001). Rapid penetration of mobile phones in the developing world has important socio-economic implications. Mobile phones are a key economic asset for the poor and are often more useful than landline phones because users can carry them around, receive text messages and download simple data. Geser (2005) suggests that these features make mobile phones a decent substitute for computers for the poor. While they are complements to landline phones in

developed countries, Waverman et al. (2005) suggest that they are substitutes in developing countries which implies that they have a "stronger growth impact" in the developing world. Providing mobile phone services is cheaper than extending landlines because mobile phones require lower fixed costs in physical infrastructure.

A survey of mobile phone users in Kigali, Rwanda suggest that mobiles phones are allowing micro entrepreneurs in the developing world. The study concluded that the use of mobile phones have a positive impact on the economic development of developing countries (Donner 2006). Waverman et al. (2005) found that the per capita Gross Domestic Product (GDP) growth of a developing country with 10 more mobile phones per 100 inhabitants between 1996 and 2003 was 0.59 percent higher than an otherwise identical country. They estimate that this impact may be only half as large in developed countries.

Mobile phone has indeed affected the effectiveness and efficiency of women-owned businesses (Wanjira et al, 2008). Mobile phones have improved efficiency in agricultural (Islam & Gronlund 2008; Aker 2008) and fish markets (Jensen 2006) by providing better market information, allowing micro entrepreneurs to expand business contacts (Donner 2007), and facilitating financial transactions such as processing remittances and obtaining micro credit.

Mobile telephony is a technology that is quickly finding its niche. The technology has become reliable and easily accessible. In addition, it has been adopted on a large scale and it is on the way to becoming part of the social landscape in many countries. From a sociological perspective, the process of socially defining the mobile telephone is revealing in itself. The mobile phones shift ideas about where and when we can travel, how to organize our daily life and how to keep track to our social world (Ling 2004).

It's clear that, new technologies are key to Africa's future renewable energy programs. Technologies such as Internet and cell phone, for example is revolutionizing the way we work, play, and communicate. Who would have thought, five years ago, that today we would be getting our news, our weather information, exchanging emails, listening to music, making purchases, and even making telephone calls all on a computer or on a hand held cell phone. But it is more than just the Internet that is connecting our communities (Ling 2004). These technologies can have a real impact on the economy of a rural community. Because electronic commerce overcomes geographic barriers, it can

change the fate of rural businesses. A small family business can sell its wares anywhere in the world. This is good for local business; and it's also a valuable way to preserve local customs and traditions and to share them with the world.

Mobile penetration in developing countries has increased dramatically during the past 10 years. Most of this growth has been in urban areas but rural networks are improving. Mobile phones are revolutionizing communications across the globe, more so in developing countries where landline infrastructure is lacking in many rural (and some urban) areas. Mobile phones represent the only means of communication for hundreds of millions of people. ICTs has been a powerful tool for women to use to overcome discrimination, achieve full equality, wellbeing and participate in decision making that impact the quality of their communities. For instance, ICT is a catalyst in achieving all MDG goals (UNDP 2003).

Using survey data from Taiwan (Wei and Lo 2006) show that mobile phones “strengthen users’ family bonds, expand their psychological neighbourhoods, and facilitate symbolic proximity to the people they call” by streamlining communication. Rakow (1992) argues that phones mitigate women’s fear of isolation, loneliness, and boredom by helping them cope better with confinement at home and physical separation from their own family members and friends. This liberating effect is likely to be larger in communities where women’s status is lower and women face higher communication barriers.

Phones may empower women by giving them better access to social services. Given the privacy of talking on the phone, women can easily report domestic violence or consult family planning agencies. Currently in Kenya, mobile phones are used to give alert to some of registered HIV/AIDS patients who are on drugs (PlusNews 2010). Features unique to mobile phones, such as portability, text messaging and data downloading, may also allow women to better participate in the labor force by giving them more timely and accurate market information and greater flexibility of communication. Phones may empower women by giving them better access to social services, because, unlike other ICT devices, mobile phones do not require literacy or sophisticated skills that many women lack. Direct access to mobile phones may empower women by increasing opportunities for communication and obtaining information (Global Issues 2009).

In most poor countries, mobile phones have no obvious downside and have already delivered remarkable benefits in terms both of economic growth and personal empowerment. The penetration and the growth of mobile technology may even enable poor countries to leapfrog over some of the traditional stages of the development process. This rapid penetration of mobile phones has important socio-economic implications. Mobile phones are key economic asset for the poor (Geser 2005).

2.4 Social economic empowerment of women

At the core of the concept of empowerment is the idea of power. Power is often related to our ability to make others do what we want, regardless of their own wishes or interests (Weber, 1947). Traditional social science emphasizes power as influence and control, often treating power as a commodity or structure divorced from human action (Lips, 1991). Efforts to empower women (and other disempowered groups) have today focused on ways to improve their effectiveness at the local level. Economic empowerment of women should lead to their social uplifting. Women face multiple deprivations because of gender, class, caste and religion. They are therefore, worst affected by poverty which impact on the well being and development of children. Economic independence enhances their status in family as well as their society by making them partners in development (Lips, 1991).

There is disagreement among scholars on the role of economic resources in empowering women. Some view economic resources as a source of power, and therefore advocate for measures that could affect the distribution of assets within the family, community and/or society at large, with the aim of improving women's social status and their capability to generate wealth (UN-Women Watch 2008). Some others see material assets only as an empowering condition. The latter approach does not call for a redistribution of assets but rather stresses the importance of access to resources. In the market economy, the tangible assets represent one of the key sources of power and are an important determinant of future returns for example, income (UN- Women Watch- 2008). Gender differentials in entrepreneurship can therefore, be seen to arise from women's disadvantages, given their personal background and the socio-economic and cultural context in which their business operate (Carter et al. 2006). African women are amazing entrepreneurs who are not afraid of the risks to start all kinds of micro-enterprises which help them to reduce the harshness of the economy. Paulo Freire's ideas were helpful in an attempt to understand the realities of African mothers as they struggle to alleviate poverty as well as to break the barriers that prevent their self empowerment (Freire 1974).

As Msangya (1998) observed, social economic factors and poverty are forcing nomadic women to move to urban areas in search of new ways of life to earn a living. The main reason for migration is need for money to meet basic needs which are no longer sustained by cows. They use the money to buy food, clothes and pay school fees among other needs. This was summarized by Manuh (1998) that for the majority of women, participation in the informal sector is a survival strategy as they take over aspects of household maintenance which men can no longer afford.

Women demonstrate many qualities of leadership that are critical in the modern world in which women are the most affected people by the wave of globalization. The women's entrepreneurship spirits could be boosted by the use of modern technology. In all ways, women have discovered that they are the makers of cultures they live in. According to Freire (2003), it is only the oppressed who can free themselves. Women should be able to work hard and empower themselves. Women are becoming stronger; wealthier, more confident, more powerful and are celebrating femininity. Most of them have taken roles which were earlier perceived to be in the male domain. Many of these women are forced to engage in economic activities in the urban centres to meet the challenges of taking care of their families; they are involved mostly on the sales of ornaments products (Nkuba 2007). The advancement of ICTs which include mobile telephony has brought new opportunities for both knowledge sharing and knowledge gathering for both women and men. ICTs give women the opportunity to be agents of their own development (Ineke Buskens and Anne Webb 2009).

2.5 Theoretical framework

The study was guided by empowerment theory. Through this theory, the researcher tried to explain the use of mobile telephony in empowering women in the Maasai community.

