FACTORS INFLUENCING WOMEN EMPOWERMENT AMONG PASTORAL COMMUNITIES: A CASE OF GABRA COMMUNITY OF MARSABIT COUNTY IN KENYA.

BY

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A research project report submitted in partial fulfillment for the requirement of the award of a Masters of Art Degree in Project Planning and Management of the University of Nairobi.

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DECLARATION

This research project report is my original work and has not been submitted for an award to any other University or institution of higher learning

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DEDICATION

I dedicate this study to my beloved mum Pauline Siama Pingua to whom I will be forever grateful for instilling in me the value of hard work, persistence, faith and hope. To my beloved daughter Lavonne Sanayo from whom I derive an inspiration and desire to live and achieve life's greatest fulfillments. To my best friend Catherine Naserian for, keeping me on my toes and encouraging me not to give up throughout this study. To Alex Lengarite for an encouragement, that it was actually possible to study while working in Northern Kenya.

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TABLE OF CONTENT

DECLARATION ii
DEDICATION iii
ACKNOWLEDGEMENT iv
TABLE OF CONTENT v
LIST OF FIGURES iix
LIST OF TABLES x
ABBREVIATION AND ACRONYMS xi
ABSTRACT xii
CHAPTER ONE: INTRODUCTION 1
1.1 Background to the study 1
1.2 Statement of the problem 5
1.3 Purpose of study 6
1.4 Objectives of the study 6
1.5 Research question 7
1.6 Significance of the study 7
1.7 Basic Assumptions of the Study 7
1.8 Delimitations of the study 8
1.9 Limitations of the study 8
1.10 Definition of significant terms used in the study 8
1.11 Organization of study 9
CHAPTER TWO**:** LITERATURE REVIEW 11
2.1 Introduction 11
2.2 Women empowerment project success factors 11
2.3 Gender roles and Women empowerment. 13
2.4 Traditional practices and women empowerment 16
2.5 Property access and women empowerment 18
2.6 Property Ownership among pastoral communities and women empowerment 19
2.7 Formal education and women empowerment 21
2.8 Women's Empowerment Theoretical Framework 24
Figure1: Women empowerment theoretical framework diagram 26

2.8.1 Link between theoretical framework and this study 27
2.9 Conceptual framework 27
Figure2. A conceptual Framework for women empowerment success 28
2.10 Gap in Literature review 29
CHAPTER THREE: RESEARCH METHODOLOGY 30
3.1 Introduction 30
3.2 Research design 30
3.2 Target population 30
3.4 Sampling procedure and sample size 30
3.5 Data collection method 31
3. 6 Data collection instrument 32
3.6.1 Questionnaire 32
3.6.2 Interviews 32
3.6.3 Focus group discussion 32
3.7 Validity of instrument 33
3.8 Reliability of instrument. 33
3.9 Data collection procedure 33
3.10 Data analysis and technique 33
3.11 Ethical Consideration 34
3.12 Operationalization Table 35
CHAPTER FOUR: DATA ANALYSIS, PRESENTATION AND INTERPRETATION 366
4.1 Introduction 36
4.2 Questionnaire Return Rate 36
4.3 Demographic characteristic of respondents 36
4.3.1 Distribution of respondent in terms of age bracket 36
4.3.3 Distribution of respondents in terms of time they have lived in North Horr ward 37
4.3.4 Distribution of respondent in terms of source of income 37
4.4 Gender roles and its influence on women empowerment 38
4.4.1 Women roles 38
4.4.1.1 Qualitative findings on women roles 39
4.4.1.2 Livestock rearing activities 39

4.4.2 Challenges associated with women roles 39
4.4.2.1 Qualitative findings on challenges associated with women roles 40
4.4.3 Men roles 41
4.5 Traditional practices and their influences women empowerment 41
4.5.1 Stereotyping practices 41
4.5.1.1 Qualitative findings on stereotyping practices 43
4.5.2 Gender based violence 44
4.5.2.1 Awareness and experiences on forms gender based violence 44
4.5.2.2 Experiences and knowledge of gender based violence 44
4.5.3 Decision making 45
4.5.3.1 Qualitative findings on decision making 46
4.6 Relationship between property access and women empowerment 47
4.6.1 Access to livestock product 47
4.6.2 Access to livestock 47
4.6.3 Access to land 48
4.6.4 Qualitative findings associated with property access 48
4.7 Property ownership and its influence on women empowerment 49
4.7.1 Type of property owned 49
4.7.2 Traditional rules governing property acquisition and ownership 49
4.7.3 Qualitative findings on challenges associated with property ownership 51
4.8 Influence of formal education on women empowerment 51
4.8.1 Awareness on importance of education 51
4.8.2 Level of education 52
4.8.3 Life of an educated woman 53
4.8.4 Advantages of formal education 53
4.8.5 Qualitative findings associated with formal education 54
CHAPTER FIVE: SUMMARY OF FINDINGS, DISCUSSIONS, CONCLUSIONS AND RECOMMENDATION 56
5.1 Introduction 56
5.2 Summary of findings 56
5.3 Discussion of the findings 58

5.3.1. Gender roles and its influence on women empowerment.....58
5.3.2 Traditional practices and its influence on women empowerment.....59
5.3.3 Property access and its influence on women empowerment 60
5.3.4 Property ownership and its influence on women empowerment 61
5.3.5 Formal education and its influence on women empowerment 62
5.4 Conclusion of the study.....63
5.5 Recommendation of the study.....64
5.6 Suggested area for further research 65
5.7 Contribution to the body of knowledge…….....65
5.7.1 To determine influence of gender roles ……...65
5.7.2 To determine influence of traditional practices……65
5.7.3 To determine influence of formal education……65
REFERENCES .....**Error! Bookmark not defined.**
APPENDICES 69
Appendix 1: Letter of Transmittal.....69
Appendix 2: Questionnaire for women.....70
Appendix 3: Focus Group Discussion guide.....79
Appendix 4: Key Informant Interview Guide 80

LIST OF FIGURES **Page**

Figure1: Women empowerment theoretical framework…… 26

Figure2: Conceptual framework …….28

LIST OF TABLE **Page**

Table 3.12 Operationalization of Variables……...35
Table 4.1 Age of respondent…….36
Table 4.2 Duration lived in North Horr ward……37
Table 4.3 Source of income……...37
Table 4.4 Women roles.....38
Table 4.5 Livestock rearing activities……39
Table 4.6 Challenges associated with women roles……...40
Table 4.7 Stereotyping practices.....42
Table 4.8 Awareness and experiences on forms of GBV……..44
Table 4.9 Gender based violence.....45
Table 4.10 Decision making as a traditional practice.....46
Table 4.11 Access and control of livestock product……..47
Table 4.12 Access to livestock……...48
Table 4.13 Access to land……..48
Table 4.14 Type of property owned……..49
Table 4.15 Traditional rules governing property acquisition and ownership……50
Table 4.16 Level of awareness on importance of education…….51
Table 4.17 Level of education achieved……52
Table 4.18 Life of an educated woman…….53
Table 4.19 Advantages of formal education…….54
Table 5.1 Summary of findings of the study……...56

ABBREVIATION AND ACRONYMS

UN	United Nations
UNESCO	United Nations Educational, Scientific and Cultural Organization
FGM	Female Genital Mutilation
SIDA	Swedish International Development Cooperative Agency
OXFAM GB	Oxfam Great Britain
DAWN	Development Alternative for Women in New era
NGO	Non Governmental Organization
MDG	Millennium Development Goal
ABEK	Alternative Basic Education for Karamoja
PRA	Participatory Rural Appraisal
HIV	Human Immunodeficiency Virus
ICRW	International Center for Research on Women
CARE	Cooperative for Assistance and Relief Everywhere
SPSS	Statistical Package for Social Scientist
VAW	Violence against Women
VAW/G	Violence against Women or Gender
GBV	Gender Based Violence
KII	Key Informant Interview
FGD	Focus Group Discussion
FHI	Food for Hungry International
STI	Sexually Transmitted Infections

ABSTRACT

This study was carried out to identify factors influencing women empowerment among pastoral communities, a case of Gabra community of Marsabit County in Kenya. Gender equality and women's empowerment, a third Millennium Development Goal is considered to be an essential component of sustainable economic growth and poverty reduction. However, for pastoralist community gender inequality is acute and deep-rooted, much more so than in society at large. Women have: very low social status, very low literacy levels, very restricted roles in public life and restricted ownership of livestock (cattle and camels) the main store of wealth in pastoral economies. The study had sought to address the following objectives: determine influence of gender roles on women empowerment, establish influence of traditional practices on women empowerment, establish influence of property access on women empowerment, determine influence of property ownership on women empowerment and establish influence of formal education on women empowerment. The research design was descriptive where questionnaires were generated on related areas of study and individuals were selected through probability sampling. Sampling for household was carried out through cluster and multi-stage sampling techniques. The study targeted a sample of 91 women from the age of 18 years and above, 4 women leaders and 1 woman Focus Group Discussion. Data collection was done using questionnaires and interviews (focus group discussions and key informant). Quantitative data was analyzed using Statistical Package for Social science version 21 and qualitative data was analyzed thematically and the findings were presented in tables. From the findings gender roles, traditional practices, property access, property ownership and formal education have either a negative or positive influence on women empowerment. 90 of the respondents accounting for 99% of the respondents indicated that gender discrimination is the main challenge associated with gender roles, while 80 respondents with an 88% had experienced GBV. 79 respondents with an 84% turned to their husbands for permission in order to access property. From this study, there is need to promote gender equality among pastoral communities and sensitize communities against gender discriminating traditional practices and violence against women. The findings and recommendations will be shared with the Ministry of Gender and Social Services and all stakeholders of Marsabit County in general so to enhance women empowerment and address root causes of some of the challenges identified.

CHAPTER ONE
INTRODUCTION

1.1 Background of the study

Empowerment is the process by which the powerless gain greater control over the circumstances of their lives. Empowerment according to SIDA (1997) comes from inside, from the individuals themselves, it cannot be granted by others. Pradhan (2003) mentioned that currently the phrase 'empowerment of women' is in vogue. In common usage the concept describes women making independent choices, enabling them to emerge from a subordinate position and make claims on their share of the benefits of development interventions as their right, rather than being passive recipients of welfare distribution. IFAD (2003) stated that gender equality and women's empowerment is an enabling process for women to express their potentials, as producers, managers of resources and providers of services, to the benefit of their households and their communities at large. Women should not be viewed as vulnerable recipients of assistance but as powerful allies in the process of social and economic change.

Women empowerment has been highlighted by Oxfam (2005) to be necessary for reasons of principle and pragmatism. It is a matter of fact that women have the same rights as men, and it is also the right thing to do which will make the world a better place and help us attain human development. Sen and Grown (1985) described that power exists and works at different levels including within the political, the institutional, the household and the individual. For example when understanding what power women have and/or what they can or have achieved one could look at a) decision making processes and b) access to resources within all these different levels. The empowerment approach which has its origins in feminist and third world organizations such as DAWN (Development Alternatives for Women in New Era) emphasizes the collective ('power with') dimensions of empowerment. DAWN stresses the importance of women's organizations in demanding and promoting change towards their vision of society and to create political will for serious action by those in power. Proposed activities necessary for change include political mobilization, legal changes, consciousness raising and popular education.

Empowerment has been defined by Oxaal (1997) as something that can be seen to have been altered as it has gained support in mainstream development thinking. Today, empowerment tends to be seen as individual rather than collective, and focused on entrepreneurship and individual self-reliance, rather than on cooperation to challenge power structures with subordinate women (or other marginalized groups).

According to Pradhan (2003) the notion of power and empowerment to have developed a major shift from the conventional socio-economic perspective of viewing subordination of women as a lack of socio-economic measures of power indicated by education, income or access to resources. He insisted that empowerment needs to move beyond a socio-economic institutional perspective which assumes that individual socio-economic characteristics such as women's education, labor force participation and income and access to resources will determine a woman's ability to exercise control over forces of adversity, improving her power relations with men. Indeed empirical evidence shows that despite improvements in education, income and access to resources and credit in the last 10-15 years, women's position in the areas of health, decision-making, employment and freedom of rights have not improved significantly as indicated by human and development indicators.

Empowerment as defined by Oxaal (1997), is the ability to make choices, but it must also involve being able to shape what choices are on offer. It is essentially a bottom-up process rather than something that can be formulated as a top-down strategy. Understanding empowerment in this way means that development agencies cannot claim to 'empower women' but that women must empower themselves. Devising coherent policies and programmes for women's empowerment requires careful attention, because external agencies/bodies tend to be positioned with 'power over' target populations.

Women bear a disproportionate burden of the world's poverty. Statistics indicate that women are more likely than men to be poor and at risk of hunger because of the systematic discrimination they face in education, health care, employment and control of assets. Poverty implications are widespread for women, leaving many without even basic rights such as access to clean drinking

water, sanitation, medical care and decent employment. Being poor can also mean they have little protection from violence and have no role in decision making.

Women represent a high percent of the world's poor, and are often paid less than men for their work. Women face persistent discrimination when they apply for credit for business or self-employment and are often concentrated in insecure, unsafe and low-wage work. The current financial crisis is likely to affect women particularly severely. In many developing countries where women work in export-led factories, or in countries where migrant women workers are the backbone of service industries, women's jobs have taken the greatest hit. The International Labor Organization estimated that the economic downturn could have led to 22 million more unemployed women in 2009, jeopardizing the gains made in the last few decades in women's empowerment. In many countries, however, the impact goes far beyond the loss of formal jobs, as the majority of women tend to work in the informal sector, for example as domestic workers in cities, and do not show up in official unemployment numbers. Economic policies and institutions still mostly fail to take gender disparities into account, from tax and budget systems to trade regimes. And with too few seats at the tables where economic decisions are made, women themselves have limited opportunity to influence policy.

According to Oxaal (1997) every pastoralist community is different, but they share some basic similarities. Gender inequality is acute and deep-rooted, much more so than in society at large. Women have: very low social status, very low literacy levels, very restricted roles in public life and restricted ownership of livestock (cattle and camels) the main store of wealth in pastoral economies. Some aspects of women's subordination are: very limited access to education for girls, very limited access to training for women, very limited access to information few women own or have access to radios, and so they do not benefit even when there are valuable radio programs in local languages that give market information and access to wider discussions of new ideas and prospective economic opportunities. Restrictions on women's ability to travel, early marriage – most pastoralist women are married in their (early) teens. Harmful traditional practices such as; polygamy, wife sharing, FGM and the payment of "bride prices" encourages people to view women as property.

The pastoral economy is based on livestock; camels, cattle, sheep and goats. These are the principal assets and store of wealth. But, across the region, social morals limit women's ownership of camels and cattle. With a rigid gender division of labor, the exclusion of women from ownership of the main store of wealth is central to gender disparity in pastoral communities. But, some women generally own small stock like goats and sheep. They also own or have use rights over small plots of land, which they devote to the limited range of pastoral-area crops and to horticulture. Enhancing productivity in these areas offers a way forward.