2.5.1 Empowerment Theory

Feminist theorists and multicultural thinkers were first to discuss issues of empowerment within the field of counseling (Lee, 1991; Lyddon, 1998). Empowerment theory is defined by Guitierrez (1995) as process of increasing personal and interpersonal power to improve people's lives. This provides a large framework of social and economic processes useful in understanding the impact of technology in people's lives.

The root of this empowerment theory comes from the educational theory of Paulo Freire. Freire was a Brazilian educator who dedicated his life and his teaching to the struggle of aiding oppressed and marginalized in the communities to achieve liberation (Demmitt and Oldenski, 1999). He emphasized the humanity of the oppressed and their needs as learners (Freire, 1970). Demmitt and Oldenski have described Freire's pedagogy as empowering 'the oppressed by entering into experience of oppression and assisting the oppressed in transforming oppressors through reflection and action'.

In building on the work of Freire, it is evident that empowerment can take place at three levels: the personal (Zimmerman, 1995), the community or organizational (Peterson et al, 2002), and socio-political (Moreau, 1990). This research focused on the personal level of empowerment through the use of mobile telephony which leads to family and community empowerment. At this level, the individual *is empowered in order to be most effective in her community action; a disempowered person may not* fully understand societal injustice and may unknowingly cause harm through her activities (Sue & Sue, 2003). In our case, a disempowered Maasai woman, who lacks information, will be marginalized hence not able to participate in any meaningful development. The empowered person's activities within the community, in turn will lead to a collective empowerment, where the community advocates for social and political change (Carr, 2003).

The process of personal empowerment functions similarly to the process of ethnic identity development (Helms, 1994). A major distinction in personal empowerment is the concept of praxis-action-guided theory (Freire, 1970). Personal empowerment is approached as praxis: not a theoretical construct, but action toward the liberation of the oppressed communities. Personal empowerment entails developing several important constructs which include critical consciousness, positive identity, and taking social action (Carr, 2003, Gutierrez, 1995).

The most important component of personal empowerment is social action (Carr, 2003). Social action entails that the oppressed individuals will work to liberate themselves and their community (Carr, 2003, Hanna et al. 2000). If the individual is to ever be fully liberated from the psychological and sociopolitical effects of oppression, she needs to gain greater social and political power to effect change (Gutierrez, 1995). In this context, the vulnerable and oppressed individuals will be encouraged to participate in community groups and social advocacy groups. The accessibility and the use of mobile phones will individually empower the Maasai women.

2.5.2 Principles of empowerment

Empowerment has a long history and there is much variation on where empowerment stems from. For example, Payne (1997) talks about empowerment coming from community development, group work theory, self-help theory and political empowerment ideology. He also states that the basic objective of empowerment is social justice. This means giving people greater security and political and social equality through mutual support and shared learning (Payne, 1997).

Despite empowerment's long and complex history, there are some essential principles of empowerment that social work draws from to inform practice (Payne, 1997, DuBois & Miley, 2005). Some of these principles stemming from this theory include:-

- Change as a property of the whole entity. Walden University (2007) defines social change as "improving the human and social condition by creating and applying ideas to promote the development of individuals, communities and organizations, as well as society as a whole."
- Understanding experience – understanding why people act as they do and possibilities for change.
- Competence is acquired through life experiences – rather than being told what to do.
- People must participate in their own empowerment; goals, means and outcomes must be self-defined.
- Power, which is both liberating and oppressive.
- Levels of awareness are key in any empowerment process. Information is necessary for change to occur.
- Empowerment is achieved through personal, political and socio-economic development.

In summary these are some of the tenets of empowerment for social change. These principles informed my research on the influence of mobile telephony in empowering the rural women especially the Maasai women.

2.5.3 Relevance of the theory to the study

The empowerment theory was very relevant to the study as it looks at the process of increasing personal and interpersonal power geared towards improving individual, family and community situations. As defined by Guitierrez (1995), it's the process of increasing personal and interpersonal power to improve people's lives. Informed by this definition, the study attempted to investigate how mobile telephony has influenced the personal and interpersonal power and hence the improvement of the Maasai women. Oppression and marginalization is a reality facing Maasai women hence the need of improving their welfare. Therefore, using this theory, the study attempted to investigate if the use of mobile telephony have changed and empowered the Maasai women in the two locations hence making them control resources leading to decision making at household as well as community levels.

The evolution of information technology such as mobile telephony can usefully be conceptualized and be used to bring change among the rural women. It's hoped that this evolution and the use of mobile telephony will lead to the process of empowerment and the improvement of the targeted individuals.

2.6 Hypotheses

The following hypotheses guided the study:-

1. Accessibility of mobile phone has eased communication among the Maasai women.
2. Mobile phone usage has influenced the social economic status of Maasai women.
2. Mobile phone usage has influenced the gender division of labour among the Maasai community in Ngong division.

2.7 Definition of key Terms and Concepts

Mobile Telephony – real-time, two-way switched voice service that is interconnected with the public switched network using an in-network switching facility that enables the provider to reuse frequencies and accomplish seamless handoff of subscriber calls.

Gender roles - a set of perceived behavioral norms associated particularly with males or females, in a given social group or system. It can be a form of division of labour by gender. It is a focus of analysis in the social sciences and humanities.

Gender division of labour -means an overall societal pattern where women are allotted one set of gender roles, and men allotted another set.

Influence- The power to affect, control or manipulate something or someone; the ability to change the development, fluctuating things such as conduct, thoughts or decisions; the status of being able to dictate the actions or behaviors of an object or person; moral or political power over a person or group; ascendancy.

3.0 CHAPTER THREE: RESEARCH METHODOLOGY

3.1 Introduction

This section describes the research site, research design, the study population, sampling and methods of data collection and analysis.

3.2 Site Description

The study was conducted in Ngong division of Kajiado North District. Kajiado North district is one of the districts in Rift Valley province newly created and carved from the larger Kajiado district. The district borders Kathiani to the East, Nairobi province and Kikuyu to the North, Narok to the West and Kajiado to the South East. The district also extends to the Kenya-Tanzania border further south. Kajiado North district consists of 4 divisions namely; Ngong, Magadi, Isinya and Ewaso Kidong. In total, there are 23 locations in the four divisions, with Ngong division having 9 locations. Ngong division had a population density of 40.5 persons per square kilometer in 1999 and was estimated to grow to 66 persons per kilometer square in 2009. The growth is due to migration of other people from other parts of the country and its proximity to the capital city (NCAPD 2005).

Ngong division consists of the Nairobi suburbs of Ongata Rongai, Kiserian, Matasia and Kitengela where the residents are primarily Nairobians who build houses in the more quiet regions of the city. However, the majority of residents especially in Keekonyokie South and Kiserian are Maasais. Most people especially from Keekonyokie south location practice the Maasai traditional mode of life that encourages semi nomadic life. However, the land adjudication and sub-division of group ranches has led to individual land tenure that has contributed to land sales to other people and therefore, opening the area to farming and other economic activities (NCAPD 2005). Other factors which contribute to the changing of social economic status of the residence are inter-marriages among different communities.

The physical geography and the climatic condition of Ngong division have influenced the social economic activities in the area. Ngong division is a medium potential agricultural and livestock rearing area (NCAPD 2005). Basically, women in the division engage in various socio economic activities,

which include ornaments trade and milk selling. In the recent years, women have organized themselves into groups and engage in various developmental activities (ASAL, 1990).

3.3. Study Design

The study design is cross-sectional, combining both quantitative and qualitative methods of data collection. The study was designed to investigate the influence of mobile telephony on Maasai women in Ngong division and examine if the usage has in any way contributed to the changing gender roles. The study involved a survey which drew respondents from Maasai women; those who own mobile phones and those who have ever used a mobile phone, in Keekonyokie South and Kiserian locations. The researcher visited the two locations on their designated market days, and using convenient sampling method, got the first respondent, from whom other respondent was selected using the snowball sampling method. The researcher, interviewed 40 women; 20 women from each location. Six key informants were also interviewed; these were individuals who knew the locations very well and could give background information as well as general view on issues such as mobile phones usage among the Maasai women, gender and economic issues within the community. They included informal leaders i.e. businesswomen, a local NGO leader, women groups leaders, a local chief, a Maasai female teacher. The study also involved two Focus Group Discussions (FGDs) to obtain qualitative data and explore some of the issues that emerged from the survey. The study took duration of one month for the data collection, two weeks in each of the two locations.

3.4 Sample and Sampling Procedures

The sample size consisted of group of 40 women respondents for the survey questionnaire. Other categories included Six Key informants and participants in two Focus Group Discussions (FGDs). The study targeted Maasai women from Keekonyokie South and Kiserian locations of Ngong division.

Non-probability sampling methods was used to select study sites and respondents. A combination of purposive, snowball and convenient sampling was used. Using convenient and snowball sampling methods, the researcher selected Maasai women from the two locations (Keekonyokie South and Kiserian) for the survey. Visiting on designated market days, the researcher conveniently sampled the first respondent who owned a mobile phone and using her, the researcher employed the snowball sampling method to get the rest of the twenty respondents who either own or have ever used a mobile

phone. The same was repeated in the second location. For the FGDs, purposive sampling from the list of respondent developed during the survey was used. The choice of the method was meant to guide in getting a more homogenous group of Maasai women who owned mobile phones and also those who have ever used the mobile phone and had a story to tell. The method also made sure that the two locations were represented in the discussion. The discussions in the FGDs enabled the individual participant to open up more through the encouragement of others in the group. Purposive sampling method was also used to get the key informants. Each of the sampled individual became the unit of analysis.

3.6 Data collection Methods

3.6.1 Survey Questionnaire

A standard questionnaire was administered to 40 women. The questionnaire comprised of closed and open-ended questions to allow for probing as well as precision and efficiency during coding. The method was used to find out ownership, accessibility and mobile phone usage among the Maasai women in the two locations.

3.6.2 Focus Group Discussions

The research conducted two FGDs in the two locations. The purpose of these FGDs was to obtain in-depth information on the research topic. The group members discussed the topic among themselves, with guidance from the facilitator using the focus group discussion guide. These Focus group discussions were used to find out about people's feelings, attitudes, opinions on the use of mobile phones and gender issues within the community. Each group consisted of between 8-12 participants.

3.6.3 Key Informant interviews

This category of informants were considered specialist, articulate, knowledgeable and experienced in issues affecting the community. They were used to provide additional information to that obtained through survey and Focus Group Discussions. The key informants provided In-depth information on the Maasai community's cultural values, gender division of labour, socio-economic impact and perceptions of mobile phones usage and its accessibility among women in the community. This took the form of conversation between the informant and the researcher.

3.7 Data Analysis

Qualitative and quantitative methods of data analysis were employed. Since the study was mainly descriptive, there was inclination towards qualitative techniques of data analysis. However some quantitative data analysis procedures were also used. Content analysis was done by identifying emerging themes in the data, relating the themes to the study objectives to find out how they contribute to answering the study questions. The rest of the data obtained especially from closed ended questions was coded for analysis using the Microsoft (Ms) Excel. This involved the use of simple descriptive statistics such as simple tables, percentages and frequency distribution.

3.8 Ethical consideration

The social contract among people in the information age must put into consideration threats to human dignity. Data collection always carries with it the possibility of doing harm to others and these risks must always be minimized. Given the fact that the study involved the social and economic aspects of the community, there was need of seeking consent of respondents explaining the nature and purpose of the study. The confidentiality and identity of the respondents was kept and their privacy was not invaded. All the necessary information was given before the start of the study in order to clear doubts on the intention of the study. The data collected was not used in any way that was likely to cause embarrassment to the participants, as the data was kept secret. The respondents were encouraged to be free and remain anonymous whenever they felt necessary.

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4.0 CHAPTER FOUR: DATA PRESENTATION, ANALYSIS AND INTERPRETATION

4.1 Introduction

This chapter contains findings of the investigation of socio-economic influence of mobile telephony on the Maasai women. The findings of the study are presented on the following themes based on research objectives which included accessibility of mobile phones to the Maasai women, contribution of mobile telephony to the socio-economic empowerment of Maasai women and the influence of mobile phones on the changing gender roles in the Maasai community.

4.2 Demographic Information of Respondents

The general information of the study population is described in terms of age, sex, occupation, marital status, and educational level. All the mentioned aspects were considered to be important for the study since they provided general characteristics of the group that mostly owned or have ever used a mobile phone. **Tables 4.1** show the demographical data of respondents. The first column portrays categories in each area of interest; the second column indicates the number of respondents in each category; and the third column indicates the percentage of respondents in each category.

The table shows a total of 40 respondents who were surveyed during data collection process. In the sample, the largest age group interviewed was the cohort of 35-44 years old, followed by the cohorts of 25-34 years old. Age is a demographic factor that affects people's opinions and daily operations due to their experience, knowledge and their position in the society. From the result, it was also evident that the Maasai community values the aspect of marriage with 77.5 % of respondent being married and only 15% not married. However, education level played a major role on the effectiveness of using the mobile phone. Most of the respondents (45%) had no formal education and some of those with primary education had not completed the primary cycle. This affected the way they used the phone. Level of education was deemed to have an influence on respondents' abilities to take certain decisions as well as effectiveness of using the mobile phone. The aspect of illiteracy level and its negative contribution on usage was emphasized by one of the area chiefs as shown in the quote below:-

"Majority of women in my location are illiterate and this has largely affected the way they use the mobile phone"

Table 4.1: General Information

<i>Category</i>	#	%
Age		
18-24	4	10
25-34	10	25
35-44	15	37.5
45-54	9	22.5
55+	2	5
Gender		
Male	0	0
Female	40	100
Marital status		
Married	31	77.5
Single	6	15
Separated/Divorced	1	2.5
Widowed	2	5
Occupation		
Business women	15	37.5
Farmer	19	47.5
Housewife / farmer	3	7.5
Professional person	1	2.5
Retired teacher/ farmer	1	2.5
Retired teacher /business	1	2.5
Education level		
1. None	18	45
2. Primary	15	37.5
3. Secondary	5	12.5
4. Degree	2	5