Women often have low self-esteem and confidence as stated by Mitzlaff (1988), together with a belief that they have little worth contributing beyond the household. Identity is heavily influenced by relationships with others, and by the dominant culture. Often identity is prescribed by others. Humans have tendencies to put individuals and groups into categories. Such 'stereotyping' is often inaccurate and misleading, based on imperfect information and filtered through individual's backgrounds and life experience. Identity of pastoral women is strengthened by clothing, jeweler and other adornments. Jeweler can also play an important role in pastoral society as symbols of power and for example, the kind of jeweler worn, illustrates whether a woman is a widow or not.

Women's Empowerment Framework describes access to resources (including education, livestock, income generation, credit, and natural resources) on an equitable basis. It tends to be describe the case that men and women have different degrees of access to resources, including natural resources e.g. use of trees or land; economic resources e.g. credit; services e.g. schools and clinics; and political resources e.g. information on their 'rights' and legislation, or forums to voice their concerns and needs. Not only do men and women have different access to resources but they also have different access to the decision-making processes that concern the use of those resources and how the money is spent, if they are sold. IFAD (2003) said that as such women's entitlement to productive resources is not just a legal or policy matter; but is a question of social transformation of gender relations and social institutions.

Effective command as defined by Koning (2003) is the degree that resources, to which social actors have legitimate command, are actually utilized. This is not always obvious and rights to

and use of resources can be highly complex. There may be more than one party involved in claiming access to certain properties. Secondly transforming a legitimate right into effective access, an entitlement demands a proper combination of endowments. A female village member may have principal access rights, by virtue of her membership of the village community. However, she may fail to exercise her initial rights due to prevailing gender relations that proscribe that women cannot go out to graze animals. Alternatively she may find her access rights to the common grazing pastures not translated into actual access because other, more powerful actors have encroached and enclosed a portion of the commons for individual ranching purposes. Finally, she may not be able to access the pastures when she has no grown-up children to assist her. Therefore, actual access does not logically derive from the word principal access rights.

1.2 Statement of the problem

Gender equality and women's empowerment as stated by Eneyew & Mengistu (2013), is a third Millennium Development Goal that is considered to be an essential component of sustainable economic growth and poverty reduction. However, governments continue to struggle with their capacity to translate gender policies into effective, actionable programs. Pastoralist women due to their location; most of them are living in Arid and Semi-Arid lands of Kenya, this areas are under developed. As much as Kenyan Government has embarked on empowering women as stipulated in the Vision 2030; pastoralist women are still lagging behind. These challenges are attributed by several factors which are but not limited to; discriminating traditions, unequal gender roles, poor access and control over resources, poor education and access to trainings.

Few studies have been done on pastoral women empowerment some of them are on: Double marginalized livelihoods: Invisible Gender inequality in Pastoral societies by Eneyew & Mengistu (2013), Women empowerment in pastoral societies by Flintan (2008), Economic empowerment for pastoralist women: A comparative look at Program experience in Uganda, Somaliland and Sudan by Livingstone & Ruhindi (2011) and A double bind: The exclusion of pastoralist women in East Africa and Horn of Africa by Kipuri & Ridgewell (2008). However, these studies have been done on other pastoral groups like Oromo, Borana, Samburu, Maasai and Pokot but not on Gabra women. This is because they are considered to be part of Borana

community because they share the same language of Oromifa and a close culture. However Gabras are Camel herders, while Boranas are cattle keepers, and are governed by a well structured leadership system of special clan leaders called ‘’Yaa’’. The seasons are marked by special ceremonies called ‘’Sorios’’, while end and beginning of a year is marked by a 2 week ceremony called ‘’Almadho’’ with strict rules around it.

According to Tablino (1999), North Horr ward of Marsabit County in Kenya is found in a desert that is harsh, stony and arid hence it is virtually uncultivable. Their economy is dependent on camel, cattle, goats and sheep, Milk is like bread and camels are their true wealth. Women own camels, the ones given to them as a ritual gift by the groom during their wedding; however they lack control over it. Men and boys have access to camels in terms of grazing, milking, handling as well as total control over them. This is because camels are considered sacred and only men are clean enough to have access to them. Women have access to but not control over small animals, like sheep and goats.

With the presence of an empowered woman in a household, children could have better health which is key in enabling them achieve greater height in their lives. North Horr ward has reported a series of high cases of malnutrition; according to a UNICEF analysis report (July 2011), nutrition status of children under five years, pregnant and lactating women was deteriorating and was likely to worsen during the July-September2011 dry season. And this situation has not changed much; therefore this study aimed to study factors influencing women empowerment among Gabra community.

1.3 Purpose of study

The study aimed to establish factors influencing women empowerment among pastoral communities. A case of Gabra Community in Marsabit County, in Kenya.

1.4 Objectives of the study

The study objectives were:

1. To determine the influence of gender roles on women empowerment among pastoral communities.

2. To assess the influence of traditional practices on women empowerment among pastoral communities.
3. To establish the influence of property access on women empowerment among pastoral communities.
4. To evaluate the influence of property ownership on women empowerment among pastoral communities.
5. To ascertain the influence of formal education on women empowerment among pastoral communities.

1.5 Research question

The research questions were:

1. How do gender roles influence women empowerment among pastoral communities?
2. Which traditional practices have an influence women empowerment among pastoral communities?
3. What influence does property access have on women empowerment among pastoral communities?
4. How does property ownership among pastoral communities influence women empowerment within the same communities?
5. What is the influence of formal education on women empowerment among pastoral communities?

1.6 Significance of the study

The study findings will be valuable to all stakeholders working in North Horr Ward. It is hoped that it will provide relevant information that can guide organizations, government, community and other stakeholders in gender sector to employ favorable interventions, policy and practice to support women empowerment.

1.7 Basic Assumptions of the Study

The researcher assumed that the respondents would be honest, cooperative, factual (objectivity) and trustworthy in their response to the research instruments and would be available to respond to the research instruments on time. The study further made the assumptions that there would be

no serious changes in the composition of the target population that would affect the effectiveness of the study sample.

1.8 Delimitations of the study

The study addressed gender roles, traditional practices, property access, property ownership and formal education and their influence on empowerment of a Gabra woman. The study findings were limited to North Horr Ward of Marsabit County in Kenya due to limited resources of the researcher to target Gabra women living in other Wards within North Horr, Moyale and Saku Sub counties as well as Southern Ethiopia. The study involved women from the age of 18 years and 4 local women leaders.

1.9 Limitations of the study

The study was conducted in North Horr ward which is several kilometers from Marsabit town towards Ethiopian border. The researcher had challenges of studying in a very vast and hot area, with rugged train, poor roads as well as poor public transport too. The researcher allocated herself enough time to travel to and back and organized for her own private means of transport. As for the hot climate, the researcher worked on data collection during early hours of the day and later in the evening, when the weather was considered conducive for movement.

1.10 Definition of significant terms used in the study

The following significant terms were defined according to this study

Gabra community: Are camel nomads living in hot and dry regions of northern Kenya. The Gabra and many other ethnic groups belonged to a wider nation known as Oromo who are in Ethiopia in larger numbers. These groups share Oromo language which belongs to Afro-Asiatic language.

Gender: Gender refers to the socially constructed roles of, and relations between men and women. It refers to roles that are created in our families, our culture, and our society. In addition to age, gender is one of the universal dimensions on which status differences are based.

Gender roles: Gender roles are the roles that society assigns to men and women based on their gender. They influence relationships between men and women. Gender roles have been changing in Western society in recent decade and generally have become more flexible.

Traditional practice: Generally refers to the manifestation of a culture or sub-culture, especially in regard to the traditional and customary practices of a particular ethnic or other cultural group. It commonly refers to the traditional practices developed within specific ethnic cultures.

Women empowerment: It is the process by which women gain greater control over the circumstances of their lives. It means greater self-confidence, and an inner transformation of one's consciousness that enables one to overcome external barriers to accessing resources.

Property access This is the act, state and right of accessing property with an authority of being able to use the property for financial, social and physical use.

Property Ownership: It is the act, state and right of possessing property with an authority of being able to use it for financial, social and physical use.

Literacy: It is the ability to read and write one's own name and further for knowledge and interest, write coherently, and think critically about the written word.

Illiteracy: It is a state of not knowing how to read or write, and also the state of not having knowledge about a particular subject.

1.11 Organization of study

The study entailed five chapters. Chapter one introduced the research, gave a background, presented problem statement, purpose of study, objectives, and research questions. The chapter also showed the significance, limitations and delimitations of the study. Chapter two encompassed, literature review on factors influencing women empowerment among pastoral communities. Chapter three discussed the methodology used to collect and analyze data and described target population, sample population and data collection instrument. Chapter four dealt

with the sections of data analysis, presentation and interpretation. Chapter five has a summary of findings, discussion, conclusions and recommendations.

CHAPTER TWO
LITERATURE REVIEW

2.1 Introduction

Factors influencing women empowerment among pastoral communities, has been covered in literature. This study entailed a review of literature on the study of independent and dependent variables under scrutiny. The first part is a description of the various identified project success factors. The next part of the chapter introduces the variables namely; gender roles, traditional practices, property access, property ownership, formal education and their influence on women empowerment. This chapter also discusses conceptual framework, theoretical framework and gaps in literature review.

2.2 Women empowerment project success factors

Several researchers have examined pastoralist women empowerment; UN and several other institutions included. The list of success factors are; access to productive asset like livestock and land, literacy, expertise in running businesses, access to credit, time to engage in economic activities, self confidence, access to family and community decision making opportunities.

Taking a holistic approach to women's empowerment is the way according to Törnqvist and schmitz, (2009). Social and political factors have a significant influence on women's ability to participate in the economy. These include: access to family planning and other healthcare services; social protection coverage; girls' completion of a quality post-primary education; improving literacy rates of adult women; and, increasing women's influence in governance structures and political decision-making. Many of these dimensions are mutually dependent and reinforcing cultural barriers, including discriminatory practices and attitudes, also need to be actively identified and tackled. Culture and tradition in all countries, expectations about attributes and behaviors appropriate to women or men are shaped by culture, tradition and history. The general pattern is that women have less personal autonomy, fewer resources at their disposal, and limited influence over the decision-making processes that shape their societies and their own lives. Donor strategies can strengthen women's ability to formulate and advocate their own visions for their societies including interpretations and changes to cultural and gender

norms. Education and training; educating girls is one of the most powerful tools for women's empowerment. Education provides women with the knowledge, skills and Women-owned solutions.

According to UN (2012) building a road map for women's economic empowerment, has been outlined as factors for success as a wide range of interventions from investments in a country's infrastructure and reforms in the regulatory environment of commercial banks, to providing women with greater access to quality child care and financial literacy can potentially spur women's economic growth. Removing key barriers to girls' education, including by providing scholarships, cash transfers and eliminating user fees; tracking completion and attendance rates; improving the level of education, including tackling violence against girls in school; and scaling up investments in girls' enrolment in secondary school

Make the generation of full and productive employment and the creation of decent work and income the primary goal of macroeconomic, social and development policies, including by promoting equal skills development and employment opportunities; reducing wage gaps between women and men; introducing social protection measures and labor laws and policies that are gender- responsive; and introducing and enforcing legal protections for the most vulnerable women workers

A lot of project success factors were examined by UN (2010) Thematic paper on MDG 3 as follows: Introduce positive action to improve the numbers and influence of women in all political decision making, including by investing in women's leadership in local decision-making structures and by creating an even playing field for men and women within political parties. Invest in sexual and reproductive health, including community health approaches to tackle maternal mortality, meeting unmet need for family planning and addressing high adolescent fertility rates, as well as measures to ensure that women living with HIV have their reproductive health needs met and are able to participate fully in shaping policy to tackle the pandemic. Improve national level capacity to track and report on progress, gaps and opportunities through better generation and use of sex-disaggregated data and statistics, including on time use

Reduce women's work burden through investments in infrastructure, labor saving technologies and gender-responsive economic stimulus packages. Strengthen accountability for enhancing women's rights and ending gender discrimination, including through eliminating inequalities in access to land and property and by investing in implementation of laws, policies and programmes to prevent and address violence against women. Scale up and account for investments in gender equality, including by institutionalizing Gender Responsive Budgeting to ensure that financial commitments are commensurate with policy commitments to gender equality

2.3 Gender roles and Women empowerment.

Gender refers to an array of socially constructed roles and relationships, personality traits, attitudes, behaviors, values, relative power and influence that society ascribes to the two sexes on a differential basis. Gender roles are those roles that society assigns to men and women based on their gender. They influence relationships between men and women and have been changing in Western society in recent decade and generally have become more flexible. However, traditional gender roles still have some influence.

Gender stereotyping of jobs according to Hewitt (1989) is not simply an ideological rationalization of a historically developed gender division of labor. It is a very powerful means by which men defend their own gender identity by confining women within their own subordination. If women violate this gender stereotyping in or at work, they find themselves morally condemned for straying beyond their proper role. This also means that, to the extent that women themselves continue to accept these stereotypical categories, they are denied any collective means of challenging their subordination, since any attempt to move beyond the role assigned to them is conceived, by women as much as by men, as an exceptional and purely individual action, that may be justified by the particular circumstances or the particular qualities of that individual. Women are thereby allowed through the barriers individually, and each woman has to find her own way forward individually, but the barriers themselves remain intact.

Gender roles as outlined by Eneyew, and Mengistu (2013) refers to the rights, responsibilities, expectations, and relationships associated with men and women. Women reproductive roles

include: bearing and rearing children; processing, preparing, and serving food; caring for sick family members; collecting water and fire wood; milking and churning milk to make butter; grinding grain; and gathering wild foods. Women's productive roles include; marketing of dairy products; herding, watering, and selling small stock; making handicrafts like wooden vessels and utensils; running small enterprises (coffee and local drinks); caring for young animals; taking animals to water; getting forage for calves, and weeding the crop farm. The social responsibilities of pastoral women include; maintenance of scarce resources, such as water and pasture, active participation in cultural events like weddings and funerals, as well as religious feasts.

According to Arshad, Muhammad, Mahmood, Randhawa, Ashraf and Mehmood (2010) males are considered as heads of their respective families and are held responsible for all family matters. The women are supposed to take care of their children and undertake household tasks. Rural women's participation was relatively high in activities like treatment of animals, deciding about size of herd, purchase of animals, and sale of animals' produce and feeding of animals. However, their participation was relatively low in activities like sale of animals, breeding of animals, fodder cultivation and construction of animals' sheds which was strictly a male's role. Due to social pressure, their male counterparts might be reluctant to give them power and involve them in certain matters.

Time and effort invested by pastoral women to maintain their livelihoods was quantified by Kipuri and Ridgewell (2008). They learned that pastoral women work longer than men. If a woman does not work hard, she is not a good woman. Thus, women work from early morning to late at night. In the morning they prepare the fire, cook breakfast and clean the house. They then collect water and firewood, grind maize/sorghum, which is laborious work, and look after children. As a result of these burdens, the daily routine of women takes more than 18 hours per day, women work 67% of the world's working hours, whereas men work less than 12 hours a day.

In general, it is widely accepted that pastoralists, especially women, do not like to see a man doing women's activities like fetching water and cooking food. Decision regarding sale of

livestock, mobility, and restocking are the responsibilities of men. The majority of women were more involved in livestock-related activities. They play a major role in grass collection and feeding, watering, milking, and processing milk by-products into food items. In most cases men supervise and command, women work and obey.

Pastoral societies across the region have restricted women's participation in education, in public life and in economic activity outside of the household as described by Livingstone and Ruhindi (2011). However, women are the household resource managers, and, increasingly, they are playing important roles in livestock management and economic activity outside the household. And there is solid evidence, in different contexts, of the wider benefits of increased women's incomes. Women spend a greater proportion of their independent incomes on things that enhance household welfare including nutrition, water and sanitation, health care and education than do men, who spend a large proportion of their incomes outside of the household, on cigarettes, on miraa in Somaliland, beer in Uganda and in many cases to acquire new wives.

Men tend to be more involved in cultural and commercial activities and less concerned with domestic use as mentioned by Hewitt (1989). Charcoal making tends to be the responsibility of men, though trading can be dominated by women particularly those from nearby towns. Livestock is seen as the central pillar of pastoral livelihood systems thus women's use and management of natural resources may not seem so important as men's because much of it focuses on non-livestock sources. While women responsibilities include, firewood collection across all pastoral societies. The collection of firewood exposes women to injury from falls and the risk of miscarriage, as well as splinters and cuts.

In most indigenous communities, women's reproductive roles are highly valued according to UN (2010.). At the same time, indigenous women have their own important roles, ranging from performing domestic chores and managing household resources to working as wage earners or discharging duties and exercising authority of assigned jobs in the public sphere. According to Lubbock (1998) there is unequal division of labor and responsibilities within households based on uneven power relations have stagnated women's potential to develop the skills required for participation in decision-making in a social system. The poorer the household, the greater the importance of the role of women in ensuring survival and in carrying out fundamental productive

activities and, consequently, the greater the influence women actually have on important household decisions, although women may not be recognized either culturally or socially as the ones who make such decisions.

2.4 Traditional practices and women empowerment

Indigenous women throughout the world are marginalized; suffering discrimination not on the basis of sex, race, cultures and class as described by UN (2010) the special advisor on Gender issues. Because culture exists through, and is generated by, the lived experiences of people, the role of women in transmitting culture also situates them as creators and custodians of culture. In many instances, this relationship between gender and culture is used as a basis for justifying violations of women's human rights. For example, in many cultures, religions, and states, the rights of individual women are subordinated to upholding women's role as the carriers of group identity. Thus, women are often denied the right to make autonomous decisions regarding their own sexuality, childbearing, and marriage; and their children's nationality, religion, and citizenship. These violations of basic rights are rationalized as necessary to ensure cultural preservation and other collective identities, which women are thought to embody.

Women, who experience human rights violations on the basis of both gender and culture, explain that it is not "culture" that lies at the root of women's oppression, but practices and norms that deny women gender equity, education, resources, and political and social power. While culture needs to be understood as part of the context in which human rights abuses occur, it does not rationalize or justify these abuses. UNCHR (1996) declares, "It is important to emphasize that not all customs and traditions are un-protective of human rights. However, those practices that constitute definite forms of violence against women cannot be overlooked nor justified on the grounds of tradition, culture or social conformity." UNCHR (1996) the Special Rapporteur implied that, it is true that some aspects of cultures may be used to violate women's human rights; however, other aspects of culture may be used to promote a human rights framework. For example, before contact with colonizing powers, many indigenous communities practiced relatively egalitarian gender relations, and reproduced worldviews that define gender roles as complementary, rather than hierarchical. Thus, for indigenous women, cultural preservation as

an element of cultural rights may be a strategy for transmitting values that support women's human rights.

Today according to UN (2010), women human rights advocates from a wide range of cultural contexts are working to ensure the continuation of cultural practices and values, while working to change cultural practices that may harm women. Women and those who navigate the lived realities of debates regarding gender and culture are paving the way for nuanced and historically specific negotiations of "culture" and "human rights". They are challenging this binary by demanding that states respect, protect, and fulfill both women's human rights and cultural human rights, recognizing that both sets of rights and the interplay between them are integral to people's enjoyment of the full range of human rights.

Gender based harmful traditions such as early marriage, Female Genital Mutilation (FGM), the beating of woman, and lack of access to education for girls are widespread in parts of Ethiopia as stated by Eneyew & Mengistu (2013). Many of these violations are perpetuated from generation to generation, mother to daughter, due to a lack of public awareness, media attention, and availability and access to services. Women themselves are often reluctant to report violations, including physical attacks, since doing so is considered a sign of weakness. There is a norm that prescribes 'a women should shoulder many challenges upon her' to be considered as a 'strong' women. Traditional sayings like "Women and donkeys never complain about burdens", instruct women not to report challenges. Consequently, there is little documented evidence regarding the level of domestic violence between men and women in pastoralist households. This is compounded by a reluctance to address the gender dimensions of pastoral peoples' lives, as to do so is seen as "interfering with culture". While the Ethiopian government has recognized the seriousness of gender inequality, it has failed to address the issue within the context of pastoralist society. In general, research on pastoral communities is very limited and absence of any gender analysis.

Early marriage is one of the most significant factors contributing to gender disparity in the study areas. The mean age at first marriage of male heads of households (MHHs) is higher by three years than that of female heads of households (FHHs), and the youngest age for both was 13.

Early marriage is deemed to have taken place when the girl is under 18 years of age. In the Societies 2013, some girls were as young as five. Three key reasons underpin the preference for early marriage and the eschewing of education for girls. The first is that it enables the parents to benefit from the bride gift that accompanies marriage. The second is that the sexual division of labor demands that females stay at home to serve their family until they marry. The third is fear that an educated girl will be less marriageable. As a result of women's early age of marriage and men's later age of marriage; husbands often die before their wives and consequently, many households are headed by women.

According to Lubbock (1998), decision-making process within pastoral system is affected by a complex set of environmental, socio-economic and cultural variables. The relationship among these variables is especially strong in traditionally subsistence societies.

2.5 Property access and women empowerment

Traditionally, pastoralist women are not involved in decision making both at family level and in a community level. Permission has to be sought from husbands or male representative for any activity that a woman wants to be involved in, including access to household or community property.

According to Eneyew & Mengistu (2013), women play a central role as livestock keepers, natural resource managers, income generators, and service providers, tasks which, in of themselves, are influenced by gendered norms, values, and relations. However, in spite of women's contribution to pastoral life, they have only limited access to, and control over, key productive resources such as livestock and land. They also have limited access to healthcare, education, family planning, and reproductive health. Moreover, the fundamental role of pastoral women in agriculture and livestock production has been systematically ignored and undervalued.

Pastoralist women have rarely been able to dispose-off livestock independently of their male kin, as stipulated by Kipuri and Ridgewell (2008). However, what is worrying is the fact that they are losing control over livestock products too. Women have by custom maintained full authority over the production, distribution and disposal of livestock products, which has represented one of

their few economic outlets. But a combination of commercialization and greater sedentarization, often associated with the adoption of agro-pastoralism or as a result of government policy, has begun removing women's control over milk, butter, cheese and ghee. Commercialization, whether for meat or milk production, tends to be realized by men. Women are unable to be engaged in this process because of their heavy workloads and lack of mobility. Men also have authority over the location of the household, which determines the accessibility of markets. Since livestock can be trekked to markets but livestock products cannot, men can establish full control over the commercial activities of all household members. As a result, among the settled Maasai in Tanzania, men have taken over nearly all the activities previously associated with dairying by women, which has been aided by the tendency of development interventions to recognize men as herd owners, as evidenced above.

Arshad, Muhammad, Mahmood, Randhawa, Ashraf and Mehmood (2010) found out that a pastoralist woman plays an important role outside the home in economic activities; however, their economic contribution is less visible and less recognized so far. Women play an important role as livestock caretakers in many countries including Pakistan. They undertake various activities of livestock management, fodder cutting, watering and feeding of animals, animal shed cleaning and milking. However, their involvement as decision makers regarding sale of livestock and use of the money is questionable.

2.6 Property Ownership among pastoral communities and women empowerment

From a study conducted among pastoralist of Ethiopia by Eneyew & Mengistu (2013), it confirmed that women suffer from gender inequality by many standards. Women have lower educational status, fewer livestock, and less land due to discriminatory access and unfavorable attitudes. It is also evidenced that the probability of households falling into poverty is higher for households headed by females than males. The frustrating event is that many of the challenges and burdens on pastoral women will remain invisible and unnoticed, and are likely to be perpetuated from generation to generation through societal values and norms.

Despite women valuable contributions, indigenous women still face inequality in a number of areas, such as inheritance of land and other property, access to credit, capital markets and other

economic resources, educational and employment opportunities and health care services, access to information, freedom of choice, freedom of association and lack of access to decision-making processes and institutions according to UN (2010) Office of the special advisor on Gender issues.

According to Kipuri and Ridgewell (2008), women own no livestock and even to sell a cow, permission has to be sought, in fact even to sell an ear of maize that they have planted themselves; they have to do it secretly. This is despite the central role that women have in livestock production, which is often overlooked. A great deal of their time is spent tending animals such as goats and sheep around the homestead. They also collect water and fodder for sick animals and have extensive knowledge concerning animal health. In many cases, girls accompany boys and men when they trek livestock in order to cook and clean for them. Yet when it comes to ownership of these animals, women have nothing under their names. Customarily, rangelands, forests and water resources were held as communal property, with access and use rights determined by group affiliation. Pastoralist women, for example Borana women from southern Ethiopia, were excluded from customary management regimes and relied on men to access natural resources. Although resource losses are endured collectively, women are often less able to negotiate with private or group land-holding systems, which are emerging among pastoralists as a response to increasingly insecure tenure. For example, the Samburu were initially encouraged to form group ranches by the government of Kenya, and membership was granted exclusively to male household heads.

Gender relations among nomadic and semi-nomadic pastoralists as described by Oxfam (2005) in a Uganda Participatory Rural Appraisal (PRA) study, was carried out by the Alternative Basic Education for Karamoja (ABEK) programme working with pastoralist groups in Uganda. It showed that women are the main producers in pastoral society, accounting for 90 per cent of domestic labor. They make a significant contribution to livestock production but do not own livestock or land, have the highest illiteracy rate, have limited access to credit and modern technology, and suffer from domestic violence.

2.7 Formal education and women empowerment

First United Nations Conference on Women (1975), the role of gender as a key variable in national development issues did not seem important in many developing countries, including Kenya as stated by Eneyew & Mengistu (2013). It is during this first UN Decade for Women that national governments agreed to recognize women clearly as the 'missing link' in national development and economic success within the human capital investment framework. During this period, questions emerged regarding gender equity and equality of education akin to those raised by 18th Century English feminists such as May Wollstonecraft in her works, Thoughts on the Education of Women (1787) and A Vindication of the Rights of Women (1789) in which she argued for a transformation of educational and socialization processes that were responsible for stunting women's intellect by teaching them to be subordinate to men.

From a study conducted among the pastoralist of Ethiopia and found out the following. Generally speaking, pastoralists' educational status was very low, even by rural standards. The majority of the sampled households were illiterate. The mean levels of education attained by male and female household heads were 1.56 and 1.0 years respectively. This indicates that the educational status of female household heads is lower than that of males by 64.1%. The study identified early marriage, lack of adequate schools in pastoral areas, and gender biased ideologies as barriers to girls' education. Although there has been a continuous effort to promote girls' education in the area; the problem is still deeply rooted.

Kenya like many other developing countries has a long history that dates right from the colonial period and possibly even earlier, that present trends of gender inequality, not only in education but also in the labor market, political leadership and social and economic spheres as stated by Chege and Sifuna (2006). Since education is a key factor in determining development trends, particularly in contemporary world, national governments have embraced the idea of equal education for all as a matter of priority. Even as nations continue to grapple with the need to provide equal education for all, it is important to understand that their struggles are located within a broader historical and cultural context, that explain discrepancies in the development of women's education relative to men's. Of great relevance is the development of education from traditional contexts, through the era of missionaries, the colonial times, to the post-colonial

period whereby the construction of gender, gender identities and relations, based on patriarchal ideologies, have resulted in fewer women and girls benefiting from education.

According to Chege and Sifuna (2006) countries like Kenya, where gender issues have been given a lip service for a long time, accelerating girls' education has remained a mirage that continues to pose serious challenges. In addition, historical factors that are often sidelined in gender research and scholarship is emerging as crucial in explaining and strategizing for interventions meant to address gender inequalities in education, not only within but also across geographical regions. In the absence of evidence based interventions that target specific regions and cultural settings, a vicious circle has ensued whereby communities continue to reproduce uneducated women, who in turn bring forth generations of uneducated girls, who also reproduce the roles of their mothers. It is therefore, an accepted fact that to be successful in improving girls' and women's education relative to that of males, development efforts must be supported by gender-sensitive research, relevant knowledge and skills that are responsive of the educational needs of girls/women and boys/men at the individual, social, political and economic levels.

According to Oxfam (2005) there are various challenges faced by pastoralist girls in attaining education. With the declaration of Free Primary Education (FPE) in Kenya in 2003, a national Gross Enrolment Rate of 104 percent was achieved. Despite this overall increase, the figures obscured geographical inequalities and, in pastoralist districts, the Gross Enrolment Rate was only 25 per cent, with as few as 17 per cent of pastoralist girls enrolled in school. This suggests that fees were not the only obstacle to enrolment. Hidden costs, such as uniforms, lunch, and community development funds, as well as unfriendly school environments lacking adequate sanitation facilities, have further excluded girls, rather than boys. Low rates of participation are also strongly influenced by mobility of pastoralist families.

Early marriages have denied many girls the chance to realize their potential, and men dominate decision making at household and community levels. Women's power to make decisions is mainly in the choice of crops to be planted, and even then men initiate decisions and only really present conclusions to their wives for approval. Decisions about where to locate static schools have important implications for girls. Pastoralist children living in dispersed mobile groups may have many kilometers to walk each day to and from school. This raises safety issues for girls en

route, and also in school, where they may be far from their family and therefore more vulnerable to abuse.

In drought stricken pastoralist zones of the Sahel as stated by Oxfam (2005), in school feeding programmes are essential if boys and girls are to attend school, given the many hours they spend walking there and back. Parents may let their sons sleep on the school floor during the week, but not their daughters. If schools have no toilets or running water that is safely accessible to girls, they may miss many weeks a year of schooling while they are menstruating. Flexibility in the timing of the school day and annual calendar of the school is very important in relation to workloads, and these all need to be examined for their different impact on girls and boys. Creative approaches need to be found, such as developing a network of host families to provide accommodation and security for girls and boys attending school far from home.