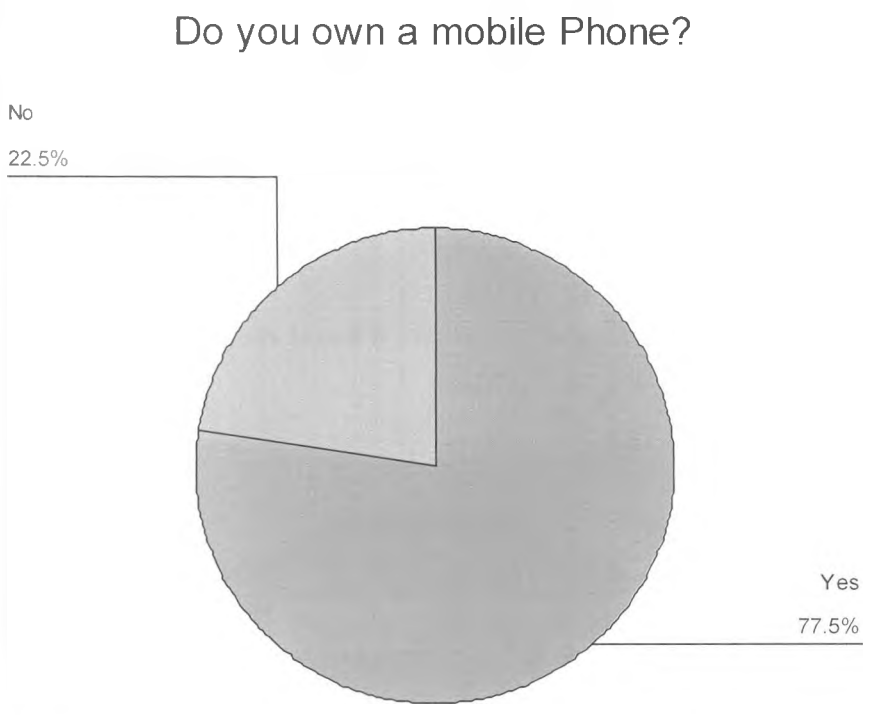
4.3 Accessibility of mobile phones to the Maasai women in South Keekonyokie and Kiserian

Mobile phone's accessibility in the two locations has allowed previously marginalized groups in the community such as women to take an active role in the economic and social spheres of the community. Majority of respondents owned mobile phones and therefore are able to access mobile phone services. However 22.5% of the respondents did not own mobile phones but were able to access the phone services through friends, business partners and the simu ya jamii.

Most of the respondents said they use the mobile phones for communication and for money transfer services. The phones are mostly used for calling since most of the women in the society are illiterate or semi illiterate. They are therefore, not in a position to read or write short messages.

Most of the respondents (77.5%) as shown on figure 4.1 own mobile phones which show that the accessibility of the mobile in the two locations is not an issue. From these findings, we could ably say that, mobile phone accessibility among the respondents is 100%. In one way or the other they are able to access the mobile phone services.

Figure 4.1: Mobile Phone ownership



Despite the fact that majority of the respondents are able to access mobile phones, some are faced with some challenges which include lack of Power to charge the phones, illiteracy level which affects the reading and writing of messages among others. In addition to these challenges as indicated in figure 4.2, a participant who had no formal education had the following to say during the discussion:-

'It's very hard to identify numbers when i want to call. To me the numbers on the phone are just symbols. My daughter had to show me where to press when my phone rings'

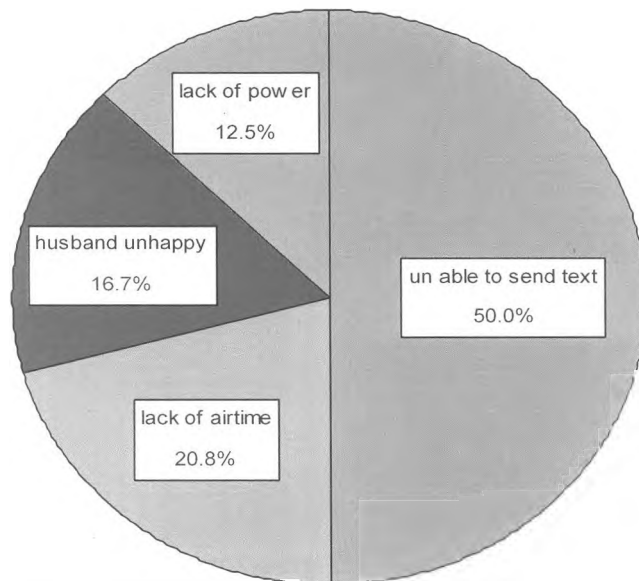
Another quote on constraints came from a middle aged businesswoman who had a big concern on lack of power to charge the phone;-

'I have to wait for the market days to have an opportunity to charge my phone. This has forced me to buy three batteries to ensure my phone is on throughout. My customers must reach me all the time.'

Some of the married women (16.7%) face challenges of suspicious husbands; one respondent had this to say;

'According to my husband, any time I receive a call or a message, it must be from a man and this has generated a lot of quarrels which sometimes lead to physical fights. To solve this problem, I have decided to switch off my phone when my husband is around.'

Figure 4. 2. Constraints faced by women when using mobile phones



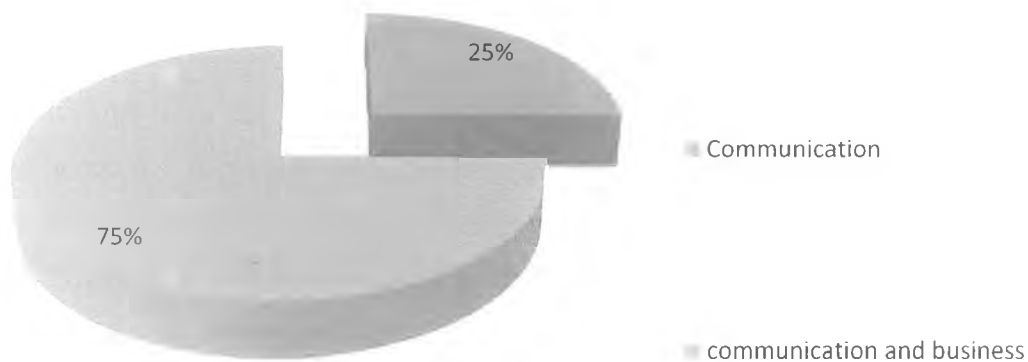
Among other issues affecting the use of mobile phone was age. Young and educated respondents tended to use other features such as data and internet services as opposed to the older illiterate generation.

All of the respondents indicated that they are on prepaid tariff (100%). This was greatly attributed to the ease of use (pay as you use) and lack of information about the other tariffs. It was also evident that the respondents preferred refilling their phones daily (58%) when calling need arises.

4.2.1 Reason for purchasing mobile phone

The study found that people had purchased mobile phones for various reasons. Majority of the respondents had purchased their mobile phones for maintaining social relations. The next motivations were keeping in contact with friends and relatives, business and other reasons such as leisure. The responses show that 75% used the phones for communication and also for transacting business as shown in the following figure (4.3).

Figure 4.3 Reasons for using the mobile phone



Mobile phones are now providing the Maasai women with a mechanism to become active in their communities and their families. This was well evident by the fact that the majority of women interviewed and who happened to belong to the women welfare groups used their mobile phones for the

coordination, banking and networking within their respective groups. Through the use of mobile phones, meetings notifications and also price alerts were given to the members. These were some of the reasons given in addition to the few educated respondents who used other phone functions for other reasons. The reasons they gave varied from internet services, downloading of ring tones, music, and capturing international news. Due to the importance and use of the mobile phones, majority of the respondents (82%) bought their own phones as compared to only 13.8% who got mobile phones through their husbands. For convenience and use, 67.5% of the respondents indicated that the use of mobile phones made their life better. This aspect of making life better was echoed during the focus group discussions where participants said,

'The use and accessibility of the mobile phones has made my life better than before'.