Education was seen to improve capacity and confidence to argue for greater access to and 'ownership' over property according to Flintan, F., Demlie, S., Awol, M., Humed, Z., Belete, Y. & Lemma, H. (2008). Education helps women's lives in general to improve, including property ownership. Further communities have recognized that female education can have positive impacts: female children have access to education and "are changing many things through their struggle". Development actors are increasingly recognizing that formal education may only offer the means and benefits for a small number of pastoralists who are able to access and use it. However for many not only is it unattainable, but also for many it is unsuitable. As a result effort is being placed in making schools and the lessons taught more accessible and suitable through such as the provision of mobile schools, boarding schools, community facilitators, and a reformed curriculum.

The major solution to achieving gender equality in pastoral society lies in the creation of awareness by women themselves, through training and education as stated by Eneyew, A. & Mengistu, S. (2013). Improving women's lives requires capacity building, empowering practices, and participation in public decision making processes. This could be facilitated by organizing pastoral women's associations and forums to build a collective voice. In addition, affirmative action, public awareness schemes, and support mechanisms should be devised and implemented

to ensure equality and empowerment of pastoral women. Harmful traditional practices that affect the health and social status of women, such as FGM and early marriages, need to be targeted immediately. Above all the traditions of whipping women should be given priority and treated with caution as it may raise conflict between local authorities and communities. Interventions towards restricting the whipping of women, first and foremost, need to target and educate clan leaders.

2.8 Women's Empowerment Theoretical Framework

This study is based on theory of women empowerment framework by Golla, Maholtra, Nanda and Mehra (2011) who stated that a woman is empowered when she has both the ability to succeed and advance and the power to make and act on economic decisions. To succeed and advance women need the skills and resources to compete in markets, as well as fair and equal access to economic institutions. To have the power and agency to benefit from economic activities, women need to have the ability to make and act on decisions and control resources and profits.

Resources are the building blocks women can draw on to succeed economically or to exercise power and agency. Resources can be at the individual or community level. They are more than financial or monetary in nature, and include: Human capital (e.g., education, skills, training); financial capital (e.g., loans, savings); Social capital (e.g., networks, mentors) and Physical capital (e.g., land, machinery

Norms and Institutions are the "rules of the game" or the organizational and social systems that govern activities and mediate relations between individuals and their social and economic environment. Norms and institutions influence how resources are distributed and used. Norms include gender defined roles, taboos, prohibitions and expectations such as whether or not it is appropriate for women to be in public spaces, hold certain types of jobs, or manage money. Institutions include legal and policy structures, economic systems, market structures, marriage, inheritance and education systems

Projects may approach economic empowerment by working either to enhance the resources available to women or to redefine norms and institutions. Furthermore, projects may work

toward advancing women economically or building women's power and agency. These different paths to addressing women's economic empowerment are illustrated in the Figure below. For example, a microcredit program that provides loans to women works primarily to increase women's economic advancement through resources. A literacy or life skills program primarily increases women's personal resources in order to increase their power and agency. While both projects work to increase women's economic empowerment, they do so along different pathways.

The specific factors that signal progress toward women's economic empowerment may be different in different contexts. They may even change over time, as countries or regions become more developed. Figure 1 provides examples of how some projects would fit within the framework. No single program can address all of the factors that contribute to women's empowerment. Rather, if empowerment is seen as a complex, multilayered pie, programs should "choose their slice." That is to say, they should concentrate efforts on where they can make the most difference given their resources, timeframe, local conditions, and also consider what other organizations are doing.

Even though most programs take on their specific slice of the pie, framing their work within a broader framework of empowerment is essential. Understanding the wider opportunities and challenges women face in the specific context of the project is important in order to: determine where resources are best spent to meet goals; design the best intervention; Identify areas outside of the project focus that may help or hinder its success; and Define clearly what the program will and will not change, and where change outside of the project is necessary for the project to succeed.

Figure1: Women empowerment theoretical framework diagram. Golla, Maholtra, Nanda and Mehra (2011)

2.8.1 Link between theoretical framework and the study

Women empowerment theoretical framework by Golla, Maholtra, Nanda and Mehra (2011) is related to this study through its objectives. Property access and ownership the third objective, relates to resources considered by women empowerment framework to be building blocks that women can draw from to succeed economically through power and agency. The second objective of traditional practices relates to norms and institutions which is a social system that influences distribution and use of resources. Norms and institutions also define gender roles that either prohibit or have expectations on how women conduct themselves in public and this relates to the first objective of gender roles among pastoral communities.

2.9 Conceptual framework

The study has identified independent variables which include: a gender role that includes women roles, men roles and challenges of women roles. A second variable is traditional practices which is segregated into stereotyping practices, gender based violence and decision making. A third variable is property access which includes access to livestock product, access to livestock and access to land. The fourth variable is property ownership which is segregated into type of property owned and traditional rules governing property ownership. The fifth variable is formal education and it includes awareness on education, level of education, life of an educated woman and advantages of formal education.

The study looked at dependent variable women empowerment that included access to resources, property ownership and control, decision making at household and community level and access to education. Moderating variable included gender Government policy and intervening variable is women individual capabilities.

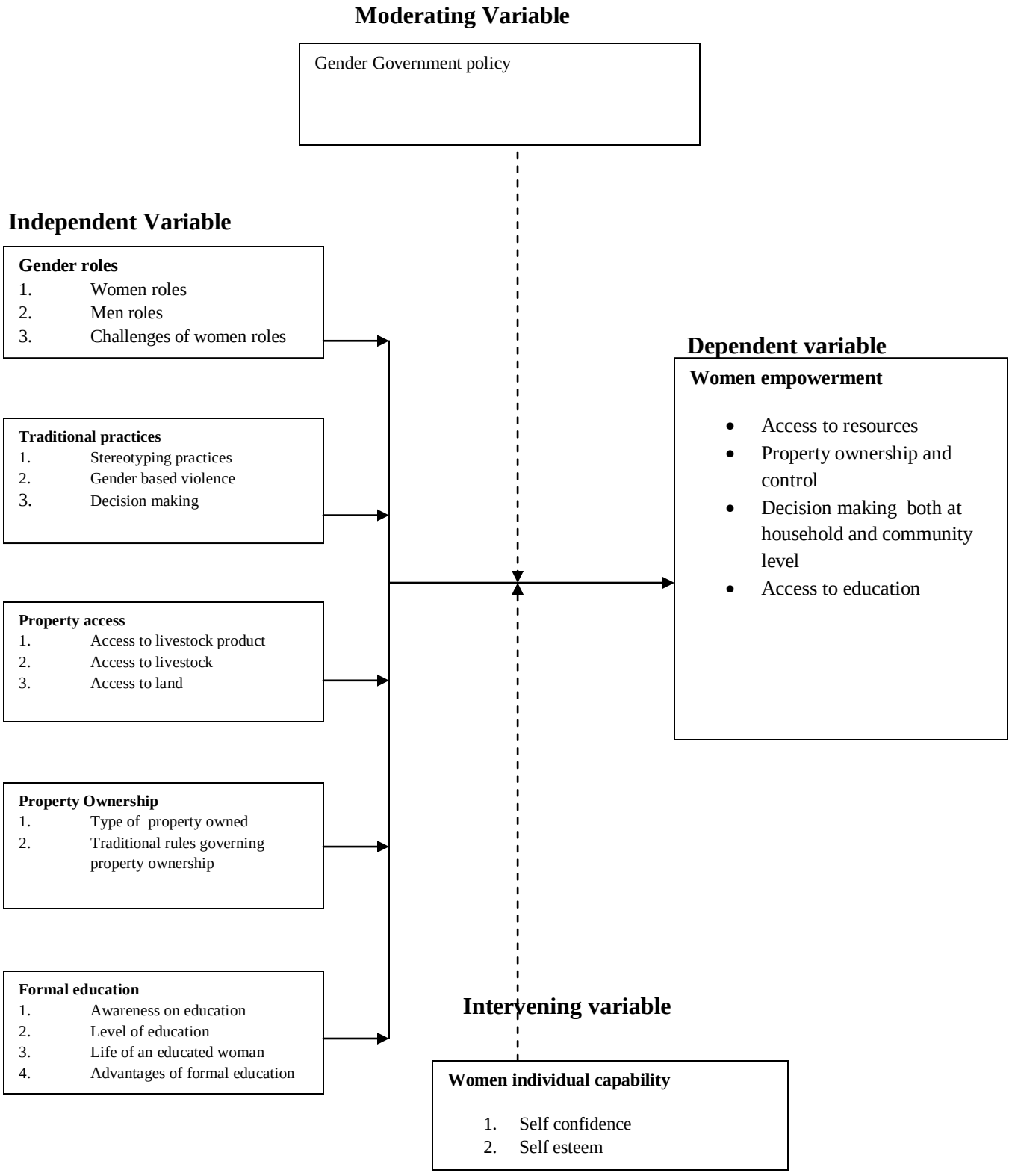

Figure2. A conceptual Framework for women empowerment success

From the above conceptual framework figure, it was realized that gender roles, traditional practices, property access, property ownership and formal education (independent variables) can positively or negatively influence women economic empowerment (dependent variables). Discriminating gender roles and stereotyping traditional practices have a negative influence, women's access and control of property has a positive influence while formal education forms the basis and path for positive influence on women economic empowerment.

Gender Government policies (moderating variable) has a contingent effect on the relationship between gender roles, traditional practices, formal education and property access and ownership (independent variable) and women economic empowerment (dependent variable). Some Government policies have a positive reinforcement on women empowerment through banning discriminatory traditional practices and encouraging gender equality and empowerment; the third Millennium development goal. Women's individual capabilities; self confidence and self esteem (intervening variable) though difficult to measure, has an influence on the relationship between gender roles, traditional practices, formal education and property access and ownership (independent variable) and women economic empowerment (dependent variable).

2.10 Gap in Literature review

Some studies have been done on pastoral women by Kipuri and Ridgewell (2008), Eneyew and Mengistu (2013), Livingstone and Ruhindi (2011) and Hewitt (1989) on many aspects including but not limited to women empowerment, however little has been done on Gabra women. Out of the fact that Gabra community initially belonged to the larger Oromo group who are mostly based in Ethiopia, there has been a biasness to study them under Borana. There are gaps in terms of gender roles among Gabra who are camel herders, traditional practices influenced by their system of Governance called Yaa according to Tablino (1999) and gaps in terms of traditional rules governing property access and ownership. Therefore this study seeks to study the factors that influence women empowerment among Gabra community as part of pastoral communities.

CHAPTER THREE
RESEARCH METHODOLOGY

3.1 Introduction

This chapter consists of research design, target population, sample size, sampling design, data collection instruments, and data collection procedures and data analysis. The researcher also gave a validation of the chosen methodology used in research to make its findings objective.

3.2 Research design

The researcher used descriptive survey for the study. This refers to a set of methods and procedures that describe variables. Descriptive survey is a process of collecting data in order to test hypothesis or to answer the question of the current status of the subject under study. Descriptive studies portray the variables by answering who, what and how questions (Babbie, 2002). Mugenda and Mugenda 2003 assert that the descriptive survey is a process of collecting data in order to test hypothesis or to answer the questions of the current status of the subject under study. Descriptive survey was chosen because it enables the researcher to generalize the findings to a larger population. The descriptive survey approach has been credited due to the fact that it allows analysis of the relationship between variables (Creswell, 1999).

3.2 Target population

Mugenda and Mugenda (2003) describe a population as the entire group of individuals or items under consideration in any field of inquiry and have a common attribute. This study targets all Gabra women from the age of 18 years and above living in North Horr Ward. North Horr ward has a population of 7,481 females according to Kenya National Bureau of Statistics (2009) and out of this 96 women will be interviewed.

3.4 Sampling procedure and sample size

According to Mugenda and Mugenda (1999) where there is time and resources, a researcher may make a bigger sample. This means that there would be a high level confidence. They further added that, if the target population is less than 10,000, then the sample size would be calculated as follows:

$$n = \frac{Z^2 pq}{d^2} = \frac{(1.96)^2 (0.5)(0.5)}{(1)^2} = 96$$

Where;

n= the desired sample size

z= the standard normal deviate at the required confidence level of 95%.

p= the proportion in the target population estimated to have characteristics being measured

q= 1-p

d= the level of statistical significance set (confidence interval) of 10%.

This sample size is close to the sample size proposed by Yamane, (1967) of 99 for a population of 7000 and 8000 with precision levels of + 10%. Therefore a sample of 96 would be selected for the study.

Sampling refers to the process of selecting individuals for study. The study used cluster and multi-stage probability sampling techniques and selected various respondents. Cluster sampling technique allowed the researcher to divide North Horr Ward into sub-locations and a random sample of two locations was selected. Multi-stage sampling allowed the researcher to select a sample village within each selected location. The term sample refers to a segment of the population selected for research to represent the population as a whole (Kotler and Armstrong, 2006). North Horr Ward has 3 locations namely: Malabot, Gas and North Horr. Malabot location has 2 sub-locations namely; Korka and Malabot, Gas location has 2 sub-locations too namely: Chari Gollo and Gas itself. Then North Horr location has 2 locations namely: Elbesso and North Horr. The study was conducted in 2 sub locations and the sampling unit was a village.

3.5 Data collection method

Data was collected from households in 2 sub locations of North Horr Ward using structured questionnaires. Data collection used a questionnaire because it is a typical method through which descriptive data can be collected, Gay, (1981). Primary data was collected using close ended questionnaires, where response from 91 women was collected. The questionnaire was administered to the respondents with the help of a research assistant who understood the local

language. The duration for responding to the questionnaire was flexible, and where it proved difficult for the respondents to complete the questionnaire immediately, the researcher took a break and returned later.

The study also administered 4 key informants to 4 women leaders; which gave an in-depth and felt response without feeling held back in revealing of any information from the key community people. 1 Focus groups discussion was conducted in one of the sub locations, which was intended to assist in information sharing that was important in highlighting challenges associated with women empowerment

3. 6 Data collection instrument

This study used the following data collection instrument; questionnaire, interviews and focus group discussion.

3.6.1 Questionnaire

Data collection tool that the study used was close ended questionnaires (see Appendix 2). It was be divided into 6 sections; where section 1 comprised of socio-demographic data, section 2 gender roles, section 3 traditional practices, section 4 comprises of property access, section 5 has property ownership and section 6 formal educations influencing women economic empowerment. The survey questionnaire was administered through face to face personal interviews with the respondents.

3.6.2 Interviews

Key informant questionnaire was administered to 4 women leaders.

3.6.3 Focus group discussion

Focus group discussion is another method that was used to collect data from selected women groups. This was because the groups had collective support in information sharing that was important in highlighting challenges associated with women empowerment. Focus group discussions have been found helpful in assessing needs, developing plans, testing new ideas or improving existing programmes, Krueger, (1988); Babbie, (1992). Focus group guides were developed and used in the focus group discussion. A group of women with 10 women were interviewed in North Horr sub-location.

3.7 Validity of instrument

Validity determines whether the research truly measures that which it was intended to measure or how truthful the research results are, Joppe, (2000). To ensure validity of the information, the researcher developed questionnaires with the support of her supervisor. Researcher administered the questionnaires and interview guide with the help of trained assistants who spoke and understood Gabra language.

3.8 Reliability of instrument.

Refers to the extent to which results are consistent over time and an accurate representation of the total population under the study, Joppe, (2000). Kirk and Miller, (1986) came up with three types of reliability which relate to quantitative research as: (1)the degree to which a measurement, given repeatedly, remains the same, (2) the stability of a measurement over time; and (3) the similarity of measurement within a given period of time. Worthen et al (1993) defines reliability as a measure of how stable, dependable, trustworthy, and consistent a test is in measuring the same thing each time. During this study the researcher used 10 questionnaires to determine the effectiveness of the research instrument.

3.9 Data collection procedure

The researcher provided a letter of introduction to Marsabit County leaders, North Horr constituency leaders, District, Division leaders and humanitarian organizations working in the constituency seek their support in data collection processes in the sampled locations. The researcher approached respondents and introduced the purpose of the study and administered the questionnaire, key informant and focus group discussion interview guide.

3.10 Data analysis and technique

According to Creswell (1999) the process of data analysis involves making sense out of a text and image data. Anderson and Poole, (2001) says that the researcher must be able to interpret the data reliably, once data has been collected. The purpose of this study was to explore the relationship between the identified independent, dependent, moderating and intervening variables, in order to identify critical successful factors of women empowerment.

Data obtained from the field was cleaned where relevant data was coded, and analysed using a statistical package for social scientists (SPSS) and generated information. Quantitative data was then entered into the computer and analyzed using the Statistical Package for Social Sciences (SPSS) version 21. Tables were used to present the data while descriptive statistics such as percentages were used to answer research questions. Qualitative data from the open ended questions was analyzed thematically.

3.11 Ethical Consideration

The researcher obtained consent from the respondents; and respected the facts that participants were capable of making informed decision regarding their participation in this research study. The participant's consent to participate in the research was voluntary, free of any coercion or promises of benefits unlikely to result from participation. The participants were informed of the nature, purpose and potential impact of the research which is purely for academic purpose.

3.12 Operationalization Table

Variables	Indicators	Measurement scales	Data collection tools	Analysis tool	Data presentation
Independent variable Gender roles	1. Women roles 2. Men roles 3. Challenges of women roles	Ordinal Nominal	Questionnaire FGD Key informant	SPSS Thematic	Tables Percentages
Independent variable Traditional practices	1. Stereotyping practices 2. Gender based violence 3. Decision making	Ordinal Nominal	Questionnaire FGD Key informant	SPSS Thematic	Tables Percentages
Independent variable Property access	1. Access to livestock 2. Access to livestock product 3. Access to land	Ordinal Nominal	Questionnaire FGD Key informant	SPSS Thematic	Tables Percentages
Independent variable Property ownership	4. Type of property owned 5. Rules governing property ownership	Ordinal Nominal	Questionnaire FGD Key informant	SPSS Thematic	Tables Percentages
Independent variable Formal education	1. Awareness on education 2. Level of education 3. Life of an educated woman 4. Advantages of formal education	Ordinal Nominal	Questionnaire FGD Key informant	SPSS Thematic	Tables Percentages
Dependent variable **Women empowerment**	1. Access to resources 2. Property ownership and control 3. Decision making both at household and community level 4. Access to education	Ordinal Nominal	Questionnaire FGD Key informant	SPSS Thematic	Tables Percentages

CHAPTER FOUR

DATA ANALYSIS, PRESENTATION AND INTERPRETATION

4.1 Introduction

This chapter deals with the analysis of data collected from the field, presentation and interpretation of the data. Analysis of data was done using statistical package for social sciences (SPSS) version 21; presentation was done using tables while interpretations are generated from analysis of the data presented.

4.2 Questionnaire Return Rate

The researcher distributed 91 questionnaires to the individual respondents, 4 key informants interviews and 1 focus group discussion, out of which 91 questionnaires, 4 key informants interviews and 1 focus group discussion were successful. This represented an overall 100% return rate, this was made possible through the help of a research assistant, researcher had allocated sufficient time to data collection and respondents were very supportive.

4.3 Demographic characteristic of respondents

The following are demographic characteristic of the respondent according to age, education level; time lived in North Horr and source of income.

4.3.1 Distribution of respondent in terms of age bracket

The researcher sought to find out the age of the respondent**.** Table 4.1 shows the distribution of respondents in terms of age bracket.

Table 4.1 Age of respondents

Age Bracket (Years)	No. of respondent	Percentage (%)
18-20	6	7
21-30	30	33
31-40	30	33
41-50	13	14
51 and above	12	13
Total	91	100

Out of the 91 respondents, 30 of them, 33%, of the respondents were in the age bracket of between 21 and 40 years and 31 and 40 years of age. On the other hand only 6, 7% of respondents were in the age bracket of between 18 and 20 years, 13 respondents, 14% were in

the age group of 41 to 50 years while those were in the age bracket 51 and above accounted for 12 respondents which were 13%.

4.3.3 Distribution of respondents in terms of time they have lived in North Horr ward

The researcher sought to find out the time that the respondents have lived in North Horr ward. Table 4.2 shows the distribution of respondents in terms of time they have lived in north Horr.

Table 4.2 Duration lived in North Horr ward

Duration of stay	No. of respondent	Percentage (%)
Less than 1 year	2	2
1-4 years	1	1
5-10 years	5	6
11-15 years	12	13
Over 15 years	71	78
Total	91	100

Out of the 91 respondents, 71 which accounts for 78% of the majority, had lived in North Horr for over 15 years; they were followed by those who have lived for between 11 to 15 years with 12 respondents a 13% and 5 respondents which is a 6% for those who had lived for between 5 to 10 years. On the other hand, only 1 respondent with a 1% had lived between 1 to 4 years and 2 respondents with a 2% had lived in North Horr for less than 1 year.

4.3.4 Distribution of respondent in terms of source of income

The researcher sought to find out source of income for the respondents. Table 4.3 shows the distribution of respondent in terms of source of income.

Table 4.3 Source of income

Sources of income	Mentions	Percentage
Sale of livestock products	59	56%
Retail business	27	26%
Casual Work	10	9%
Self-employment	8	8%
Permanent employment	1	1%
Total	105	100%

Sale of livestock products received the highest rate as the source of income by the respondents with 59 respondents which accounted for 56%. Retail business with 27 respondents was

indicated to be at 26%, Casual work had 10 respondents at 9% and self-employment had 8 respondent was at 8%. However 1 respondent with a 1% listed permanent employment as source of income.

4.4 Gender roles and its influence on women empowerment

The first objective was gender roles influencing women empowerment which includes: women roles, challenges associated with women roles and men's roles within Gabra community.

4.4.1 Women roles

The researcher sought to find out how women roles influenced women empowerment within Gabra community. Table 4.4 illustrates women roles and its influence on women empowerment

Table 4.4 Women roles

Women roles	No of respondent	Percentage
Women roles		
Reproductive and child care	90	99%
Livestock rearing	75	82%
Productive-livestock rearing	71	78%
Social like decision making	31	34%
Economic activities		
Self-employment	47	52%
Casual work	31	34%
Temporary job	20	22%
Permanent job	1	1%

The study revealed that reproductive and child care was the main role for most of the respondents. Amongst the surveyed respondents, 90 of them with a 99% indicated reproductive and child care as their main role as women, 75 respondents accounting for 82% cited livestock rearing and 71 respondents with a 78% indicated productive-livestock rearing role. However, only 31 respondents, a 34% indicated that they have social role in decision making. In addition 47 respondent accounting for 52% indicated that self-employment was the main economic activity which empowered them to carry out their gender roles. They were followed by those who indicated that they are empowered by casual work and temporary job in carrying out their gender roles, 31 respondents accounted for 34% and 20 respondents accounted for 22%

respectively while only 1 respondent with a 1% indicated that they felt empowered by permanent job to carry out their gender roles.

4.4.1.1 Qualitative findings on women roles

From the key informant interviews and focus group discussions conducted, the respondent mentioned women roles as "…Reproductive roles and taking care of children, washing and cleaning e.g. clothes, houses etc, fetching water and firewood, also help in caring for livestock, construction of traditional houses, cooking for the family and other casual roles in the house e.g. fetching water and firewood…". From these findings, women roles among pastoral communities have a negative influence on women empowerment. Women have a lot of work to carry out within a household and may not have time to engage in any economic activity that can empower them.

4.4.1.2 Livestock rearing activities

Respondents were asked on who performs livestock activities as listed in table 4.5.

Table 4.5 Livestock rearing activities

	Husband		Wife	
Activities	n	%	n	%
Fodder cutting	81	89.0%	10	10.9%
Watering	53	58.2%	38	41.8%
Feeding of animals	57	62.6%	34	37.4%
Animal shed cleaning	69	75.8%	22	24.1%
Milking	75	82.4%	16	17.6%

Most of the activities regarding livestock's are tackled by men but Watering is relatively performed by both husband and wife with 53 and 38 respondents accounting for 58.2% and 41.8% respectively. Fodder cutting is majorly done by men as mentioned by 81 respondents accounting for 89%.

4.4.2 Challenges associated with women roles

The researcher sought to find out challenges associated with women roles as they engage in empowerment activities within Gabra community. Table 4.6 illustrates challenges associated with women roles.

Table 4.6 Challenges associated with women roles

Challenges associated with women roles	No of respondent	Percentage
Gender discrimination	90	99%
Constant portrayal of women as the weaker sex	88	97%
Unwanted / Unplanned pregnancies	81	89%
Violence against women	75	82%
Sexual harassment	75	82%
Physical violence and the threat of violence	70	77%
Negative cultural norms like FGM	65	71%
Inadequate basic education	62	68%
Lack of leadership skills	62	68%
Low Self esteem	54	59%
Defamation / Sexuality Bating / Accusations	40	44%
Other roles like child bearing and bringing up	24	26%

The study further revealed that women are faced with various challenges in carrying out their gender roles. 91 respondents, accounting for 99% indicated that gender discrimination is the main challenge associated with gender roles, 88 respondents with a 97% cited that constant portray of women as the weaker sex is the second challenge. In addition 81 respondents, with 89% cited unwanted/unplanned pregnancies, 75 respondents accounting for 82% cited violence against women, and sexual harassment, 70 respondents with 77% cited physical violence and threat of against women, 65 respondents a 71% cited negative cultural norms like FGM, 62 respondents a 68% cited inadequate education and lack of leadership skills and 54 respondents accounting for 59% cited low self-esteem as some of the challenges they face in carrying out gender roles. However only 40 respondent accounting for 44% and 24 respondents accounting for 26% cited defamation/sexual bating/accusations and child bearing as some of the challenges.

4.4.2.1 Qualitative findings on challenges associated with women roles

From the key informant interviews and focus group discussions conducted, the respondent mentioned some of the challenges associated with women roles. Women in general viewed their roles in the community as discriminating. This is because they are not allowed to perform some tasks. "…women are not allowed to perform some of the roles within the community for example milking of Camels…" FGD. "…We have inadequate knowledge about children nutritional requirements; though we take care of the animals, we do not have full control over them; we also take care of the property in the family but we cannot access the property without

the husband's permission …." FGD. "…Women are involved in washing activities, but due to poverty, they sometimes lack washing materials like detergents or even items like basins; construction and maintenance of traditional houses are women roles but the materials used for construction are not durable as grasses and wood are used in most cases. They thus need frequent replacement which is sometimes a hard task especially because of the unavailability of these materials in North Horr which is an arid place…" KII.

From this study, women consider their roles to be discriminating, with a constant portray of women as weaker sex coupled with violence and sexual harassment are some of the challenges associated with women roles that have a negative influence on women empowerment.

4.4.3 Men roles

This section discusses roles of men within Gabra community of North Horr ward. Majority of the respondent described men roles as "…Taking care of livestock, they are the bread winners of their families, main decision makers in the community, defend community during conflicts, selling of goods and services, controlling the family, caring for the family and help in building and construction of houses…" KII & FGD. Therefore from these findings, men roles are considered to be empowering, as they are the major decision makers, they are involved in economic activities like selling of goods and services and are in control of the family.

4.5 Traditional practices and their influences women empowerment

The second objective of the study was to establish the influence of traditional practices on women empowerment among pastoral communities. It is divided into three areas of analysis as follows: stereotyping practices, gender based violence and decision making.

4.5.1 Stereotyping practices

Respondents were asked questions relating to traditional practices that tend to stereotype women within Gabra community as shown in Table 4.7

Table 4.7 Stereotyping practices

Statement	Strongly disagree		Disagree		Neutral		Agree		Strongly agree		Overall Percentage
	No.	%	No.	%	No.	%	No.	%	No.	%	
What a woman owns belongs to her husband and husband is allowed to make decisions on such property if he wishes.	0	0%	0	0%	1	1%	21	23%	69	76%	95%
Women are only allowed to make decisions only if their husbands are deceased	3	3%	6	7%	5	5%	47	52%	30	33%	81%
Women and girls belong to the community either to their fathers or their husbands	2	2%	0	0%	21	23%	40	44%	28	31%	80%
Women cannot be allowed to own property in this community	6	7%	15	16%	7	8%	45	49%	18	20%	72%
Wife battering is justified in this community in some cases	5	5%	8	9%	33	36%	34	37%	11	12%	68%

According to the respondents, what a woman owns belongs to her belongs to the husband is allowed to make decisions on such property if he wishes. 69 respondents, accounting for 76% strongly agreed on the same with an overall percentage of 95%. Women are only allowed to make decisions only if their husbands are diseased, with 47 respondents a 52% of the respondents agreeing on the same and an overall percentage rating of 81%. The study further revealed that women and girls belong to the community, with 40 respondents accounting for 44% agree on it and an overall percentage rating of 80%. In addition, women are not allowed to own property in the community, 45 respondents accounting for 49% agreed on the same with an overall percentage rating of 72%. In addition, the respondents indicated that wife battering is justified in their community as mentioned by 34 respondents accounting for 37% with an overall percentage ration of 68%.

4.5.1.1 Qualitative findings on stereotyping practices

Lack of women empowerment is sometimes caused by traditional practices that prevent or hinder women empowerment. "….In the community, we are not allowed to inherit property either from our husbands or fathers; during initiation, boys are given some property like animals but girls are not given. This is somehow discriminatory; we are also not allowed to go out for long hours especially by ourselves; we are not allowed to attend rituals like the sacrifice offering (Sorio), which is a communal prayer…" FGD

"….Women was not given weapons to defend themselves during conflicts. This leaves them exposed and at risk of being attacked; during marriage, the bridegroom is given some chance to ask for animals but the bride is not given the chance…." KII. Other stereotyping practices are beyond women control like getting children. "…When a woman gives birth to a boy, she is respected and valued in the community. This boosts her status in the community and when women get married, they are welcomed very well by the family and given new responsibilities to handle. They are also given the right to own some household items. This makes them feel responsible and empowered…" KII. However, "…Some of us who are married but do not have children are discriminated against and underpowered…" FGD

From the above findings, stereotyping practices have an influence women empowerment among pastoral communities. Practices that say a woman belong to her husband or father; women cannot own any property or make decision, have a negative influence on women empowerment.