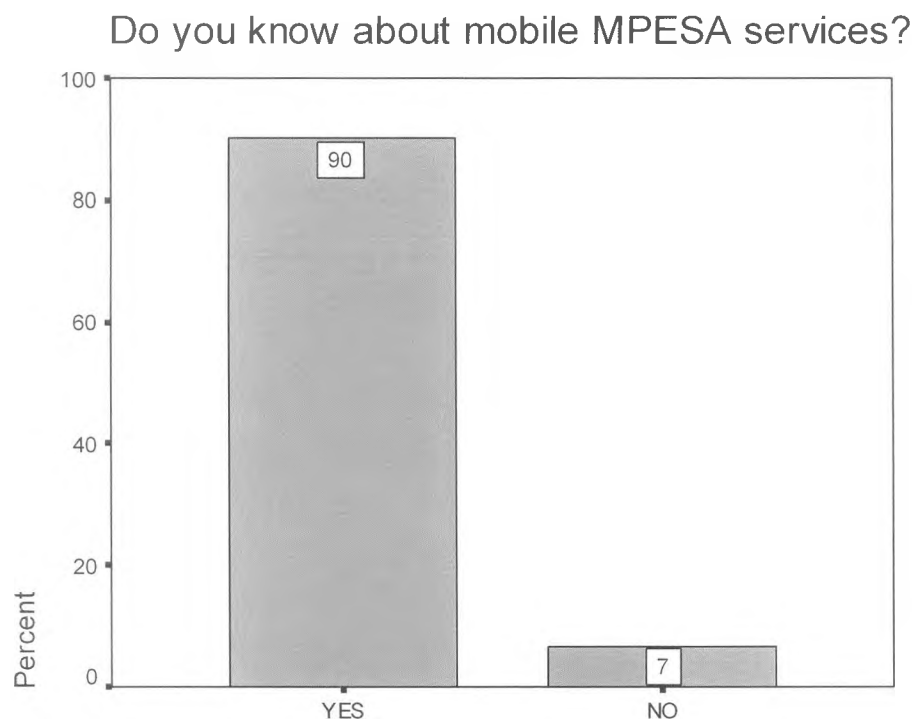
A respondent who did not own a phone had this to say,-

'Even if I do not own a mobile phone, I make calls using simu ya jamii whenever I want'. This is a clear indication that accessibility is not an issue.

4.4 Contribution of mobile telephony to the socio-economic empowerment of Maasai women

It was evident from the study that mobile phone services are beneficial and of great value to the Maasai woman's socio-economic welfare. Most of the respondents (75%) indicated that they use mobile phone for their daily communication and business transactions. Business transaction of mobile phone is evident by the fact that 90% of the respondents know and use the Mpesa service to receive and send money as shown in figure 4.4.

Figure 4.4: MPESA Services



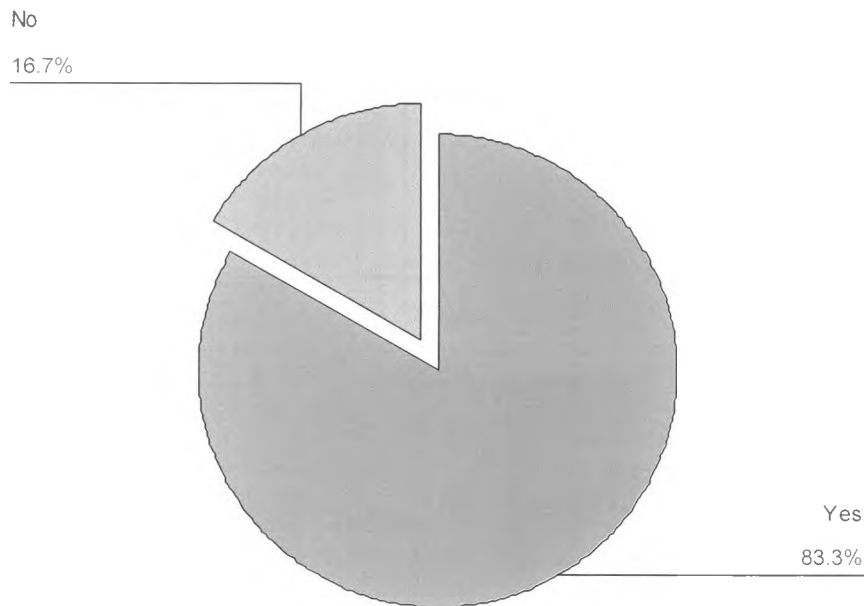
They indicated that they are able to send and receive money mostly from beads and ornament trade. Quoting from a middle aged woman who happened to be a chairlady of a group, she said,

'Apart from receiving weekly contribution from members, I also use my phone as a bank to lend and receive short term loan payments.'

As evident from figure 4.5, most of the respondents (83.3 %) felt that the use of the mobile phone has improved their business's transactions through their ability to integrate business and family issues, they use the mobile phone for the business all the time. The respondents who belonged to some social women groups used the mobile phones to organize social meetings, through features such as the calendar and phone reminders. The mobile phone allowed them to have a sense of control, even when away from their business premises, and it improved their networks with friends and clients, as well as providing the ability to transfer money through the new service called *sambaza* credit (sharing of airtime).

Figure 4.5: Use of mobile phones in business transactions

Has mobile phones made business transaction easy?



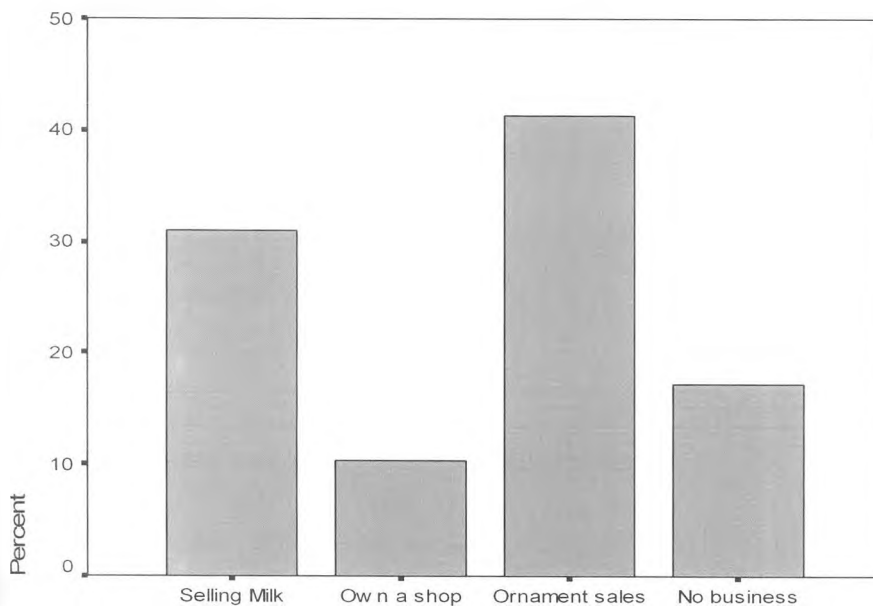
Mobile telephony effectively reduces the distance between individuals, places and institutions making sharing of information and knowledge easier and more effective; this was evident during the study. From the study, it was clear that social networks can be strengthened and individuals empowered through the use of mobile phone.

"I use my phone to organize meetings and call friends", this was a quote from the chair lady of a welfare women group.

Mobile telephony has provided the poor rural Maasai women with a point of contact allowing them to take part in the socio-economic system and enter in the job market. It has allowed small businesses - previously excluded - to participate in the economic system. According to the area chief, *'Maasai women are entrepreneurial in nature. Mobile phone has awaken this and it has enabled them transact business just as their male colleagues.'*

Using the mobile phones, women in the two locations could make queries on beads and ornaments prices at the market and also identify which markets/ customers offers the best prices before leaving their rural areas, in effect saving vital resources. Their social standing as women regardless of the social/ cultural limitations was upgraded as they became Economic nodes and influential communication providers in the community. The following figure 4.6 clearly shows some of the businesses they transact with the help of the mobile phone.

Figure 4.6: Forms of Businesses commonly transacted using the mobile phone



Most respondents indicated that the mobile phones usage has made their social life very convenient. One respondent who was also a treasurer of a group indicated that: *“distances are now short and this has enabled me to attend to many activities”*.