4.5.2 Gender based violence

Respondents were asked questions on their knowledge and experiences on gender based violence related to traditional practices within Gabra community.

4.5.2.1 Awareness and experiences on forms gender based violence

Respondents were asked questions on their awareness and experiences on forms of gender based violence within their community as presented in table 4.8

Table 4.8 Awareness and experiences on forms of GBV

	Aware of		Experienced	
Forms of GBV	**No**	**Percentage**	**No**	**Percentage**
Spouse battery	82	90%	75	82%
Rape	71	78%	49	54%
Forced marriage	55	60%	33	36%
Female genital mutilation	47	52%	26	29%
Child molestation	25	27%	32	35%

Amongst the respondents who know GBV, 82 respondents a 90% are aware of spouse battery, 71 respondents with a 78% are aware of rape, 55 respondents with a 60% are aware of forced marriages and 47 respondents accounting for 52% are aware of FGM as the forms of GBV in their community. On the other hand, 75 respondents with an 82% have experienced spouse battery, 49 respondents accounting for 54% of the respondents have experienced rape, 33 respondents with a 36% have experienced forced marriages, and 26 respondents accounting for 29% have experienced FGM while only 32 respondents with a 35% have experienced child molestation.

4.5.2.2 Experiences and knowledge of gender based violence

The following were response from respondents on their experiences and knowledge of gender based violence as presented in table 4.9

Table 4.9 Gender based violence

Gender based violence associated with traditional practices	Yes		No	
	No. of respondent	Percentage	No. of respondent	Percentage
Experience of GBV	80	88%	11	12%
Knowledge on Violence Against Women and Girls (VAW/Gs)	79	87%	12	13%
Availability of structure to report GBV	71	78%	20	22%
Justification in reporting GBV	69	76%	22	24%
Awareness on the channels to report GBV	68	75%	23	25%
Justification of wife battery in some cases in this community	66	73%	25	27%
Cases of child and girls' abuse	23	25%	68	75%
Experience of domestic violence	16	18%	75	82%

At least 80 respondents, an 88% have experienced GBV and 79 respondents with an 87% have knowledge on violence against women and girls. In addition 71 respondents, with a 78% indicated that there are structures to report GBV and 69 respondents, with a 76% further affirmed that it is justified to report GBV. On the other hand, 68 respondents accounting for 75% are aware of channels to report GBV, 66 respondents with a 73% feel that wife battery in some cases in their community is justified; only 23 respondents accounting for 25% indicated there are cases of girls child abuse.

From these findings, gender based violence like rape, forced marriages, FGM and wife battering have a negative influence on women empowerment.

4.5.3 Decision making

Further there was need to ascertain the perception about women inclusion in decision making as presented in table 4.10.

Table 4.10 Decision making as a traditional practice

Decision making as a traditional practice associated with women empowerment	Yes		No	
	No. of respondent	Percentage	No. of respondent	Percentage
Involvement of women in decision making with respect to the distribution and utilization of public funds in this community	12	13%	79	87%
Involvement of women in the distribution and utilization of family resources	17	19%	74	81%
Women's capability on being a leader and making decision	84	92%	7	8%
Women's ability to own and control land and other factors of production in this community?	84	92%	7	8%

79 respondents with an 87% felt that women were not involved in decision making with respect to the distribution and utilization of public fund in the community. According to the 74 respondents accounting for 81% of respondents, women were not involved in the distribution and utilization of family resources, while 84 respondents with a 92% believed that a woman can be a leader and make decision as well, and 84 respondents accounting for 92% also felt that a woman has the ability to own, control land and other factors of production in the community.

4.5.3.1 Qualitative findings on decision making

"…Women are not involved in decision making in the community. This means that they have to follow the decisions made by their husbands. Most women are only able to have some power when their husbands are deceased; women are not involved in leadership roles in the community. This means that they are all the times under men leadership; women also do not have property

right. This means that they are not fully allowed to own property in the community, except for the household items…" KII

Despite the traditional practices that prevent the empowerment of women, the women in the community are able to overcome the barriers. "….Undergoing formal education: This makes women aware of their rights and can thus stand against some practices; through socialization and involvement in women groups: Through seminars women are taught different things which make them aware and enlightened about various issues in the society e.g. AIDS and family planning; they also borrow ideas from the elite and educated women in the society: This encourages women to work towards their goals…" KII. From these findings, Failure to involve women in decision making both at household and community level has a negative influence on women empowerment.

4.6 Relationship between property access and women empowerment

The third objective was to establish the influence of property access on women empowerment among pastoral communities. The findings are presented based on access to livestock product, access to livestock and access to land.

4.6.1 Access to livestock product

Table 4.11 shows respondents' distribution according to access and control that they have on livestock products.

Table 4.11 Access and control of livestock product

Description	No. of respondents	Percentage %
Access and control of products		
Milk	89	97.8
Hide and Skin	54	59.3
Meat	89	97.8

From table 4.11, 89 respondents accounting for 97.8% had access to milk and meat, while 54 respondents a 59.3% had access to hide and skin.

4.6.2 Access to livestock

Table 4.12 shows respondents' distribution according to access and control that they have on livestock.

Table 4.12 Access to livestock

Access and control of property	No. of respondent	Percentage
Household items	89	97.8
Camel or cattle	23	25.2
Goat or sheep	56	61.5
Land	32	35.2

89 respondents accounting for 97.8% had access household items, 23 respondents with a 25.2% had access to either a camel or a cow, 56 respondents with a 61.5% accessed either a goat or sheep while 32 respondents accounting for 35.2% had access to land.

4.6.3 Access to land

Respondents were asked on whether they had access to land as shown by table 4.13

Table 4.13 Access to land

	No. of respondent	%
Access to land or property		
Yes	51	55.8
No	40	44.2

From table 4.13, 51 respondents accounting for 55.5% in the community had access to land or property. While those who didn't have access, 40 respondents accounting for 45% said that husbands were considered to be the heads of the families hence had full control everything.

4.6.4 Qualitative findings associated with property access

Women also face various challenges in accessing properties; "…Lack of support from others; property might be taken off by force since men are viewed as the overall owners of property; women make poor plans in using and accessing the property; lack of education and lack of proper skills on usage of the property…" KII

From this study finding, property access has an influence on women empowerment among pastoral communities. Lack of access to livestock, livestock product and land by women has a negative influence on women empowerment among pastoral community.

4.7 Property ownership and its influence on women empowerment

The fourth objective of the study was to determine the influence of property ownership on women empowerment among pastoral communities. The section is divided into two areas of analysis; type of property owned and traditional rules governing property ownership.

4.7.1 Type of property owned

The researcher sought to find out who owns property within Gabra community as shown by table 4.14

Table 4.14 Type of property owned

Property ownership	No. of respondent	%
Do you own property		
Yes	48	52.7
No	43	47.3
Property owned		
Household items	41	85.4
Goat	19	39.5
Sheep	12	25.0
Land	10	20.8
Chicken	8	16.6
Camel	6	12.5
House	5	10.4
Cow	5	10.4
Donkey	2	4.1

48 respondents accounting for 52.7% owned at least a property in the family, 41 respondents with 85% owned household items, 19 respondents a 41% owned a goat, 12 respondents a 25% owned a sheep and 10 respondents with a 20% owned land.

From these findings, property ownership has an influence on women empowerment among pastoral communities. Type of property owned whether it is household items or livestock has a positive influence on women empowerment among pastoral communities.

4.7.2 Traditional rules governing property acquisition and ownership

Respondents were asked questions concerning tradition rules within Gabra community, governing property ownership as shown on table 4.15

Table 4.15 Traditional rules governing property acquisition and ownership

Narration	No. of respondents	%
At what stage did you own property		
Marriage	30	62.5
After first child birth	11	22.9
Childhood	1	2.1
After having a baby boy	5	10.4
Who keeps the money obtained from the sale of animal products		
Husband	66	72.3
Wife	25	27.7
Do you turn to your husband for permission in order to use any property		
Yes	78	85.1
No	13	14.9
Do you think you have the right to inherit property in your community		
Yes	60	63.2
No	35	36.8
Do you own property in your household jointly with your husband		
Yes	53	55.8
No	41	43.2
Does your husband have control over your own properties?		
Yes	82	86.3
No	13	13.7
Do you think property ownership in your household has empowered you?		
No	63	66.3
Yes	32	33.7

30 respondents accounting for 62.5 % acquired property at marriage while 11 respondents with a 22.9% acquired property after birth of their first child. 66 respondents with a 72.3% indicated that their husbands' kept money obtained from the sales of animal products and 78 respondents with an 85.1% turn to their husbands for permission to use property. 60 respondents with a 63.2% think they have the right to own property, 53 respondents with a 55.8% owned property jointly with their husbands but still 82 respondents accounting for 86.3% of those who co-owned property had their husbands in control over them.

4.7.3 Qualitative findings on challenges associated with property ownership

From the key informant interview and focus group discussion, the following were some of the challenges identified: "…Women are allowed to own some property, mainly household items, but only at marriage and others after bearing a baby boy. They are also involved in some decisions at the household level, since they are in control of some household items, but they are not involved in decisions at community level. Property access and ownership has a lot of influence on women empowerment, as they are able to use the property for their needs and for their betterment…" KII "…We lack the right to acquiring property; some of us have inadequate knowledge about our rights to acquire property; also we have fear in expressing ourselves…" FGD "…Some women in the community do not know how to properly plan; some of them also lack learned children who can help in guiding them and conflicts associated acquisition of family wealth…" KII

From these study findings, lack of property ownership rights, lack of property coupled with traditional rules that hinder a woman from owning a property has a negative influence on women empowerment.

4.8 Influence of formal education on women empowerment

The fifth objective of this study was to establish the influence of formal education on women empowerment among pastoral communities. This section is divided into four areas of analysis namely: awareness on education, level of education, life of an educated woman and advantages of formal education.

4.8.1 Awareness on importance of education

Respondents were asked questions concerning their level of awareness on importance of education as shown by table 4.16

Table 4.16 Level of awareness on importance of education

In your opinion, is it important to be educated?	No. of respondent	Percentage
Yes	81	89
No	5	5.3
Don't know	5	5.3

Why is formal education important?		
Educated can make their own decisions	1	1.3
Educated know importance of education	1	1.3
Educated ones are more informed	1	1.3
Educated ones become good role models	7	9.1
Educated ones can be leaders	1	1.3
Educated ones can defend themselves	2	2.6
Educated ones can make their own decisions	1	1.3
Educated ones encourage the children to learn	1	1.3
Educated ones get jobs and help themselves	8	10.4
Educated ones know their rights	22	28.6
Educated ones make independent decisions	15	19.5
Educated ones may get good jobs	2	2.6
Educated one's own property	1	1.3
Educated women can give service to the community and help their families	3	3.9
Educated women have control over property	1	1.3
Educated women manage their life better	6	7.8
Educated women view life differently	1	1.3
No learned woman in my area	1	1.3
She expresses her idea without fear	1	1.3
Supporting others for higher education	1	1.3

81 respondents accounting for 89% were aware of the importance of education while 5 respondents accounting for 5.3 % were not aware and the same had no idea. 22 respondents with a 28.6% stated that educated women knew their rights more than others and 15 respondents with a 19.5% stated that an educated woman can make her own decisions. From these findings, awareness on the importance of formal education by women had a positive influence on women empowerment among pastoral communities.

4.8.2 Level of education

Respondents were asked to indicate their level of education; findings are as indicated in the table 4.17

Table 4.17 Level of education achieved

Highest education level achieved	No. of respondent	Percentage (%)
Primary	24	26
Secondary	2	2
College education	0	0
None of the above	65	72
Total	91	100

The study revealed that 65 respondents with a 72% had not achieved any formal education and 24 respondents with a 26% had achieved primary education as their highest education level. Other hand, 2 respondents with a 2% had achieved secondary education as their highest level of education. From the above findings, a woman's level of education had a positive influence on women empowerment among pastoral communities.

4.8.3 Life of an educated woman

Respondent were asked questions concerning life of an educated woman within Gabra community as shown by table 4.18

Table 4.18 Life of an educated woman

Rank your level of agreement with the following statements in regards women	Strongly disagree		Disagree		Neutral		Agree		Strongly Agree	
	n	%	n	%	n	%	n	%	n	%
Educated women-Marry later	0	0.0%	7	7.4%	23	24.2%	31	32.6%	34	35.8%
Seeks medical attention sooner for herself and her children	2	2.1%	3	3.2%	2	2.1%	56	58.9%	32	33.7%
Higher probability of survival for herself and her children	2	2.1%	2	2.1%	29	30.5%	30	31.6%	32	33.7%
Provides better care and nutrition for herself and her children	2	2.1%	0	0.0%	9	9.5%	33	34.7%	51	53.7%

34 respondents with a 35.8% strongly agreed that educated women marry later in life while 56 respondents with 58.9% agreed that educated women seek medical attention sooner for themselves and their children. 32 respondents with a 33.7% strongly agreed that educated women had a higher probability of survival for herself and her children, while 51 respondents accounting for 53.7% strongly agreed that educated women had and provided better care and nutrition for her children. From the above findings, life of educated women had advantages of marrying later, seeking medical attention for her family, had a high probability of survival as well as providing better care and nutrition to her household. These have a positive influence on women empowerment among pastoral communities.

4.8.4 Advantages of formal education

Respondent were asked questions concerning advantages of formal education as shown by table 4.19

Table 4.19 Advantages of formal education

Is it advantageous to educate a girl child?	No. of respondent	Percentages
Yes	85	91.4
No	8	8.6
Advantages of educating girl child		
They assist themselves, family and community	36	22.4
They become knowledgeable and more exposed	12	14.1
Educated children act as good role models	17	4.7
They will be modernized	4	4.7
Children will be future leaders	2	1.2
Educated children know their right	1	1.2
Educated ones would understand their rights	1	1.2
For better educational purposes	1	1.2
Makes one knowledgeable	1	1.2

85 respondents accounting for 91.4% felt that it was important to educate a girl child and 36 respondents with a 22.4% cited that when girls are educated they later assist themselves, their families and community. From the above findings, educating a girl child had its own advantages associated with a positive influence on women empowerment among pastoral communities.

4.8.5 Qualitative findings associated with formal education

From the key informant interviews and focus group discussions, the following findings were collected concerning formal education and its influence on women empowerment. "…In our community, the enrollment of girls to school is generally low, compared to that of boys. And even though they may be enrolled into primary schools, few go past primary school…" FGD

There are many advantages of accessing formal education. Clearly, the lives of the women who have accessed education are completely different from those who haven't. Some of the differences of the two are; *"...Educated* women know and defend their gender rights while illiterate ones do not know their rights; educated women involve themselves in leadership roles, but uneducated ones view themselves as inferior and thus cannot lead; educated women have opportunities of getting jobs with good salaries, and thus can take care of themselves, but illiterate ones rarely get those opportunities, and thus have to rely on their husbands…" KII

"…Educated women understand the importance of education and thus give full support to their children education while illiterate women do not understand the importance of education, thus

some do not take their children to school; educated women share their ideas with their husbands freely, but uneducated ones feel inferior and thus do not share their ideas, leaving the men to make all decisions; educated women are also able to make their own independent decisions on some issues, without having to consult anyone. Uneducated women rarely do that…" FGD Educated is viewed as an important ingredient in empowering women. "…Through formal education, women can get different skills and knowledge which promote their building capacity; through formal education, women can get good jobs, thus making them self reliant and giving an opportunity to empower themselves…" FGD "…Formal education equips women with leadership skills as well as teaching them on their rights and freedoms; formal education helps women to know appropriate procedures in solving their problems by themselves; formal education also makes women aware of their rights, and women are thus able to stand and defend their rights…" KII

From these findings, formal education has an influence on women empowerment among pastoral communities. Education of a girl child or a woman has a positive influence of women empowerment; she gets to know her rights and stands for it. While lack of education, has a negative influences women empowerment among pastoral communities.

CHAPTER FIVE
SUMMARY OF FINDINGS, DISCUSSIONS, CONCLUSIONS AND RECOMMENDATION

5.1 Introduction

This chapter presents summary of findings, discussions, conclusions, recommendations and contribution to the body of knowledge.

5.2 Summary of findings

Table 5.1 shows summary of findings of the study

Table 5.1 summary of findings of the study

Objective	Findings
Demographic characteristic	Most of the respondents interviewed, 59 accounting for 56% had sale of livestock products as their source of income. Retail business with 27 respondents was indicated to be at 26%, Casual work had 10 respondents at 9% and self-employment had 8 respondent was at 8%. However 1 respondent with a 1% listed permanent employment as source of income.
How do gender roles influence women empowerment among pastoral communities?	Amongst the surveyed respondents, 90 of them with a 99% indicated reproductive and child care as their main role as women, 75 respondents accounting for 82% cited livestock rearing and 71 respondents with a 78% indicated productive-livestock rearing role. However, only 31 respondents, a 34% indicated that they have social role in decision making. Majority of the respondent described men roles as "…Taking care of livestock, they are the bread winners of their families, main decision makers in the community, defend community during conflicts, selling of goods and services, controlling the family, caring for the family and help in building and construction of houses…" KII & FGD.

How do traditional practices influence women empowerment among pastoral communities?	At least 80 respondents, accounting for 88% have experienced GBV. 75 respondents with an 82% have experienced spouse battery, 49 respondents accounting for 54% of the respondents have experienced rape, 33 respondents with a 36% have experienced forced marriages, and 26 respondents accounting for 29% have experienced FGM.
What influence does property access have on women empowerment among pastoral communities?	Among those questioned, 89 respondents accounting for 97.8% had access to milk and meat, while 54 respondents a 59.3% had access to hide and skin. 89 respondents accounting for 97.8% had access household items, 23 respondents with a 25.2% had access to either a camel or a cow, and 56 respondents with a 61.5% accessed either a goat or sheep while 32 respondents accounting for 35.2% had access to land. 51 respondents accounting for 55.5% in the community had access to land or property.
How does property ownership among pastoral communities, influence women empowerment?	48 respondents accounting for 52.7% owned at least a property in the family, 41 respondents with 85% owned household items, 19 respondents a 41% owned a goat, 12 respondents a 25% owned a sheep and 10 respondents with a 20% owned land. Majority, 30 respondents accounting for 62.5 % acquired property at marriage while 11 respondents with a 22.9% acquired property after birth of their first child. Culture was a hindrance to property ownership with 10 respondents at 22.7%.
What is the influence of formal education on women empowerment among pastoral communities?	81 respondents accounting for 89% were aware of the importance of education and 65 respondents with a 72% had not achieved any formal education. 56 respondents with 58.9% agreed that educated women seek medical attention sooner for themselves and their children. 32 respondents with a 33.7% strongly agreed that educated women had a higher probability of survival for herself and her children.

5.3 Discussion of the findings

This section discusses study findings under the five objectives namely, influence of gender roles, traditional practices, property access, property ownership and formal education on women empowerment among pastoral communities.

5.3.1. Gender roles and its influence on women empowerment

This study confirms that gender roles within Gabra community are similar to those of other pastoral communities as stated by Eneyew and Mengistu (2013). Where Female roles includes reproductive roles and taking care of children, washing and cleaning e.g. clothes, houses etc, fetching water and firewood, also help in caring for livestock, construction of traditional houses, cooking for the family and other casual roles in the house e.g. fetching water and firewood. While male roles include taking care of livestock, the bread winners of their families, main decision makers in the community, defending the community during conflicts, selling of goods and services, controlling the family and caring for the family and also help in building and construction of houses.

UN (2010.) mentioned that in most indigenous communities, women's reproductive roles are highly valued. At the same time, indigenous women have their own important roles, ranging from performing domestic chores and managing household resources to working as wage earners. From this study, 90 respondents with a 99% indicated reproductive and child care as their main role as women.

Lubbock (1998) stated that unequal division of labor and responsibilities within households based on uneven power relations have stagnated women's potential to develop the skills required for participation in decision-making in a social system. And from this study findings, women in general view their roles in the community as discriminating. This is because they are not allowed to perform some tasks e.g. milking camels. Gender discrimination was found to be a similar challenge with other pastoral communities associated with gender roles, with a constant portray of women as the weaker sex. However a few women stated that they were involved in decision making both at household or community level, this is a new role for a few women among Gabra community.

Arshad, Muhammad, Mahmood, Randhawa, Ashraf and Mehmood (2010) identified that women participation was relatively low in activities like sale of animals, breeding of animals, fodder cultivation and construction of animals' sheds which was strictly a male's role. This is similar with these study findings where, most of the activities regarding livestock's are tackled by men but Watering is relatively performed by both husband and wife with 53 and 38 respondents accounting for 58.2% and 41.8% respectively. Fodder cutting is majorly done by men as mentioned by 81 respondents accounting for 89%.

5.3.2 Traditional practices and its influence on women empowerment

The study has confirmed that traditional practices influencing women empowerment in Gabra community are similar to those of other pastoral communities as stated by UN (2010) the special advisor on Gender issues. In many cultures, religions and states, the rights of individual women are subordinated to upholding women's role as the carriers of a group identity. Thus, women are often denied the right to make autonomous decisions regarding their own sexuality, childbearing, and marriage; and their children's nationality, religion, and citizenship. This study finding revealed that, women and girls belonged to the community; with 40 respondents accounting for 44% agreeing on it and an overall percentage rating of 80%.

In addition, women are not allowed to own property in the community, 45 respondents accounting for 49% agreed on the same with an overall percentage frequency of 72%. Women are not allowed to own property in the community, or inherit property either from their husbands or fathers. During initiation, boys are given some property like animals but girls are not given any. This is somehow discriminatory they are also not allowed to go out for long hours especially by themselves; are not allowed to attend rituals like the sacrifice offering (Sorio), which is a communal prayer.

Most of the respondent from this study have experienced violence against them like rape, forced marriages, FGM and child molestation and wife battering just like other pastoral women in Ethiopia as stated by Eneyew and Mengistu (2013). From their findings, they learned that gender based harmful traditions such as early marriage, Female Genital Mutilation (FGM), the beating of woman, and lack of access to education for girls are widespread in parts of Ethiopia. Despite

the traditional practices that inhibit empowerment of women, some women have been able to overcome the barriers through formal education that enlightened them on their rights and can thus stand against some practices; through socialization and involvement in women groups.

Lubbock (1998) described that decision-making process within pastoral system is affected by a complex set of environmental, socio-economic and cultural variables. The relationship among these variables is especially strong in traditionally subsistence societies. And from this study finding, 79 respondents with an 87% felt that women were not involved in decision making with respect to the distribution and utilization of public fund in the community. Women are only allowed to make decisions only if their husbands are diseased. When a woman gives birth to a boy, she is respected and valued in the community. This boosts her status in the community and when women get married, they are welcomed very well by the family and given new responsibilities to handle. They are also given the right to own some household items. This makes them feel responsible and empowered.

5.3.3 Property access and its influence on women empowerment

Eneyew and Mengistu (2013) stated that women play a central role as livestock keepers, natural resource managers, income generators, and service providers, tasks which, in of themselves, are influenced by gendered norms, values, and relations. However, in spite of women's contribution to pastoral life, they have only limited access to, and control over, key productive resources such as livestock and land. From these study findings, 23 respondents with a 25.2% had access to a camel or a cow, 56 respondents with a 61.5% accessing either a goat or sheep while 32 respondents accounting for 35.2% had access to land. 51 respondents accounting for 55.5% in the community had access to land or property. While those who didn't have access, 40 respondents accounting for 45% said that husbands were considered to be the heads of the families hence had full control everything.

Kipuri and Ridgewell (2008) Stipulated that pastoralist women have rarely been able to dispose-off livestock independently of their male kin, however, what is worrying is the fact that they are losing control over livestock products too. From these study findings, 89 respondents accounting for 97.8% had access to milk and meat, while 54 respondents a 59.3% had access to hide and

skin. However majority of respondents, indicated that their husbands kept money obtained from the sales of animal products; a similar situation with that of other pastoral women. However few women cited to have control over properties and sale of products and this has empowered them. Among the challenges mentioned preventing women from accessing property are discrimination that property belongs to a husband, lack of property rights, lack of equal rights, lack of support, early marriage, failure to bear a son, lack of education and community discrimination.

5.3.4 Property ownership and its influence on women empowerment

This study confirms that Gabra women suffer a similar predicament as that of other pastoral women as stated by Eneyew & Mengistu (2013). They conducted a study among pastoralist of Ethiopia; their findings confirmed that women suffer from gender inequality by many standards. Women have lower educational status, fewer livestock, and less land due to discriminatory access and unfavorable attitudes. From this study finding, 41 respondents with 85% owned household items, 19 respondents a 41% owned a goat, 12 respondents a 25% owned a sheep and 10 respondents with a 20% owned land.

Kipuri and Ridgewell (2008) stated that women own no livestock and even to sell a cow, permission has to be sought, in fact even to sell an ear of maize that they have planted themselves; they have to do it secretly. From these study findings, 78 respondents accounting for 85% turned to their husbands for permission to use the property; 53 respondents with a 55.8% owned property jointly with their husbands but still 82 respondents accounting for 86% of those who co-owned property had their husbands in control over them. However respondents acquired property at marriage and after birth of her first child.

UN (2010) Office of the special advisor on Gender issues, insisted that despite women valuable contributions, indigenous women still face inequality in a number of areas, such as inheritance of land and other property and lack of access to decision-making processes and institutions. From these study findings, respondents felt that property ownership has brought empowerment to few of them who have everything under their control, however there are challenges that most women find on their way when trying to access and own property. Lack of education, lack of property rights, belief that property is only owned by men and a culture that has hindered property ownership by women because they are considered to be poor planners, weaker sex and at times

unable to bear a baby boy. This study confirms that challenges associated with property ownership are some of the burdens on pastoral women and will remain invisible and unnoticed, and are likely to be perpetuated from generation to generation through societal values and norms.

5.3.5 Formal education and its influence on women empowerment

The study revealed that educational status of Gabra women is low something similar to other pastoral women as stated by Eneyew and Mengistu (2013) From their study conducted among the pastoralist of Ethiopia, they found out the following. Pastoralists' educational status was very low, even by rural standards. The majority of the sampled households were illiterate, their study identified early marriage, lack of adequate schools in pastoral areas, and gender biased ideologies as barriers to girls' education. From these study findings, 72% had not achieved any formal education, 26% had achieved primary education as their highest education level. Other hand, on 2% had achieved secondary education as their highest level of education.

Oxfam (2005) described the various challenges faced by pastoralist girls in attaining education. Hidden costs, such as uniforms, lunch, and community development funds, as well as unfriendly school environments lacking adequate sanitation facilities, have further excluded girls, rather than boys. Early marriages have denied many girls the chance to realize their potential, and men dominate decision making at household and community levels. And from these study findings, the reason why most of the girls in the community fail to pursue primary education is due to early marriages followed by unwanted teenage pregnancies and preference given to boys. However some believed that girls are born to get married and that boys should be given first priority in the community.

This study found confirms that like other pastoral communities, Gabra women have recognized that female education can have positive impacts as stated by Flintan, Demlie, Awol, Humed, Belete, & Lemma, (2008). From these study findings, most of the respondent stated that when female children have access to education they change many things even though it is through a struggle. Education is viewed as an important ingredient in empowering women, in that through formal education, women can get different skills and knowledge which promote their capacity; through formal education, women can get good jobs, thus making them self reliant thus they can to empower themselves.

Eneyew & Mengistu (2013) conveyed that the major solution to achieving gender equality in pastoral society lies in the creation of awareness by women themselves, through training and education. Improving women's lives requires capacity building, empowering practices, and participation in public decision making processes. From these study findings, formal education equips women with leadership skills as well as teaching them on their rights and freedoms; formal education helps women to know appropriate procedures in solving their problems on their own; formal education also makes women aware of their rights, and women are thus able to stand and defend their rights.

5.4 Conclusion of the study

The purpose of this study was to identify factors influencing women empowerment among pastoral community a case of Gabra community of Marsabit County. The following conclusions were made from the research of the study.

There is unequal division of labour within Gabra community; women were found to have more work compared to their male counterparts. However of these many roles that women had, it excluded some roles like decision making which is an important aspect in women empowerment. Some roles like those of milking a camel were done by boys and men and would look relieving, however for the Gabra woman, it is considered to be discriminating as the camel is considered to be a sacred animal among the Gabra and a woman is not allowed to access to it. Therefore gender roles within Gabra community have a negative influence on women empowerment.

Some traditional practices like spouse battering, forced marriages and female genital mutilation practiced by Gabra community have a negative influence on women empowerment. Stereotyping practices like treatment of women as community property (father's or husband's property), prohibition of women against property ownership, prohibition against attending sacrificial rituals (sorio), and decision making has a negative influence on women empowerment.

When women own and have access to livestock, land and livestock products this has a positive influence on women empowerment as cited by few women who own, have access and full control of their property felt empowered.

From these findings, lack of formal education has lead to un-empowerment of women among pastoral communities. From the study findings, 65 respondents with a 72% had not achieved any formal education and 24 respondents with a 26% had achieved primary education as their highest education level. Other hand, 2 respondents with a 2% had achieved secondary education as their highest level of education. The 2 educated women up to secondary level, owned and control some property, they were aware of their individual gender rights, knowledge and skills that could be used in leadership roles. They have a job that provides with a source of income making them self reliant and able to make their own decision.

Therefore at confidence level of 95% and confidence interval of 10%, this study concludes that education was ranked first to have the highest influence on women empowerment among pastoral communities. The second one is property ownership, followed by property access and then traditional practices. Gender roles were found to have the least influence on women empowerment among pastoral communities, as these roles have remained more or less the same even among empowered pastoral women.