As observed from the research, Mobile phones have led to minimization of travel costs allowing women to move when there is a concrete economic opportunity. There are a number of socio-economic influences on the way mobile phones have affected the Maasai women. Some of the positive impacts as per the respondents include:-

- Ease of Communication

- Easy access of business information
- Access of mobile money transfers which has transformed the way of doing business
- Ease of doing business due to the fact that you don't have to travel long distances like before

However some of the respondents felt that the mobile phones have brought along some adverse effects in their lives

Some of the negative effects include:-

- Access to undesirable content/ information by children
- Breakup in families due to suspicion by spouses.

The other category of respondents interviewed without phones felt that lack of mobile phones had negatively affected business transactions. Based on further discussion, those without phones are not able to effectively reach other women networks and their children staying far from home. One participant said,

'Sometime I may want to use my friends phone to send money but she might be busy using the phone. Because of this i need my own phone'.

4.4.1. Mobile phone usage increases social cohesion

On the mobile phone contribution to the social status, 51.4 % of the respondents agreed strongly, 5.7% agreed fairly strongly, and 34.3% agreed that the use of mobile phone has increased and changed their status positively. Mobile phone promotes social cohesion between family members and in the society. It has allowed rural people to remain united even with family members who are far away from their place of residence within short time. These facts were given more emphasis by one of the key informant who indicated that mobile phones have kept the families together even during the migration period. Communication has simply reduced the cost of transport among relatives, friends and group members. However, 25 % of the respondents said that the mobile phone usage has increased problems within the family while 31.3% and 18.8 % disagreed and disagreed strongly (see figure 4.7 and 4.8).

Figure 4.7: Mobile phone usage has increased social status

Do you think your social status has changed by using the mobile phone services?

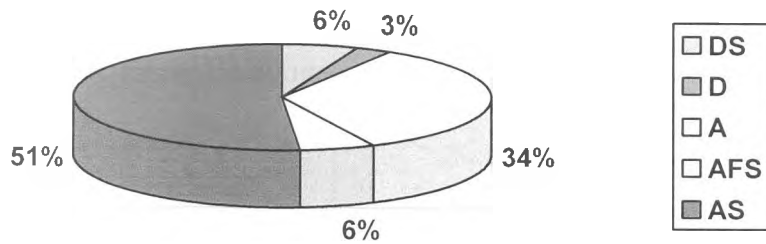
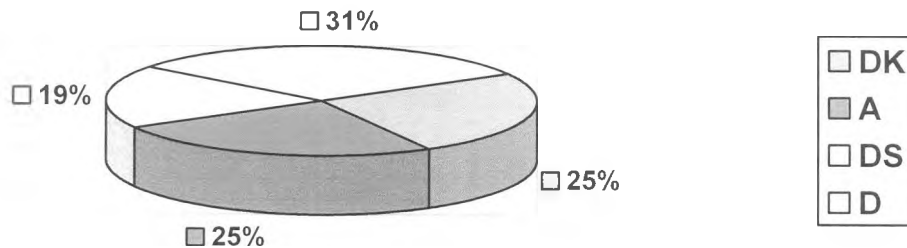


Figure 4.8 : Mobile phone and family problems

Do you think by using the mobile phone family problems have increased?



KEY: As used in figure 4.7 and 4.8

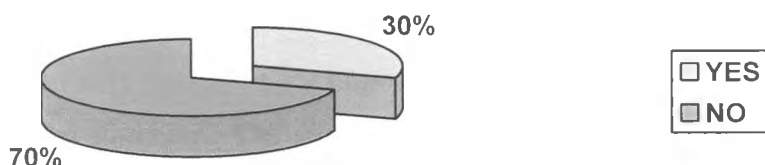
A = Agree , AS = Agree Strongly, AFS = Agree Fairly Strongly
 D = Disagree , DS = Disagree Strongly, DK = Don't Know

In addition to the above, the study further found that while mobile phones have had positive impacts on women, they seem to contribute to conflict in the household between spouses. Some husbands are never happy and want to control how their wives use the phone. Maasai women are confined by cultural demands that relegate them to being second-class citizens in relation to men. For many women interviewed, there was benefit from faster, cheaper communication and strengthened families, friends

and business-related social networks. However, mobile phones also provided a new focal point for social conflict between spouses and led to the reinforcement of traditional gender power differences. In some cases, the women said that, their husbands determined how they use their phones, and even whether they should continue owning a mobile phone. Interviewees consistently reported problems of insecurity, insensitivity, mistrust and jealousy, which sometimes resulted in physical and/or verbal abuse as well as restriction on the phone use by men.

Figure 4.9: Mobile phone usage restriction

Do you have any restriction on the way you use your mobile phone?



According to these findings, it is evident that mobile phones have changed the user's social status. Socially, the mobility and flexibility of the mobile phone provides the capability to maintain regular contacts with families regardless of distance; as a result, family links and support networks are strengthened. Also, through sharing phones, women are reinforcing their unifying networks, while increased access to communication facilitates organization of collective activities.

4.4.2 Other uses of mobile phone among the respondents

Apart from the general communication and the business transactions, the respondents were asked how often they use some phone functions, calling and business needs were still a common feature. However, 82.8% of the respondents never used the news feature from the phone and 70% do not play games using the phone as compared to only 3.3% who always play games.

The level of education and age has affected the other usages which include texting, with 43.3 % of respondents noting that they have never used the text message features. These respondents were not able to send text messages, some of them who were illiterate and only knew how to receive and make calls. They used symbols to recognize names from the phone contact list. Others did not even know how to dial a number, but used other people to help them make calls. The following are some of the quotes from participants during the focus group discussions in regards to the use of other features of the mobile phone rather than calling;-

'My son, take me to school and I will start writing this messages.' (a participant aged 57 years old responding to the researcher on her illiterate condition). This was supported by another participant with no formal education, who said, *'to me all numbers are the same I only need to know the colour of the receiving key.'*

'The most important reason for buying my phone is to enable me make calls and transact my business. At my level I do not need to play games' (secretary of an informal group).

It can be argued that mobile phone is very important in conducting economic and business activities that contributes towards development. The emergence of the Mobile Phone service and its availability in these semi-remote areas presents an opportunity to link remote / rural communities with urban centers like never before. From lack of access to fixed line telephony and other infrastructures including electricity; women in the two locations access telephony through mobile handsets.

With the mobile phones, they are able to make queries on beads and ornaments prices at the market and specific markets where the items are found and the best prices before leaving their rural homes, in effect saving vital resources. These women are effectively within reach of other women's networks and their children across and outside the country through access to mobile phones.

4.5 The influence of mobile telephony in the changing gender roles in the Maasai Community

Mobile telephony is important to women because information comes to them uncensored and unfiltered. The Maasai women who have been marginalized by traditional forms of communication are finding new voices in the use of mobile phones. It was evident from the study that individual women and Women's groups transact activities among themselves. They send text messages and money through the Mpesa services. Few also utilize the services of internet as earlier illustrated.

Through the use of mobile telephony, the women are easily accessible and experience convenience as they go about their daily chores. The phone has given them freedom to call whoever they want at whatever time. From the calls, they are able to participate in the decision-making process within their families as well as in their community. *'Women in the community are now more enlightened due to the fact that they easily access information'*. This was said by a Maasai female teacher.

Gender relations and the division of labor are important factors in the economic development, human well-being and should be an integral component in any sustainable development. Majority of the interviewed women who fall between the ages of 25-45 years and are married engage heavily in socio-economic activities and this translates into them participating in the running of their families. This was not the situation before; men were entirely responsible for taking care of the families. From the study, it was found that 45.9% of the respondents noted that in a way, the use and accessibility of mobile phone services has somehow contributed to the changing roles. This was evident from one married middle aged respondent who said, *'we share and discuss responsibilities over the phone'I call and attend local community meetings.'*

In the two selected market areas, many women were involved in some form of trade to supplement household food security and the family income. Many of the respondents in the study participate in markets, selling livestock produce and other wares (beads and other ornaments). As evident from the study, 43% and 30% of the respondents were involved in ornaments/ beads and milk selling respectively. They basically use mobile phones to receive money from their customers. The economic involvement of these women has translated into them participating in taking care of the family economically, the domain which was traditionally perceived to be a preserve of men. This was clearly evident from one participant, who said,

'I have been buying food and other household items in addition to paying school fees. My husband leaves home early in the morning and only come back home drunk. I have taken responsibility of taking care of the family'.

Women's contribution to economic welfare of the family makes them participate equally to men as far as family decision making are concerned. During a focus group discussion, one participant indicated that

using the money from the sales, she purchases things for the family and only call the husband to inform him. *'I control my money, I do not wait for my husband to decide on what to do with the money I have earned'*.

Traditionally, Maasai women were passive participants in running the family, they were only engaged in domestic tasks which included milking the cows, collecting water (a heavy and arduous task), cooking, looking after livestock and general care of children. However with the changes in technology and their participation in the public sphere, the Maasai women can now be able to engage in income generating activities thanks to the mobile phones. Many use the phone during non market days to discuss with their potential customers. This was an activity that was reserved for men who were involved in the selling of cows and other types of long distance trade. From the study, 50% of the respondents felt that mobile phones have made them equal to men as far as information gathering is concerned. They indicated that they are able to access any information just like men. Having and using the mobile phones, was reported by 63.3% of the respondents to have made them better and more organized and modern. One participant supported this by saying, *"we do not wait for men to give us direction"*.

The changes in the roles has resulted from the women's ability to transact business with the help of technology especially the mobile telephony services such as the money transfer services and the access of information about raw materials as well as ability to network with other women groups and advising each other has really empowered them. *'women are more enlightened and more informed, many have moved to the urban centres for trade'*, this was a quote from the local area chief.

Most of these rural women previously depended on their husbands to increase their incomes in various ways but the cost-effective mobile phone communications has helped in their trading, further, the emergence of a market via phone use has opened up a space for women to establish small businesses hence changing their roles in the running of families.

Mobile telephony has presented the concepts of freedom of association and the freedom of expression as a reality for women; it has provided space for enhanced positions of women within the culturally limiting Maasai society. The Mobile Phone use among women in the two locations evokes a feeling of ownership and privacy in the user. The conflict can be indicative of women's greater awareness of their own individuality and their attempts at establishing independence of communication through ownership of this important communication tool. As a communication tool that women can own and independently

have rights over, the mobile phone grants them a renewed freedom to communicate with whosoever they want, say whatever they want and when they want to.

5.0 CHAPTER FIVE: SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Introduction

This section contains discussion of study findings, conclusion and recommendations based on the study objectives. The main objective of the study was to investigate the socio-economic influence of mobile telephony on the Maasai women. Throughout the research process, a participatory process with respondents was utilized based on acceptance of the understanding that social innovations succeed when social sectors play a role.

The results suggest that mobile phones have brought considerable benefits to small businesses in rural areas. Women of all income levels, ages and education are able to access mobile services by owning a phone, using a relatives or friends or using simu ya jamiu booths. Gender, age and education level do not seem to constitute barriers to access while income and marital status certainly explains access and usage. Even the absence of electricity in parts of South Keekonyokie location does not present an insurmountable barrier in the phone usage. There is every reason to believe that economic and social returns to mobile phones will be highest to rural areas.

5.2 Summary and Conclusion

The study investigated the socio-economic impacts of mobile phones to the Maasai women. The empirical findings indicate that mobile phones have completely changed the communication behaviour for all class of Maasai women. It has also reduced the time required to communicate and travel to different areas.

The results show that women have already started appropriating the mobile phone, finding their own ways to overcome difficulties of illiteracy, language and costs, working together and using it as a tool for expanding their assets and capabilities with minimal need for technical training or back-up. Many are using mobile phone functions for communication and business purposes, and this is translated into improved family welfare. Perhaps this is the best example of self-empowerment through the use of technology and hence a contributor to the changing gender roles. Further, the mobile phone has created some form of equality among men and women in the Maasai community. The rural Maasai women are now able to gather and share information. This enables them to participate in decision making affecting

their families and this has contributed in changing gender roles within households where women have taken roles which were previously perceived to be for men.

The mobile Phone has contributed to breaking down of traditional barriers of a passive woman. This in turn increases the woman contribution to the social welfare

5.3 Recommendations and suggestions for further research

According to the findings, it appears that not everybody would need her own phone. What is important here may not be the ownership of the phone but rather access to it. For some it could be cheaper to use the *simu ya jamii*, which are fairly available within the urban settings. It will be important to study about the relationship between mobile phones and small business enterprises and how they impact and influence the socio-economic welfare within the larger Maasai community. It will also be interesting to find out the extent to which mobile phones reduces poverty among the larger Maasai community and how the mobile telephony as a sector could be strengthened as an engine for socio-economic growth.

We also need a further research to better understand how mobile telephony assist in mitigating gender inequalities in access to telecommunication services. To inform on policy, there will also be need for a research on the role of mobile telephony in responding to disaster situations.

Without literacy, there can be no empowerment, particularly for the rural women and girls. Therefore, there is need for the improvement of women's literacy in the two locations and other rural areas. Women's literacy, combined with increased relevance of content, could result in the mobile phone becoming an asset to the rural Maasai women's pursuit of the means for survival and for control of their lives and as engines for development in their families and community at large.

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ANNEXURES

ANNEX 1: SURVEY QUESTIONNAIRE

Good _____, My name is James Sankale, I am a student of University of Nairobi pursuing a Master of Arts degree in Gender and development studies. I am doing a research on the mobile phone usage pattern among the Maasai women in Ngong division of Kajiado North District. Your participation in the interview is free and voluntary. I would like to assure you that there is no right or wrong answer. We are only interested in **your opinion**. Your confidentiality will be kept. Would it be convenient for you to speak for some few minutes?

Thank you

Date of the Interview _____

Name (Optional) **Mobile number (optional)**.....

Location **Sub-location**.....

1. Age: (18-24) , (25-34) , (35-44), (45-54), (55 years and above)

2. Gender: Male () Female ()

3. Marital Status: Single () Married () Divorced () widowed () separated ()

4. Level of education completed. None () Primary () Secondary () Tertiary ()

Degree () others, (Specify).....

5. Occupation

SECTION 1

6. Do you own a mobile phone?

Yes

No

If No , move to Qs 38, and if yes move to Qs 7

7. Are you a member of any women group?

Yes

No

If your response is NO move to question 9, and if Yes proceed to 8

8. If Yes, what is the name of your group and what benefits do the group contribute to your welfare and that of your family?

.....
.....

9. List down the reasons/ purpose for which you use your mobile phone

.....
.....

10. Who is your local mobile provider?

Safaricom

Zain

Orange

Telkom

YU

11. What make/type of your mobile phone do you use?

Nokia Motorola, Samsung, LG,

Siemens Alcatel, Sony

Any other specify.....

12. Does the type / the make of your phone affects the use of the phone?

If yes, How does it affect the usage.....

Which tariff do you use?

Pre-paid

Post paid

If pre- paid (how often do you buy credit (top up your phone)

daily, weekly, monthly, after two months ,

after every 3 months,

Any other mode (specify).....