5.5 Recommendation of the study

The following recommendations were made in order to empower women among pastoral communities.

1. There is need to promote gender equality among pastoral communities, where both genders needs to be given similar treatments in terms of school enrollment, property access and ownership.
2. It is recommended that a girl child should be given equal opportunities in as far as education is concerned, as it helps them to compete favorably in accessing resources, acquiring property and decision making and other aspects of life among pastoral communities.
3. Government of Kenya in its effort to promote gender equity and empower women should emphasize more so of this among pastoral communities. Policies and structures should be put in place that deals with discriminating cultures within pastoral society.

5.6 Suggested area for further research

The following areas are suggested for further study:

1. To determine influence of property ownership on women economic empowerment.

5.7Contribution to the body of knowledge

5.7.1 To determine the influence of gender roles on women empowerment

From the study, few pastoral women realizing a new social role in decision making as indicated by 31 respondents accounting for 34%. This is a new step towards the realization of women empowerment among pastoral communities.

5.7.2 To determine influence of traditional practices on women empowerment

Harmful traditional practices which are forms of gender based violence have a negative influence on women empowerment as shown by this study finding where 80 respondents, accounting for 88% have experienced GBV. 75 respondents with an 82% have experienced spouse battery, 49 respondents accounting for 54% of the respondents have experienced rape and 33 respondents with a 36% have experienced forced marriages. To some extent, these practices have an influence on a woman's self esteem and confidence as much as it is inflicting physical harm on them.

5.7.3 To establish influence of formal education on women empowerment

65 respondents with a 72% had not achieved any formal education and 24 respondents with a 26% had achieved primary education as their highest education level. 2 respondents with a 2% who had achieved secondary education, were aware of the gender rights, owned and controlled some properties and were involved in decision making as well. Formal education was found to be the most influential objective and the main steps that is necessary towards women empowerment among pastoral communities.

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APPENDICES

Appendix 1: LETTER OF TRANSMITTAL

Nancy Yiampoi Pingua
The University of Nairobi
P.O BOX 13444-00400
Nairobi
12th April, 2014

Dear Sir/Madam,

RE: Research Project Data Collection Exercise

I am a post graduate student pursuing a Masters of Arts Degree in Project Planning and Management at The University of Nairobi. I am required to submit as part of my course work assessment of a research project report on **Factors influencing women empowerment among pastoral communities: A case of Gabra Community of Marsabit County in Kenya.**

To complete this study I will need information from women, Ministry of Gender, County representative and women leaders. You are kindly requested to assist in answering the questions provided in the questionnaire. The information you will provide, will be used exclusively for academic purposes and I assure you that it will be treated with strict confidence. A copy of the same will be availed to you upon request.

Your cooperation will be highly appreciated, and I look forward to your positive responses.

Yours Faithfully,
Nancy Yiampoi Pingua,
University of Nairobi. M. A Student.

Appendix 2: QUESTIONNAIRE FOR WOMEN.

Section 1: Socio-Demographic data

No.	Questions and Filters	Response categories	Codes
I. 1	Kindly indicate your age bracket	1 = 18 – 20 years 2 = 21 – 30 years 3 = 31 – 40 years 4 = 41 – 50 years 5 = 51 years and above	
I.3	How long have you lived in North Horr Ward?	1 = Less than 1 year 2 = 1 – 4 Years 3 = 5 – 10 Years 4 = 11 – 15 Years 5 = Over 15 years	
I.4	What is your source of income?	1 = Casual work 2 = Self employment 3 = Permanent employment 4 = Retail business 5 = Sale of livestock products 6 = Others (Specify)	

Gender roles influencing women empowerment

No.	Questions and Filters	Response categories	Codes
2.1	What are your roles as a woman?	1=Reproductive and child care 2=Productive-livestock rearing 3=Social like decision making 4=Livestock rearing 5=None of the above 6=Others (Specify) (Multiple response)	
2.2	What kind of economic activities are associated with the above women roles, do you engage in?	1=Casual work 2=Temporary job 3=Self-employment (Specify) 4=Permanent job (Specify) 5=Others (Specify)	

2.3	**What are some of the challenges that you face, associated with your roles as a woman, as you engage in empowerment activities?**	**Multiple Response allowed**	
	Violence against women	1	
	Gender discrimination	2	
	Constant portrayal of women as the weaker sex	3	
	Sexual harassment	4	
	Physical violence and the threat of violence	5	
	Defamation/Sexuality Baiting/Accusations	6	
	Negative cultural norms like FGM	7	
	Low Self esteem	8	
	Inadequate basic education	9	
	Lack of leadership skills	10	
	Other roles like child bearing and bringing up	11	
	Unwanted/Unplanned pregnancies	12	
	Gender discrimination	13	
	Constant portrayal of women as the weaker sex	14	
	Others (Specify)	15	

2.4 Who performs the following activities in your household?

No	**Activities**	1= Husband 2 = wife Others (specify.....……..); 99 = N/A	1= Husband 2 = wife Others (specify.....……..); 99 = N/A
1	Fodder cutting		
2	Watering		
3	Feeding of animals		
4	Animal shed cleaning		
5	Milking		

Section 3: Traditional practices influencing women empowerment

No.	Questions and Filters	Response categories	Codes
3.1	Do you know what is Violence Against Women and Girls (VAW/Gs)	1 = Yes 2 = No	
3.2	If yes to above, what forms of VAW/Gs are you aware of that occur in this community? (Circle all that apply)	1 = Rape; 2 = Spouse battery; 3 = Child molestation; 4 = forced marriage 5= female genital mutilation 6=Others (specify)…….	
3.3	In your opinion, what are the causes of gender based violence?		
3.4	Have you experienced any form of GBV in the community?	1 = Yes 2 = No	
3.5	If yes, what form?	1 = Rape; 2 = Spouse battery; 3 = Child molestation; 4 = forced marriage 5= female genital mutilation 6=Others (specify)…….	
3.6	Where was the offence reported?	1= Community member 2= Community paralegal 2= Administration 3= Police 4= Courts 5 = Others (specify)…….	
3.7	In your opinion, do you think the action was adequate or justified?	Yes = 1, No = 2 If no, why?	
3.8	Are you aware of any channels of reporting the GBV cases/violence against women and girls?	1 = Yes 2 = No	
3.9	If yes to above, which channels you are aware of?	1= Local administration 2= Paralegal 3= Women group 4 = Others specify ……..	
3.10	In your own opinion, are structures of reporting GBV effective	1 = Yes 2 = No	
I am going to read several statements about women empowerment and I would like you to tell me to what extent do you agree or disagree with the following statements?			
3.11	Are women properly and adequately involved decision making with	1= Yes 2= No	

	respect to the distribution and utilization of public funds in this community		
3.12	Is wife battery justified in some cases in this community?	1= Yes 2= No	
3.13	Are women adequately involved in the distribution and utilization of family resources?	1= Yes 2= No	
3.14	Do you think a woman has the capability of being a leader and make decision?	1= Yes 2= No	
3.15	The cases of child abuse especially against the girl child are constantly on the rise in this area	1= Yes 2= No	
3.16	Have you or any member of your household experienced domestic violence in the past 1 year	1= Yes 2 = No	
3.17	If yes to F.9 (a) above, what form was it *(Specify all mentioned)*	1=…… 2=…… 3=……	
3.18	Do you support women's ability to own and control land and other factors of production in this community?	1. Yes 2. No	

3.19 Please rank your perception of the following statements as follows:

Where 1-Strongly disagree, 2-Disagree, 3-Neutral 4-Agree, 5-Strongly Agree

	Statement	**1**	**2**	**3**	**4**	**5**
1	Wife battering is justified in this community in some cases					
2	Women cannot be allowed to own property in this community					
3	Women are only allowed to make decisions only if their husbands are deceased					
4	What a woman owns belongs to her husband and husband is allowed to make decisions on such property if he wishes					
5	Women and girls belong to the community either to their fathers or their husbands					

Section 4: Property access influencing women empowerment

No.	Questions and Filters	Response categories	Codes
4.1	Do you have access to land or property?	1 = Yes 2 = No	
4.2	If no above, what are the reasons for you not accessing land or property	_____ _____ _____ _____	
4.3	Do you have access to any of the following property within your household?	1 = Household items; 2 = Camel or cattle; 3 = Goat or sheep; 4 = Land; 5 = Others (Specify) (Multiple Response)	
4.4	What type of livestock products do you have access and full control over?	1 = Milk; 2 = Hide and Skin; 3 = Meat; 4 = None of the above 5 = Others (Specify)	
4.5	Do you turn to your husband for permission in order to access any property?	1 = Yes 0 = No	
4.6	Do you think access to property in your household has empowered in you?	1 = Yes 2 = No	
4.7	If yes in above, how?		

4.8 What kind of challenges do you face as a woman in trying to access property?

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Section 5: Property ownership influencing women empowerment

No.	Questions and Filters	Response categories	Codes
5.1	Do you own property?	1 = Yes 0 = No	
5.2	If yes above, which ones?	_____ _____ _____ _____	
5.3	If no above, what are the reasons for you not owning land or property	_____ _____ _____ _____	
5.4	Do you have own any of the following property within your household?	1 = Household items; 2 = Camel or cattle; 3 = Goat or sheep; 4 = Land; 5 = Others (Specify) (Multiple Response)	
5.5	Who keeps the money obtained from the sale of animal products?	1 = Husband; 2 = Wife	
5.6	Do you turn to your husband for permission in order to use any property?	1 = Yes 0 = No	
5.7	What type of livestock do you own?	1=Cows; 2=Goats; 3 = Sheep; 4=Chicken; 5=Donkeys; 6=Camel; 7=Others (Specify) (Multiple response)	
5.8	What is the average number of each of the livestock owned selected above	1=Cows No._____ 2=Goats No._____ 3 = Sheep No._____ 4=Chicken No._____ 5=Donkeys No._____ 6=Camel No._____ 7=Others (Specify) No._____ (Multiple response)	
5.9	At what stage did you own property?	1=Childhood 2=Teenage or adolescence 3=Marriage 4=After first child birth 5=Others (Specify)	
5.10	Do you think property ownership in your household has empowered in you?	1 = Yes 2 = No	
5.11	If yes in above, how?		

5.12	Do you think you have the right to inherit property in your community	1 = Yes 2 = No	
5.13	Do you own property in your household jointly with your husband	1 = Yes 2 = No	
5.14	If no, who owns majority of the properties?	1=Husband 2=Wife	
5.15	Does your husband have control over your own properties?	1 = Yes 2 = No	
5.16	**What kind of challenges do you face as a woman in trying to access property?**	**Multiple response**	
	Lack of Property Rights	1	
	Lack of Education	2	
	Inadequate Finance	3	
	Poor Access to Justice	4	
	Managing Employees	5	
	Discrimination	6	
	Others (Specify)		

Section 6: Formal education influencing women empowerment

No.	Questions and Filters	Response categories	Codes
6.1	What is your highest education level?	1 = None 2 = Primary 3 = Secondary 4 = College	
6.2	In your own opinion, do you think it is advantageous to educate a girl child? (Yes = 1, No = 2) Please, briefly **explain** your response?	Yes . . . . . .1 No . . . . . .2 Explanation	
6.3	Do you think boys and girls in this community have equal chances of going to and completing	Yes . . . . . .1 No 2	

	school? Please, briefly **explain** your response?	Explanation	
6.5	In your opinion, what percentage of girls compared to that of boys pursue post primary education?	1 = 0 – 25% 2 = 26 – 50% 3 = 50 – 75% 4 = 76 – 100%	
6.6	What are some of the reason why girls fail to pursue primary education?	1 = Lack of school fees 2 = Early marriages 3 = Unwanted and teenage pregnancies 4 = Preference given to boys 5 = Others (Specify)	
6.7	Are there any role model women who have attained higher education within this community?	1 = Yes 2 = No	
6.8	If yes in above, would you say, they are?	1= Very few 2 = Few 3 = Several	
6.9	In your opinion, what is the importance of formal education? **Explain your response**	1= Yes 2= No 3= Don't know **Explain**_____ _____ _____	
6.11	Do you think girl child face challenges in pursuing their education?	1 = Yes 2 = No	
6.12	**If yes above, what challenges does a girl child encounter while pursuing her education?**	**Multiple response**	
	Early marriages	1	
	Forced marriages	2	
	Teenage pregnancies	3	
	Lack of school fees	4	
	Time constraints	5	
	Increasing marital demand	6	
	Pressure from the parents to drop out of school to	7	

	assist in family affairs		
	Poor economic or financial Base	8	
	Poor learning environment	9	
	Lack of encouragement and support from family members	10	
	Unequal opportunity between girls and boys	11	
	Others (Specify)	12	

6.14 Please rank your level of agreement with the following statements, in regards to educated women, as follows:

Where 1-Strongly disagree, 2-Disagree, 3-Neutral 4-Agree, 5-Strongly Agree

	Statement	**1**	**2**	**3**	**4**	**5**
1	Marries later					
2	Seeks medical attention sooner for herself and her children					
3	Higher probability of survival for herself and her children					
4	Provides better care and nutrition for herself and her children					
5	Ends up having fewer children					

Thank you for your time and cooperation, I really appreciate your honesty

Appendix 3: FOCUS GROUP DISCUSSION GUIDE

1. What gender roles are there within Gabra community
2. How do women view their roles, empowering or discriminating?
3. What opportunities are associated with women roles in terms of empowerment?
4. What challenges do these gender roles pose in women empowerment?
5. Name the traditional practices that prevent women empowerment?
6. List traditional practices that empower women?
7. In what ways do the traditional practices empower or prevent women empowerment?
8. How do women overcome barriers associated with traditional practices?
9. Do women have access to, or own any property? If yes at what stage in life?
10. Are women involved in decision making? Both at household and community level?
11. Does property access and ownership have any influence on women empowerment?
12. What challenges do women face in property acquisition,
13. What challenges do women face in access or control?
14. How is the school enrollment of girls compared to that of boys?
15. What is the rate of girls' involvement in post primary school education?
16. How are the lives of educated women compared to those of illiterate ones?
17. How does formal education contribute to women empowerment?

Thank you

Appendix 4: KEY INFORMANT INTERVIEW GUIDE

1. Name the different type of gender roles within Gabra community
2. How do women view their roles? Empowering or discriminating?
3. How is the concept of women empowerment viewed within this community?
4. Name traditional practices that empower women? And how does it empower women?
5. Name traditional practices that tend to discriminate women in this community?
6. How do women overcome barriers associated with traditional practices?
7. Are women involved in decision making at household and community level?
8. Do women have access to, or own any properties within a household?
9. Do women face any challenges in property acquisition, access or control?
10. In your own words, do you think property access or ownership by women has any influence on their empowerment?
11. How is the school enrollment of girls compared to that of boys? Both at primary and post primary education level?
12. How are the lives of educated women different from the illiterate ones?
13. How does formal education contribute to women empowerment?

Thank you.