If post paid – what is your billing per month? (Amount _____)

For how long have you been using your mobile phone?

Less than 3 months

Less than six

More than one year

SECTION II

Who bought you the mobile phone?

My husband

Women group

Merry go round

Self

Any other (specify)

16. What is the **most important** reason for purchasing the mobile?

Gives you the convenience of calling any time

It makes me easily accessible

It's a better medium to get messages

No landline available

For business purposes

For Mpesa

Any other (specify)

17. Is your mobile phone *always on*?

Yes No

If no, which reasons do you have for not putting on always

18. How private do you consider information stored in your phone?

Very private

Somewhat private

Not private

19. How often do you use your mobile phone for?

Function	Always	Often	Sometime	Rarely	Never
Sending text message					
Down loading and forwarding ring tones					
Playing games					
For news update					
Local calls					
Business transactions e.g Mpesa, paying bills					

Any other reason (Specify)

The following key will be used to answer questions 20 and 21

KEY – 1= Agreed Strongly (AS)

2= Agreed Fairly Strongly (AFS)

3= Agreed (A)

4 =Disagreed (D)

5 = Disagreed Fairly Strongly (DFS)

6 = Disagreed Strongly (DS)

7 = Do not know (DK)

20. Do you think by using mobile phone services, family problem have increased among your family members?

AS	AFS	A	D	DFS	DS	DK
1	2	3	4	5	6	7

21. Do you feel your social status has increased by using mobile phone services?

AS	AFS	A	D	DFS	DS	DK
1	2	3	4	5	6	7

22. Do you know about the mobile Mpesa services?

Yes No

If yes, what is your purpose of using this service?

Banking Receiving money Sending money Buying airtime

Any other (specify).....

23. Do you know about the mobile phone internet services?

Yes No

24. Do you use the internet services?

Yes No

25. What is the purpose of using this service?

For knowing the business information

For communicating

Any other (Specify).....

26. According to you, what is the best part of having a mobile?

It's the in thing (stylish)

Its makes your life easier i.e it's convenient

You feel safer

Make you feel modern

Any other (specify).....

27. What kind of business do you do?

- Selling milk
- Own a shop
- Ornament and bead selling
- I don't do any business

Any other (specify)

28. Has the use of mobile phone made it easier to transact your business?

- Yes
- No

If yes, please give the reasons.....

29. *What opportunities has the mobile phone created in your life?*

- Easy communication to my family and friends
- Able to send school fees
- Able to reach my customers

Any other (specify).....

30. What constraints do you face when using the mobile phone?

- Not able to text messages
- Sometime lack of airtime
- Husband not happy with me owning a phone
- Lack of power

Any other (specify).....

31. Are you restricted on the way you use your mobile phone?

Yes NO

If yes, could you list the forms of restriction.....

32. Has the mobile phone use contributed in any way to the division of labour in your family?

If yes, How?

.....
.....

33. In what ways has the used of mobile phone impacted on the community perception on roles of both women and men?

.....
.....

34. By use of mobile phones do you feel that you have equal access to information as compared to me in your community? List down some of these opportunities

.....
.....

35. Has the use of mobile phone made you better than before?

Yes NO

If yes, explain how.....

36. Has the mobile phone usage created some sense of freedom in you?

Yes NO

If yes, please explain.....

37. How has the ownership of the mobile phone contributed to the welfare of your family? Give reasons

SECTION III: Respondent without mobile phones

38. Why don't you own a mobile phone?

Its too costly

You don't require

Hard to use

Not allowed

Any other (specify).....

39. Have you ever used or owned a mobile phone

-Yes

- No

40. Are you planning to buy a mobile phone in future?

Yes

No

41. How do you communicate to your friend, customers and family members without a mobile phone?

Use my husbands phone

Borrows my neighbours phone

I use my business partner phone

I use simu ya jamii

Do not need a phone to communicate

Any other (specify).....

42. Do you think that lack of mobile phone has affected the way you transact business/communicating to family and other people

Yes

NO

If yes, could you explain how?

Thank you for your responses and participation, Is there anything you would like to add?

ANNEX 2- Focus Group Discussion Guide

Good _____, My name is James Sankale, I am a student of University of Nairobi pursuing a Master of Arts degree in Gender and development studies. I am doing a research on the mobile phone usage pattern among the Maasai women in Ngong division of Kajiado North District. Your participation in the interview is free and voluntary. I would like to assure you that there is no right or wrong answer. We are only interested in **your opinion**. Your confidentiality will be kept. Would it be convenient for you to speak for some few minutes?

Thank you

Focus Group.....Location.....

Sub – Location.....

Date of the interview.....

1. What is your community view on the roles of a woman?
2. Have the women roles changed as compared to the past. Give reasons for the change
3. Would you say that majority of women in your location own mobile phones?
4. Do we have some women who do not own mobile phones in your location? Give reasons
5. How the ownership of the mobile phone has contributes to the welfare of the family/ community group?
6. What is the average amount of money spent on a cell phone by age?
7. What is your view on the usage of mobile phone by women compared to men? Do men and women equally use the cell phone for social networking?

8. Does this differ between age groups and gender, rural / urban location?
9. What constraints do you face when using the mobile phone?
10. Has the use of the phone improved the way you interact with your husband and other members of your family?
11. For those of you without mobile phones, how do you receive your messages or how do you communicate?
12. Do you consider yourself better than others in the community because of using mobile phones?
13. Has the use of mobile phone contributed in any way to some changes in your family roles?

Thank you for your responses and participation, Is there anything you would like to add?

ANNEX 3 - Key Informant Interview Guide

Good _____, My name is James Sankale, I am a student of University of Nairobi pursuing a Master of Arts degree in Gender and development studies. I am doing a research on the mobile phone usage pattern among the Maasai women in Ngong division of Kajiado North District. Your participation in the interview is free and voluntary. I would like to assure you that there is no right or wrong answer. We are only interested in **your opinion**. Your confidentiality will be kept. Would it be convenient for you to speak for some few minutes?

Thank you

Name of the Respondent.....

Location

Mobile Number.....

Gender.....

Date of the interview.....

1. What is your occupation / role in this community?

Business woman

Teacher

Self employed

Head NGO

Chief

Any other (specify)

2. What is your Age?

(18-24), (25-34), (35-44), (45-54), (55 years and above)

3. What is your highest education level?

Primary education Secondary education University education

None

4. What is your general view of the use of mobile phone by women in your community?

.....
.....

5. How has the use of mobile improve the welfare of the members in the community?

.....
.....

6. What are the main uses of mobile telephony among the Maasai women in this location?

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7. What are some of the factors which affect the usage of phone in the community?

Age Availability of airtime, Location (Rural, Urban)

Marital status Any other (specify)

8. How does marital status affect mobile phone usage among women?

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9. What are the benefits of mobile phones among the Maasai women?

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10. How are the mobile phones used by different people in this location?

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11. Are phones used to transact business among the Maasai businesswomen?

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12. Has the use of mobile phones reduced poverty among residents of this area?

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13. What is the preferred payment methods used by both sexes and across age groups: pre-paid or post paid? Why?

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14. In you community how are roles distributed between the husband and the wife? In any way has these roles changeGive reasons for these change

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15. In what ways have the mobile phones usage contribute to the changing division of labor in the community?

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16. Do women and men use the mobile phone for different purposes? If any what differences?

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17. How has the mobile phone contributed to the changes in your family and families of your group members

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18. In summary what are some of the constraints faced by women when using the mobile phone within this location?

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Thank you for your responses and participation, Is there anything you would like to add?